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**God's Word and Luther's Doctrine
Shall Never Perish.**

Eighty-seventh year.

1931.



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as a rule, is slow to develop. From this it follows that for quite - let us say - business reasons we must be seriously concerned to preserve the health of our missionaries, which is very well possible, as the experience of other missions shows. The more experienced the missionary is, the more valuable he is, as everyone can imagine, especially when one considers that the young missionary, as a rule, can only be called reasonably mature in his knowledge of the language and the country and of missionary work at the time of his first home leave. It is an undeniable disadvantage that such great and difficult and important work is largely in the hands of young men who have only just graduated from seminary.

God bless our missionary work and our faithful, valuable, and zealous workers!

H. M. Zorn.

Our "Lutheran."

Our "Lutheran" begins its eighty-seventh year with this issue and is, as far as we know, the oldest Lutheran church bulletin in our country and probably the oldest church bulletin ever to have remained unchanged for eighty-six years. Originally the "Lutheran" was also a private paper, published by the then pastor of St. Louis Parish, C. F. W. Walther, with the advice and assistance of his fellow ministers, but it became a Synodical organ at the very formation of our Synod in 1847, and still holds that position, although since the union of the former English Synod of Missouri with our Synod, the *Lutheran Witness* has succeeded it as an official organ of the Synod in the English language.

As the "Lutheran" begins a new year with this issue, all members of our Synod and also many Lutherans outside our Synod expect it to maintain the same standpoint in the new year and to remain on the same path as before. His motto is and will remain: "God's word and Luther's teaching now and never perish," as it is printed at the top of the first page of each number. In other respects, too, it has no special program to announce, but will continue in the same way as before, to promote its readers in knowledge and to edify them in the Christian life through doctrinal articles and reflections on Scripture, will inform its readers of the battles and victories we have to fight through communications about our manifold missions and also about our teaching institutions and schools. Through the smaller but equally important articles, which we summarize under the name of the Church Chronicle, it will partly bring news from our own Synod and its congregational life, and partly provide information about what else is happening in the Lutheran Church and in the Church in general. In doing so, he will always maintain his doctrinal character and at the same time apply the only correct standard of the divine word to such communications, in order to promote his readers in this way in their knowledge and, according to apostolic admonition, to enable them to be ready at all times for the responsibility of everyone who demands the reason for the hope that is in them, 1 Pet. 3, 15. And through smaller articles from the life of the church, through experiences of Christians that are worth taking to heart, through poems that in a beautiful form put the one thing that is necessary to the heart in a special way, our "Lutheran" also wants to serve its very different readers, and through the short announcements about introductions, church buildings, jubilees and other festivities in the large circle of our synod, also wants to create an atmosphere that will be treasured for the future.

valuable chronicle and source of history. It is not - **and** does not want to be - a mere news bulletin, as more and more church bulletins are becoming in our time. It could fill the whole number with all kinds of ecclesiastical news, but it wants to serve the adolescents and adult Christians of our synod, who have already traveled and who should and want to become more and more, in order to increase in knowledge, to be informed about the events in our own synod and in the church in general, and at the same time to preserve the serious and dignified character that every church magazine should have, and at the same time to ward off the intellectual and spiritual distraction and the superficiality that is very much promoted by the general reading of newspapers today. The friendly reader should look at today's issue from this point of view: the serious and yet so comforting reflection on the times at the top of the issue, the instructive article on prayer and the instruction to overcome prayer needs, the report on the visitation of our mission field in India and the other larger and smaller articles. And may every reader, together with those who are working on the "Lutheran" and with the faithful helpers in this work through the circle of the Synod, raise praying hands to the throne of grace, so that the "Lutheran" may direct its work ever more faithfully, ever better, and ever more successfully to the glory of our great God and to the salvation of His Church.

L. F.

To the ecclesiastical chronicle.

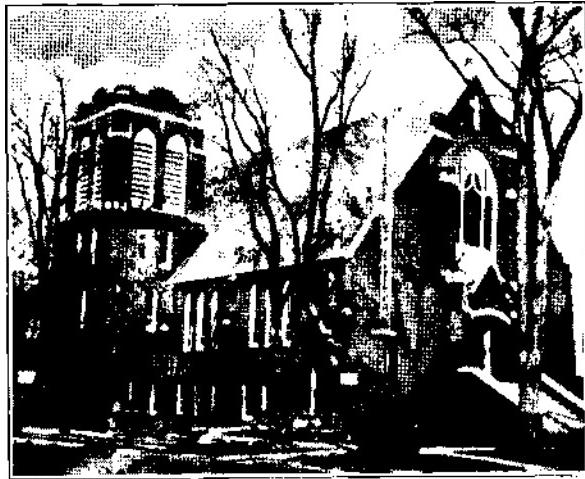
From our Synod.

Requests and Wishes. Following the remarks about the "Lutheran" in the foregoing, as suggested by the beginning of a new year, we also add some special requests and wishes. First, we thank all our co-workers who have so ably and faithfully helped us in the past, and we ask them not to grow weary in this; and we also urge others to use the gifts bestowed upon them by the Lord in the service of the church and our Synod. In doing so, we recall that ecclesiastical reports and news should always be sent in quite soon after the event in question. We have said above that the "Lutheran" is not a news sheet, but that it wants to bring announcements about what is going on in the Synod; but these announcements must then also be made soon, otherwise they become outdated and lose interest. If, for instance, it happens, as has actually happened, that reports of district synods held in August or October do not reach the editors until January and February of the next year; if obituaries of pastors and faithful servants of the church (which, of course, must be kept short in view of the size and extent of our synod) are sent in only after months, and in one case really only after two years; if incidents in our institutions which interest the whole synod likewise appear in print only after months: they have lost much of the interest they were intended to arouse. We live nowadays in the age of pictures, and it is undeniable that a picture, especially from the mission, awakens and increases the interest in the accompanying article. We also bring pictures of new churches and schools, which interest and serve many readers, especially those who are planning similar buildings. Some time ago we even received a request from Europe to send us pictures of

sending pictures of smaller and larger churches that are still available and have been published in the "Lutheraner". But in order to do this, the picture must also be sent in and it must be stated that one would like to see it in print. It is even better if a cliché (out) is sent in, since the production of such a cliché, which is usually only used once, causes not insignificant costs, while a congregation can use it again and again and therefore also often, if it has the out produced here, bears the costs. Also, the senders of the various notices and advertisements do not want to forget that these should not be written small and narrow, so as not to make the typesetters' work more difficult, and always only on one page; also this, that the "Lutheraner" is a German and the *Lutheran Witness* an English paper, and one cannot expect the editors to do translation work even without need.

L.F.

From Fargo, N. Dak. On December 7, the Grace congregation at Fargo was privileged to dedicate its new house of worship to the service of the Triune God. In the three services the celebratory preachers, Pastors A. Rubbert, J. P. Klausler, and



The new church of Grace Parish at Fargo, N. Dak.

R. Heyne, pointed to Christ as the right ornament and the right adornment of the new church. During the evening service the four hundredth anniversary of the Augsburg Confession was also commemorated. During the week special evening services were held.

The new building, built in the Gothic style, is 89 feet long and 44 feet wide, constructed of brick, and has seating for about 450 persons. The altar, pulpit, lectern, baptismal font, and pews are all painted and made in the same style; above the altar are three windows; in the middle is the figure of the Saviour ascending to heaven. The Word and the sacraments are indicated by symbols in these windows. The symbols on the altar and the arrangement of the windows in the main part of the church in groups of three each indicate the Holy Trinity. For illumination, a member of the congregation has placed electric lamps made of iron, all of which he made by hand.

On the ground floor are classrooms for Sunday school, summer school and Bible classes, a large meeting hall and other rooms.

Grace Church, with 250 communicant members, is the only Synodical Conference congregation in Fargo-Moorhead, two adjacent cities separated only by the river, with a combined population of

have about 35,000 to 40,000. However, there are seven other Lutheran churches here, most of which have a larger number of members. The new church building, whose construction was made possible by a loan from the Synod's General Church Building Fund and which had to be erected because of a lack of space in the old building, should now, God willing, contribute to making the thousands of students in the various higher institutions here and the many former Lutherans and churchless in these growing cities even more aware of God's Word and Luther's teachings.

Arnold H. Grumm.

From British Columbia. We have repeatedly pointed out that in the Canadian province of British Columbia immigration has lately brought some Lutherans to our mission churches. Thus we read in a number of the Alberta and British Columbia District Gazette that at Vernon, B. C., the average attendance at the services has risen to 140 persons; that at Kamloops, where last spring only three families were under the pastoral care of our missionary there, thirty families are now supplied with God's Word, Sacrament, and instruction of the children. In the town of Oliver the number of souls has nearly doubled since last spring, so that seventy souls are now gathered there. In several places also a new missionary has been employed in the late summer or fall, so that the missionary work is progressing just there in the extreme northwest.

L. F.

Worthy publicity. Our Press Committee, in its announcement in one of the last numbers of our church bulletins, speaks deliberately of "worthy" publicity, and we would like to emphasize this point for once. Everything that goes out in the name of the Church, just as everything that happens in the Church, must be fitting, seemly, worthy. Today we draw attention to only one point. These are the bulletin boards at our churches, often with changing inscriptions. Years ago, when the use of automobiles became more and more widespread, we ourselves recalled that every congregation in the city and especially in the countryside would like to put up such bulletin boards, in order to render a service to travelling fellow believers and to be a guide to the church of their own synod for church members who move to another place. Especially in places where different Lutheran synods are represented, the synods should also be specifically named on the bulletin board. We could share incidents that highlight the importance of this point. But even with this perfectly legitimate kind of *publicity*, anything unworthy or inappropriate must stay away. This is often not the case with other church fellowships, and sometimes the inscriptions are such that even the American Automobile Association has taken notice. We will give a few examples which easily give rise to mocking remarks: "Death awaits you around the corner." "You will meet God at the next turn." Unfortunately, however, we have also seen inscriptions in Lutheran churches in our circles that are more reminiscent of the inscriptions at gasoline stations, which change from week to week, than of the church. We do not like to print them here. It is our observation and conviction that such inscriptions do no good, but rather do harm. Biblical sentences and religious truths should not be abused or even ridiculed. They arouse ridicule among unbelievers, and Christians are justly offended by such abuse of sacred truths. Especially in our day, when the sacred is so often ridiculed, whatever a congregation publishes in print or otherwise should be in keeping with the right dignity of the Lutheran Church.

L. F.

Domestic.

The Right God Blessing. Sin is an evil pestilence that easily infects. Since we Christians now live in the sinful world, we are in danger of being infected by it and soon thinking as it, the evil world, thinks. Now the world judges everything by a great standard. It pays no attention to the small, the low, the ordinary. But if a man possesses great wealth, enjoys great honor, and does something extraordinary, then he is a capable man who is "richly blessed." God, in His Word, greatly disgraces this greatness by glorifying and magnifying the small, the lowly, the despised.

He also does this in the 128th Psalm, which is a proper Psalm for the beginning of the year, and which we should therefore study diligently now. There the holy psalmist describes to us the blessing of God that flows to him who "fears the Lord. And in what does this blessing of God consist? Not in much gold and silver, not in honor and renown, not in good days and richly set tables, but thus we read of him who walks in the fear of God: "Thou shalt feed on the work of thine hands; prosper thou, it is well with thee!" This is God's blessing, if we feed ourselves every year with the work of our hands, if we have what we need to be satisfied. That is all God promises us. That is all we need. It goes on to say, "Thy wife shall be as a fruitful vine round about thy house, thy children as the olive branches round about thy table." This is God's blessing, when God gives us a pious wife, who loves children and brings them up in a Christian way, and when then our little children sit cheerfully around the table, take hold of things quite well, are pious, rejoice in their lives, and are all quite content. If you have a good wife and good children and peace in your house, then you are a great man before God, blessed with many goods. And, "The LORD shall bless thee out of Zion." This is God's blessing, when God in his grace richly provides us with the happy goods of his Zion, with forgiveness of sins, grace, salvation, and blessing, as indeed he has so richly blessed us with these heavenly goods in the past year. And, "That thou mayest see the happiness of Jerusalem all thy days." That is God's blessing, when you may see that your congregation and church are doing well, that they have many candidates for preaching ministries, many mission fields, many souls who are being born anew to the Lord in them. Further, "And see thy children's children." This is God's blessing, when you may see your children abide with the Church, together with their children, so that when you grow old they may continue to build God's Zion and serve the Lord willingly. Finally, "Peace on Israel!" This is God's blessing, when you see how peace reigns in church, school, home and state, so that we can lead a quiet and peaceful life in all godliness and respectability.

Have you not enjoyed this blessing in the past year? God wants to continue to bless you with it. Only be right thankful and fear the Lord! J. T. M.

The other part. "The other part of my business brings me little," a Christian businessman told us the other day. The man in question has quite a respectable business, but "the other part brings him little." But he must carry this "other part" with him, because otherwise he will lose some customers.

In many churches, too, there is found "another part that penetrates little." These are the lazy, casual, uninterested members, who seldom come to church, go very irregularly to the Lord's table, and contribute little, little, often nothing at all. We do not mean here the dear poor, whom we have with us at all times, as Christ speaks, but the indifferent, lukewarm casual Christians, who lose their faith

deny, grow cold in their love, and are a constant nuisance to other Christians. Where such members are found, church discipline should be practiced according to God's Word. A businessman may well carry the "other part," but not a church. It is true that not all Christians show the same zeal, the same faith, the same love. God bears many weak Christians with great patience. But he who is not a Christian, and shows it by his conduct, must eventually be cast out if he persists in his impenitence. This is what God's word demands, Matth. 18, 18. It is evil in a church when the "other part" becomes strong and powerful.

J. T. M.

Do you attend your church meetings? The leadership of our churches is rightly in the hands of the men we call "voting". This institution is based on God's clear Word, 1 Cor. 14:34, 35; 1 Tim. 2:12. But the men in our churches should also really realize what a glorious service of God they are doing when they attend the church meetings diligently and regularly. He who does this has first of all rich blessings for himself. He learns to know and govern his congregation and church. He hears many a word that enlightens him on this or that point of Christian doctrine. His faith is strengthened by diligent activity, and his love for Christ and his kingdom becomes more fervent. If he cannot speak well, yet he can listen. If he cannot administer an office, yet he can vote; and to vote right is an important thing, in the church as in the state. But he who attends the church meetings regularly, soon learns also to speak a right word at the right time for the good of Jesus' kingdom, and so to serve his congregation also with his counsel. In short, our church meetings must be well attended if our church is not to suffer any harm.

There is much more that could be said about this, but this note will suffice for now. Well-attended church meetings in the new year! Let us all make sure of that in our part!

J.T.M.

Blessing of the City Mission. In the "Ev.-Luth. Gemeindeblatt" we read: "When I attended the service in the poorhouse on October 15 [1930] with my singing choir, Father E. Dümling introduced his sermon with the following words: Last Sunday I preached in the prison at Waupun. There are about 1,400 prisoners there, the majority of whom are young people. After the service two young men asked me to talk to them. I gladly complied with their request. Both expressed their joy at the sermon they had heard and thanked me. One of them, who served one year of his ten-year sentence, said, "If my parents had had me taught in God's Word when I was a child, whether in school, Sunday school, or church, I certainly would not have fallen so low that I now have to spend ten years of my life in penitentiary. I should like to be taught and then confirmed." This wish will, God willing, be fulfilled by Fr. Dümling.

"What an accusation! Thou father and mother, dost thou do thy full duty in this respect to thy child? If not, think how one day your child will lift up his accusing hand before God's throne! Will you then be able to stand in that judgment?"

J. T. M.

Monument to the Augustana Synod. The "Lutherische Kirchenzeitung" writes: "At the recent seventieth anniversary of the founding of the Augustana Synod, a monument was dedicated at Jefferson Prairie, Wis. fourteen miles northeast of Beloit, to mark the birthplace of this church body. On the monument is a brief history of the Synod, together with the names of.

of its founders, twenty-seven pastors and sixteen laymen. The column of marble stands in a churchyard adjoining the Norwegian Lutheran Church at Jefferson Prairie. On the very spot where the pillar now stands, in 1860, stood the church where the founding of the Augustana Synod was accomplished." The Swedish Augustana Synod also joined the Lutheran Conference last year.

J. T. M.

Manning and Lindsey. Lindsey was formerly a juvenile court judge in Denver, Colo. but was expelled from the law society (bar) for official dishonesty. He is the chief proponent of the adulterous so-called companionate marriage. Manning is an Episcopalian rector and bishop in New York. The two had a falling out in church the other day. In a public sermon, Manning attacked the brash Lindsey, and Lindsey jumped up and demanded the bishop give him an opportunity to defend himself. He was then arrested and removed from the church, whereupon the service went on its further course. Now a Catholic paper comes along and asserts, on quite acceptable evidence, that the whole conduct of Lindsey emanated from the men who employed Lindsey to make his disgraceful speeches from place to place in favor of his companionate marriage. The reason was this: Lindsey could no longer quite find an audience. People were tired of him and his cause. He should, therefore, get a fresh audience by this event.

Be that as it may. But one thing is certain, Lindsey will do little in our country as long as our people remain reasonably sane. His companionate marriage already condemns the conscience of the natural man, but also God's guiding hand in the field of world government. For God instituted marriage and created man for marriage. Now if two young people do not love each other, they do not want a proper marriage at all and do not know the purpose of marriage. But if two young people love each other, they desire marriage, not a companionate marriage, in which there can be no conjugal love from the beginning. Lindsey will therefore preach the longer, the more deaf ears. That Bishop Manning told him the truth, however, was quite right.

But we think Bishop Manning should be alert to an even greater danger lurking in his own church. There are few earnest evangelical Christians left in the Episcopal Church nowadays. One part is all Roman minded, the other part is all unbelieving. Nearly all the leading spirits are pronounced modernizers. This is now so great a danger and so great a pity, that the mischief which, say, Lindsey will do, cannot at all measure up to it, and at the same time a danger and a pity which few realize. In Lindsey one may easily become a knight; but in the sight of God only he is a right warrior of Christ who testifies against Unionism, and at the same time teaches God's word purely and loudly, and rejects all false doctrines.

J. T. M.

The Danger of Conversion Pictures (movies). Recently we had the opportunity to meet a man who is quite knowledgeable about the *Wandelbilder*, having made this matter his special study by profession. He rightly pointed out that the *Wandelbilder* were an extraordinarily valuable teaching aid, and that through them the instruction of great and small could be, and indeed is, mightily promoted. And there can be no doubt that the presentation of such pictures, which has now been brought to such perfection, can offer an extraordinary amount of information in the most diverse fields of human knowledge. But, on the other hand, in spite of all precautions, the danger is extraordinarily great, because the very presentations which are made in

in our country, as is claimed, are visited by 115,000,000 people a week, are not in the hands of educators, but of entrepreneurs (promoters) who want to make as much profit as possible from the matter.

The speaker also gave figures of the so-called censorship of motion pictures in the two largest cities of our country, New York and Chicago. In the years from 1924 to 1927 the censors in New York have cut out 4,825 scenes from the so-called films because they incited crime, and 3,763 scenes they have eliminated as indecent or lewd or immoral or likely to corrupt morals. In Chicago the censors in one year cut out of 788 almond pictures the following scenes: 1,811 scenes of assault with firearms, with intent to kill; 175 scenes of assault with knives, with intent to kill; 129 scenes of assault with other weapons; 231 scenes of a human being being hanged; 173 scenes of horror, such as gouging out eyes and biting off ears; 757 assaults on women with lewd intent; 929 scenes of half or full nudity; 31 scenes of escapes from prisons. In 1929, the Chicago Board of Censors enforced 6,470 clippings from changing pictures. On this a reviewer remarks: "Considering what the censors in Chicago and New York have left in the pictures, no one can accuse them of narrow-mindedness (old-maidishness); but the fact remains that there are thousands of places without such censorship where the uncensored scenes are shown to children."

Truly, this gives enough food for thought and assessment of present conditions and fright at our times.

L. F.

Abroad.

A good confession. The Lutheran Herald writes: "Canada enjoyed a prime minister who is not only officially a member of a Protestant church, but who also stands up for it publicly. When St. Andrew's congregation in Toronto celebrated its centennial in the spring, the prime minister's address was one of the highlights. He said, "From the life of my family I remember no relationship closer and more enduring than that with my church, no friendship from my parents more active than that with the pastors at our church and their families. Take any area of our national life and try to think away the church and its influence, what would be the result? What would become of our human society with all its institutions without the church and its preaching?"

It is good when outstanding persons, whose word is also valid in other ways, stand up for the church and the blessings it bestows. What would become of human society with all its institutions "without the church and its preaching" we now see in Russia, where atheism reigns. However, the church must now also see to it that its preaching resounds purely and more loudly according to God's Word; otherwise it too is no blessing to a country.

J.T.M.

Separation of Church and State. Like almost all American republics, Brazil experienced a "war of liberation" last year, and new officials are now at the head of the government. The President of our Brazilian Walther League has sent a letter to the newly elected President of the Republic, Getulio Vargas, and to the Minister of State, Oswaldo Aranha, asking the "liberators of the fatherland" to pay attention to the paragraphs of the national law which grant religious freedom to the country. These are the following: "All

Individuals, as well as all religious communities, may publicly and freely practice their religion by assembling and acquiring property for that purpose, so long as they remain within the bounds of the common law. ... No cult or church shall receive governmental support, nor shall they be in any way dependent upon or allied with the Confederation or any state. . . . Because of his faith or because of his religious profession, no citizen of Brazil shall be deprived of his State and political rights, nor can he thereby exempt himself from the performance of any civic duty."

That our Walther League in Brazil takes care of the welfare of the state, serves the fatherland and draws the attention of the ruling heads to what is good for the country, is right and well done. As a citizen, every Christian serves his fatherland with love and loyalty, and does in his part what is a blessing to the common good. We Lutherans do not want to forget that we owe the high, glorious good of religious freedom to Luther's Reformation, and therefore we also want to take care in our country that this good is preserved for us and our children and our children's children.

J. T. M.

The blessing of right-wing Christian schools. From the "Ev.-Luth. Freikirche" we take the following: "about the blessing of right Christian schools, as they were brought into being four hundred years ago by the Reformation back and forth in German lands, writes P. Joh. Michael in Vielguth in the 'Yearbook of the Association for Silesian Church History,' where he published an investigation of the beginnings of the Protestant school in Silesia, the following words worthy of heeding, which we reproduce according to the 'Reichsbote': 'The beginnings of the Protestant village school may have been humble, but the miserable sexton-teachers, in spite of their oppressed situation and their meager previous education, succeeded in having the Bible book read and held high in the homes, so that when, after the year 1666, preachers and teachers were driven out in the greater part of Silesia, the house fathers were able to read the Word of God to their housemates and to sing the church hymns with them, so that they saved their Protestant faith even through the decades of the heaviest cross. The evangelical school did what it could.'"

The "Free Church" remarks: "But where are the schools today that give our children what they need most for life?" Thank God! God has given us these schools here. Let us cherish them in the future!

J.T.M.

Radio station also in Alsace. The "Allg. Ev.-Luth. Kirchenzeitung" writes: "On November 11 of that year [1930] the large state radio station in Strasbourg was ceremoniously opened. The first thing that was broadcast was the performance of Mozart's "Requiem" by the Lutheran church choir of the Strasbourg church of St. Wilhelm. Since then, evangelical Nundfunk services have been held every Sunday. They are held alternately in German and French by Strasbourg city pastors and professors of theology, with the participation of the official radio orchestra and various church choirs or double quartets, and are widely well understood. Unimagined possibilities for the proclamation of the Word arise for the sick and lonely, but even more so for the many orphaned or unoccupied congregations as well as for the not inconsiderable diaspora. Of course, this proclamation of the Word can only be effective in building up the Church if it is done in a pure and unadulterated manner, for which, however, there is no guarantee in the existing ecclesiastical circumstances." We are pleased with the last sentence,

especially because he comes from a circle where, up to now, no one has looked at the pure doctrine as we do. In Alsace, as in Germany, our brethren are vigorously advocating the pure doctrine, and it seems that this testimony is also bearing fruit in wider circles.

But as far as the radio is concerned, we would like to emphasize once again that it can never replace the regular preaching and pastoral care of the local pastor. People who miss church service to listen to a radio sermon without being housebound are not acting rightly; in general, we are coming more and more to the conviction, after having followed radio sermons of all kinds quite eagerly from the beginning, that radio contributes little to Christ's kingdom being built on earth, and that we must also in the future keep to Christ's way of mission: "Go and preach!" We also think that Luther's saying is still true, namely, that after oral preaching, the press is the greatest means of mission in the last days. We write this from experience; for the Catholic may well proclaim his idolatry, the "Christian Scientist" nonsense that makes a mockery of all Christianity, the Modernist his blasphemy before the world, but the hands of the faithful Lutheran who really wants to teach and defend are tied. But where the defense fails, there also the teaching is often hindered. Only then, when one may not only present the pure doctrine more loudly over the radio, but at the same time also reject false doctrine, will the radio sermon bear the right, full fruit.

We are not writing this to criticize, but to draw attention once again to the missionary methods we must use even now. Our seminary is full of students who want to become pastors. Let's just make sure that our candidates get into places where they can plant local churches and where they are allowed to teach and proselytize fearlessly! This is how Christ's kingdom is built. J. T. M.

Memories of Friedrich Bente.

2.

For almost thirty-one years our blessed Bente worked in the manner described in the last "Lutheran" at our institution, for our journals and for our entire Synod, and during these years he also repeatedly gave excellent lectures at Synods. I recall only his answer to the question at the Synod of the Western District in 1897, "Why should we seriously oppose modern progress in the Church even in the future?" to his profound treatment of the doctrine of "Reconciliation in Christ" in the Canadaor present Ontario District in 1898, to his timely paper on the question, "What stands in the way of the unification of the Lutheran Synods of America?" at the California and Nevada District Assembly in 1916, and to his fine, shorter English paper at the Fort Wayne Synod of Delegates in 1923 on "Following the Faith of Our Fathers." These are all lectures, some of which have been published in a special edition by our publishing house and can still be read and studied today with great profit.

I still remember a conversation with him from the time when he had announced the newly published biography of the well-known peculiar but characterful theologian Vilmar - not without the necessary criticism - in "Lehre und Wehre". We talked about Vilmar's activity and especially also about his bold

The theology of facts against the theology of rhetoric". And so I could also say of Bent's theology in his writings that it was above all a "theology of facts," not a talking about things, not verbiage, phrases, superficiality, but firm, biblical, unshakably certain facts on which faith can rest. He had also other literary plans, wished to add sequels to the two historically valuable volumes on American Lutheranism, had already made many a study for that purpose, and had also already written out many a chapter. And in this work he would soon have come to one of the most important points, namely, the doctrinal struggles which our Synod had fought in the previous century and to the

known beyond the circle of our Synod. When in 1908, by the departure of the thoroughly learned and eminently capable Prof. D. A. Hönecke of the Wisconsin Synod Seminary, then at Wauwatosa, Wis. his chair of dogmatics, or exposition of Christian doctrine, was settled, Bente was called to succeed him. Some leaders within our own Synod counseled acceptance of the appointment because of the fraternal relationship that exists between the two Synods; others, of course, were convinced that Bente could not be dispensed with at our St. Louis Seminary, and he ultimately chose to decline the appointment. The faculty of Concordia College of our Australian sister synod in Adelaide conferred on him in 1923 the certainly well-deserved degree of Doctor of Divinity.

At the same time he was still practically active for years; for example, he served the small congregation in Webster Groves near St. Louis as a preacher until they could call their own pastor. And also at large festivities he was gladly heard because of the solid content of his sermons, as in 1911 at the celebration of Walther's hundredth birthday here in St. Louis and in 1917 at the celebration of the Reformation anniversary in Milwaukee.

I have thought many a time in recent years how the Church would really have been served if he had been temporarily relieved of other work, so that he could have carried out the above plans and labors, as often happens, to use the expression, in the learned world nowadays. But he worked on undauntedly and successfully, without interruption, and even when hard days came upon him, he showed his loud fear of God and piety, and his love and care for the Church. He was not in the habit of saying much or even of complaining, but of settling the matter quietly and devotedly between himself and his God and Saviour. I remember how, especially when his children were still small, he sang the beautiful songs of our church so freshly and cheerfully with them and his wife at the devotions, for which he had a real understanding; for while we were otherwise completely closed off from each other by the way the house was built, the singing came through the walls or the open windows. In general, he retained his love of music and his interest in it, as in other human arts, until his old age, although he did not hold back with criticism, as he did in general. Once, when we were sitting next to each other on an occasion which I would rather not mention, and the character of the music performed left a great deal to be desired, he whispered to me in his often rather strong manner: "Nowadays, even the noble music has gone to the dogs."

Then, quite unexpectedly for us, in the middle of his work, in the autumn of 1924, soon after the beginning of the academic year, he suffered a stroke which paralysed his right side and also robbed him of the ability to speak at first, and from then on he had to stop all his work. It is true that his condition improved. He regained, at least in part, the use of his limbs, also of his speech, and his mind remained always fresh and lively. He continued to take an interest in events in the Church and in the world, and his faithful companion Josephine, née Haserot, read and communicated much to him, and always gave him the best care, even before, but especially during the six years that now followed. He could not have found a more careful helpmate, more suitable for him, as I can say again on the basis of manifold personal knowledge. For as sharp and clear as he was in dealing with practical matters of daily life, he was also a



Prof. D. F. Bente in 1923 at the Synod of Delegates at Fort Wayne, Ind.

He was especially capable of presenting this subject; for while he always strove to do justice to the opponent, too. He was especially qualified to present this subject, for while he always endeavored to do justice to his opponents, he never indulged in superficial observations and fine-sounding compliments, but went to the bottom of the matter and knew how to present subtle doctrinal differences and to point out as such false doctrines that were not easy to recognize.

But his main work was and remains his work on the already mentioned *Triglotta*. How often did I see him at the D. Dau, how he also paid attention to so-called trifles and therefore often compared my old, rare editions of the Book of Concord. And the probably most important Luther researcher of our country outside of the Lutheran Church soon became aware of them, wrote to me about the work and ordered it for the library he directs.

This his theological gift and importance was also

Although he knew how to judge, often in an ingeniously witty way, he did not particularly like to concern himself with it. Of course, various capable physicians were consulted, but it turned out in the course of time that at his age a complete recovery or even a significant improvement was not to be expected, although he spent a winter in Florida and the hot summer in northern Michigan to brighten up. So then he entered upon a well-deserved, but to all who held his activity in high esteem, a great loss significant retirement. He removed to sunny and healthy California, where one of his married daughters lived, and where, under the care of his wife, he passed the last four years quietly and peacefully, even occasionally still attending conferences and synods. Since he, who had formerly so diligently guided the pen, was no longer able to write himself, his wife took his place and repeatedly gave me news of his progress. Of his eight children, who, in consequence of our close proximity, grew up almost under my eyes at the same time as my own children, the eldest son has long been in the service of the church and, after various pastorates, now holds the English professorship at our college in Fort Wayne. Three of his daughters are married to pastors of our synod: B. Selcke in Petersburg, Ill., J. Marozik in Redwood City, Cal., and H. Wetzel in Coal Valley, Ill. The others reside in various places in our country; one daughter is married in China to a son of our first missionary to China, E. L. Arndt. -

After I had written this down, I heard more details about his last years and enclose some information about his funeral. He felt very well in the wonderful climate of California, but often suffered from chest constriction (angina pectoris) and spoke quite freely and openly, but also quite confidently and devoutly of his soon to come end. But at the same time he still liked to be active in his garden, in which he took special pleasure, was engaged in planting shrubs and still planted a tree there, albeit with the help of others, on his last day of life, December 15. Later that day he felt a weakness and lay down in bed, and in the evening, almost before his relatives realized it and before the doctor who had been summoned quickly could arrive, he passed away quite easily and quietly from weakness of the heart, without tasting the bitterness of death. His last words were the 23rd Psalm, the Lord's Prayer, and the very last: "Now praise, my soul, the Lord!"

A simple funeral service was then held in Redwood City on December 17, at which one of his long-time friends, the former Vice-President of our Synod, P. G. A. Bernthal, preached the sermon in English on John 16:22, District President A. Brohm conducted the altar service, reading Romans 8:31-39, and P. G. Kirchner, in whose student days D. Bente had even once conducted a small orchestra in the seminary, played the organ. Among the numerous mourners were all the pastors of the surrounding area and the members of the teaching staff of California Concordia College. Several of the pastors, mostly his former students, served as bearers, and all the pastors sang two songs, "Nun praise, mein' Seel", den HErren" and "Christus, der ist mein Leben."

Then his mortal remains were transferred by his partner to St. Louis, since his relatives rightly judged that the city in which he had exercised his many years of activity was also the appropriate place for his final earthly rest. Then, on December 22, from the Church of the Cross, of which he had been a member all the years of his St. Louis ministry, the funeral took place, quite plainly and simply, but impressively

and dignified, as was in keeping with the character of the deceased and as he would probably have wished for himself. Father König of the Kreuzgemeinde preached in English on the beautiful opening words of the 103rd Psalm. Prof. D. Pieper, as representative of our seminary, one of Bende's teachers from 1878 to 1882 and his colleague since 1893, described him as a true theologian who had practiced and taught true theology throughout his life, the theology which has its source solely in the infallible Word of God. President D. F. Pfotenhauer, a fellow student and old friend, spoke as a representative of the Synod and explained how Bente had also been a faithful confessional theologian, referring to his main teaching activity in symbolism or confessional theology. Both spoke in German. No solo singing, no quartet singing after the fashion of today was heard, but congregational hymns, rich in content and vigorous, were sung by the whole funeral assembly: Bent's favorite hymn, "Nun lob, mein' Seel", den HErren," taken from the 103rd Psalm already mentioned, in German; with reference to Advent and Christmas, the old beautiful hymn of Joh. Walther, Luther's friend and cantor, "Der Bräut'gam wird bald rufen," in English; and at the close Margaret Mackay's "Asleep in Jesus, Blessed Sleep." Appropriate church organ playing also rang out. The bearers were his former students and later younger colleagues on the faculty; and all the members of the faculty present, nearly all the pastors from the city and vicinity, who had also been mostly his students, gave him the escort to the grave. Of out-of-towners I noticed the three professors from Springfield, L. Wessel, H.A. Klein, and R. Neitzel; from Milwaukee Prof. J. E. R. Schmidt had appeared, and from St. Paul Prof. R. Siebert. Father König again officiated at the Konkordia graveyard.

The 3,000 students of D. Bentes who work in all parts of the world, not only in our country and in Canada, but also in Brazil and Argentina, in England, France and Germany, in India and China, in Australia and South Africa, his many friends and also many in other circles of the Lutheran Church will keep him in grateful memory. His close colleagues will never forget him, and I close these remembrances and messages with the ancient Christian Latin farewell wish: Recipiescat in pace, et lux aeterna luceat ei! May he rest in peace, and may the eternal light shine upon him!

L. F.

It's a strange sleeping pill.

That insomnia is a wretched thing is known to every one who suffers from it himself or has to do with people who suffer from it. For the latter is almost as bad as the former, and requires much forbearance and patience. An insomniac has something grumpy about him, and Julius Caesar did not say in vain that he disliked people who slept little.

Well, there are morning people and night people. The people of the morning seem to be the more reliable, sober, and active, while those of the night seem to be the more unpredictable, imaginative, and devil-may-care. Both can be healthy people; after all, many flowers bloom only at night, and many moths and birds fly only at night; why should there not be such specimens and night birds among the flowers of man?

But once the thing is a disease, it becomes dangerous, and may lead to bad houses. So then all sorts of remedies are tried; but what is help to one is ruin to another. There an insomniac thinks, in the seaside baths werdw

To the ecclesiastical chronicle.

From our Synod.

From our St. Louis Seminary. On January 17, Mr. D. Fürbringer underwent a hernia operation at the Lutheran Hospital here, which, according to the opinion of his doctor, was extremely successful, so that he will probably be able to leave the hospital after several weeks. We all want to include our faithful doctor in our intercession.

During the week of January 19-23, the final exams of the first semester were held. The second semester will begin on January 26. May the faithful God, whose work we are doing, also exercise His grace and protection over our seminary this semester, over the faculty as well as the student body, and indeed over all our teaching institutions. Let us not forget to call upon God diligently for our teachers in our institutions. Paul asks his Philippians, "Pray also for us, that God may open unto us the door to speak the mystery of Christ." If Paul had need of the intercession of his fellow-Christians, then the teachers in our higher institutions also have a special need of the prayers of Christians, so that they may be able to carry out their high and responsible office properly. We ask for your prayers.

T. L.

From our Indian Bilitation Commission. As we have heard, Prof. M. S. Sommer and his wife, who accompanied him on the whole journey, started their return journey via Europe on December 2, 1930, and wanted to leave Bremen for New York on January 14 and arrive here in time for the second semester of our St. Louis Seminary. Fr. H. M. Zorn wanted to stay a month longer in India in order to gain further insight into various aspects of the mission and especially to get to know other missions from his own experience.

L. F.

The old spirit. We must give hearty thanks to our faithful God that, after the long years since we have had His dear word, He still preserves for us the old spirit of faithfulness in small things in the field of missions. The "Lutheran Herald" bears witness to this spirit of faithfulness, and we want to let this testimony serve us in right humility for diligent encouragement. We read in "Reisebilder" by General Superintendent Paul Ludwig, among other things, as follows: "Since there are so many Lutherans of different nationalities in Sudbury [Canada], who have hitherto been completely unprovided for in church, I believe that an English-Lutheran congregation should have a good chance of growth, and since the pastors of the Missouri Synod as a rule also speak German, the needs of the Lutheran Germans could also be taken care of from here. In the beginning it might be a costly missionary work for the synod, but with the size of the city and the amount of Lutherans it has good prospects. This pastor of North Bay - N. Kritsch is his name - seems to be a very zealous missionary. At any rate, I continued to find the traces of his missionary labors in my journey still in some places, as far north as over two hundred miles, where from time to time, on Sundays or on weekdays, he visits his preaching stations, and supplies his co-religionists with church preaching and instruction. In almost all these cases it is only a question of small crowds, which probably cannot cover much more than the expenses of the journey; but untiringly and self-denyingly he does his duty, in which his synod faithfully supports him. Such men must be held in high esteem wherever they are found." J. T. M.

Community schools. It is gratifying when communities that are able to do so also erect beautiful, spacious and practically equipped school buildings. Our schools are worth sacrificing a considerable amount for. But let us not forget that even the most beautiful building, the best equipment, the newest teaching methods, and the best earthly knowledge are, after all, only secondary things. We maintain our schools in order to give our children the one thing they need in their tender youth. Our schools are places of worship where Christ reigns with His Word. Blessed is the church that has such a school! Blessed are all those who see to it that such schools are maintained!

Our synod did not "start big" with its Christian school system. From small beginnings has come the blessed parochial school system we now have. Our congregations were driven by their love for the children to provide them with Christian instruction, and the same love drove our pastors, when there were few teachers in those days, to devote themselves to the heavy work of school teaching in addition to their ministry. Thus writes an elderly pastor's wife, well known throughout the Synod, a noble, faithful mother of many children, "We lived in a shanty in the middle of the prairie quite lonely and deserted; but we had a dear guest, and that was our school. For my husband gathered all that was called children from all around, and kept school with them in our poor garret."

When one reads this, one does not have to wonder why God gave his blessing to such undertakings. Another pastor held school for seven years in the little gallery of his church, because that was the only room at his disposal, and he dearly loved his parochial school and would not let it go down. Upon this school God bestowed glorious blessings, and caused the congregation and its faithful pastor to experience much joy in it. Another pastor started a church school in his mission church, although everyone told him it was a "hopeless enterprise." Now the school has over seventy children, and a male and female teacher presiding over it. Thus God's rich blessing is upon all schools that are right, Christian schools, conducted in the love of Christ and the fear of God. We still remember the self-sacrificing, faithful work of our own father, who, in spite of much labor, conducted a larger school for many years, though the community made no small demands upon him in other ways. May God keep us in the future such congregations, pastors and teachers, who are not only seriously concerned that they have a Christian school in their midst, but who also see to it that these schools remain Christian in the full sense of the word. If Christian teaching remains with us, then our Synod can confidently look forward to the future with trust in God. But only in this way!

J. T. M.

Teachers who have grown with the community. After writing the above, we remembered a saying we recently read about teachers in our public schools. A well-known schoolman in our country, who considers it one of the main defects of our state educational system that the teachers - or rather, female teachers - in our state schools change so frequently, said the other day: "If our schools are really to prosper, the teachers must grow together with the community of their schools; they must become one, as it were, with the parents and children. Only in this way can they take a proper interest in their work."

There is much truth in this saying, and it is worthy that

We heed him. Every teacher - as well as every pastor - should grow together with the congregation he serves, should become more and more one with it. As this happens, the congregation will grow in its love and esteem for its teacher, and the teacher will become more zealous and interested in his work. Therefore, according to the rule, teachers in the parochial school should not be employed blotz for a year or two, but should be regularly appointed. This is a blessing to the teachers as well as to the congregation. J. T. M.

Domestic.

Let us stick to pure doctrine and the unadulterated sacraments!

From the "Ev.-Luth. Gemeindeblatt" we take a few sentences from the paper of Father J. B. Bernthal, presented at the meeting of the Western Wisconsin District of the Wisconsin Synod, which we want to remember especially for the new year. The paper is entitled, "What is the reason and cause why God takes away from a church, congregations, or synods the pure doctrine and unadulterated sacraments which he has nevertheless given?" We read: "If a man can do nothing to attain to the knowledge of pure doctrine, he can do much, indeed everything, to ensure that pure doctrine remains alien to him or is lost again. Man by nature resists the truth. And this resistance to truth leads to man's unwillingness to accept the pure truth of the gospel, because this robs him of his glory and gives glory to God. The whole of the second article of salvation is the very opposite of the thoughts and aspirations of the natural heart, is to it folly, foolishness, and vain darkness. It is because of this hostility of the natural man to divine truth that many men, such as the Jews, Mohammedans, pagans, lodges, Universalists, Unitarians, etc., do not have the truth at all, but others, such as the Roman and Greek Catholic Churches, the Reformed, Uniate, and sects of all kinds, mix the truth with all kinds of error.

"But the Christian also has the power to resist the Holy Spirit, to drive away pure doctrine from himself, and to blaspheme and mock the gospel. The Christian retains his flesh and blood even after his conversion. And the flesh is contrary to the spirit. If, therefore, the Christian ceases to be zealous for God's word and to put bridles and reins on his flesh, if he loses his fear of God's word, if he does the will of his flesh, if he again becomes fond of the world, of the world's nature and ways, as Demas once was, if he listens to the enticements, if he gives place to Satan and becomes arrogant, he loses the grace of God and, with grace, pure doctrine and truth. As soon as the Christian agrees with his flesh, he contradicts the divine truth and sinks again into the first darkness, according to which the pure doctrine is a nuisance and foolishness to him. But when the pure doctrine has been lost to a man inwardly, he has lost faith, and outward apostasy will not be long in coming. As with individual Christians, so it is with congregations and synods. If members of the congregation begin to despise Word and Sacrament, to give themselves up to the sinful pleasures and amusements of the world, and to seek membership and brotherhood in the lodges, then at the same time the possession of the pure Word for the whole congregation is endangered. If the congregation then still fails to counter such danger to life and doctrine by instructions, admonitions, warnings, punishment, and the exercise of the church discipline commanded by God; if it perhaps looks on silently at the worldly creature taking its own way, and even approves, justifies, and favors it, the congregation will be in danger.

even: so indeed is the pure doctrine, the sole principle of faith and life of a Christian congregation or synod, shaken by this practice contrary to Scripture. Yes, once the old Adam has dominated the life of a congregation, it is not long before the old Adam also has the pulpit and chairs in his power and service.

"And as with a congregation, so it is with whole synods. If it comes to that point with us, to which it has already come in some synods calling themselves Lutheran, which no longer testify nor fight against the lodges and the world, but recognize the members of the lodges, admit them to Holy Communion and bury them as Christians, then the pure doctrine is abandoned by such a practice contrary to God. Therefore it is to watch, to pray, to fight against the flesh, the devil, and the world. Satan, the first false prophet, rejoices when he can rob a congregation, even a whole synod, of pure doctrine and scriptural practice." J. T. M.

Long Service. At the age of eighty-seven years, the noted Presbyterian minister, Dr. George Alexander, President of the Council of New York University and Pastor of the First Presbyterian Church, died recently. Dr. Alexander served his church for sixty-one years. His length of service, however, is surpassed by that of D. G. U. Wenner, a Lutheran preacher, a member of the United Lutheran Church in New York, who has now been in the pastorate for more than sixty-two years, at his first congregation, as attested by the "Lutheran Herald."

We write this because there is sometimes a certain restlessness among congregations and preachers. The congregation thinks, often without just cause, that a change would be beneficial to pastor and congregation, and the pastor is also often challenged by this thought. But how long we Christian preachers are to serve the dear Lord in one place is in His hands. Pastors are not to remove themselves from the ministry God has assigned them in a particular place and run from church to church. On the other hand, a congregation is also to recognize and love their pastor as the best and most profitable minister of the Word given to them by God, therefore, as long as he is faithful and diligent in his profession, faithful and conscientious in his life, thus rightly discharging the difficult office given to him by God. This requires fervent prayer on the part of both the pastor and the members of the congregation.

J.T. M.

Let us pray. A change sheet points out that in these troubled times, when there is so much misery and distress throughout the world, it is doubly our sacred duty to present the great need of afflicted humanity to the faithful God. This Christian duty we Christians are eager to be reminded of. Paul admonishes us very earnestly: "I exhort therefore that before all things we first make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities; that we may lead a quiet and tranquil life in all godliness and honourableness: for such things are good, and acceptable also in the sight of God our Saviour, who wills that all men be helped, and come unto the knowledge of the truth", 1 Tim. 2, 1-4.

But not only for earthly goods and gifts do we now want to ask God, but above all for His grace, for patience and forgiveness; for we are an ungrateful, godless people who do not appreciate and love His most holy Word. With the terrible rampartness of ungodliness, it is astonishing that God still bears us sinners in longsuffering, and has not long since destroyed the whole world by his appearing for the final judgment. The

We have deserved the sufferings of this time, which are a loving rod of correction for us Christians. Let us confess this to our God and beg him not to take away his word and his grace from us. For if God's word remains with us, his earthly blessing is not absent. But without God's word we are lost.

J. T. M.

Books. According to statistics available to us, nearly 50,000,000 copies of daily newspapers are printed daily in the United States. That is one copy for every two persons. In addition to these, 55,000,000 copies of magazines of small or large size are published weekly, and 95,000,000 monthly. Every year 1,100,000 tons of paper are used for magazines and almost as much for books. Of course, these dailies, magazines and books are not read by everyone. And this is a blessing, otherwise our people would be even more poisoned than they are already; for the press is largely in the service of sin.

Also with regard to reading we Christians should take the right middle course. We should not try to get along without reading. Nothing can replace the quiet, thoughtful reading of good books, not even the radio. Parents should also encourage their children to read in this way. But even with regard to reading, one should not do too much. Much reading means fleeting, shallow, useless reading. We must be concerned above all that we remain Bible readers. Unfortunately, however, in spite of the ever-increasing distribution of the Bible, the thorough reading of the Bible, the inquisitive searching of the Scriptures for salvation, is declining more and more, even in our circles. This should not be!

In addition to the Bible and the prayer book, no Christian should neglect to read his church magazines. There is so much precious gold in them, so much instruction, admonition, warning, and consolation, that these magazines should become ever dearer and more indispensable to us. To this must be added the abundance of good reading matter in the form of Christian entertainment books, such as are shown in the catalogue of our Conecordia publishing house in St. Louis. Our church members, then, have no need at all to reach for unchristian, or even ungodly books, since so many really good books and magazines are available to them.

J. T. M.

Abroad.

The rush to the preaching ministry. In Germany the number of students of theology, which had fallen sharply after the war, is rapidly on the rise again. At German universities alone, as the "Friedensbote" reports, 5,297 students studied Protestant theology in the last summer semester. To these must be added the students at the two theological schools in Bethel and Elberfeld, and probably also at other seminaries and theological colleges. The total number of Protestant theology students should therefore be about 5,500.

Have not the two great jubilees of Luther's Catechism and the Augsburg Confession contributed something to the fact that the numbers have increased so pleasingly? A church that loves God's Word always finds a large number of young men who have a desire and love for the study of theology; but where God's Word no longer prevails, there is no point at all in studying theology, that is, God-honesty.

J.T.M.

The Baptists in Germany. The Union of Baptist Churches in Germany comprises 282 congregations with 329 chapels or meeting-houses of their own in about 1,200 places of assembly. About 300 ordained preachers and about 1,200 other mission workers and freelancers serve in the congregations.

Helpers. The number of members is 64,146. If the sects worked only among those who are unchurched, nothing could be said against them. But they very frequently creep into existing congregations, and cause division and annoyance among believing Lutheran Christians, as is the manner of the enthusiasts.

J. T. M.

St. Anthony's gamble. In Athlone, Ireland, there are Franciscan friars who are in need of money. They therefore recently turned to their rich faithful friends in the United States for help. The letter says: "For the first time we Irish Franciscans turn to you for help. We are building for the fourth time our church [the Cathedral of St. Anthony of Padua], which was destroyed in the times of persecution. Our people are poor, and although we have made a good effort, we still need \$50,000 to build the new church in the heart of Ireland. Won't you help by filling in the enclosed cards or sending us a voluntary donation? Even the smallest gift will help, and God will reward you abundantly."

The cards enclosed are the two hundred lottery tickets given annually to the Franciscans so that they too may have some benefit from the great horse races held by the Irish Free State in March. The total prizes awarded in these betting races amount to five missions of dollars. For their lottery tickets, however, the Franciscans charge only twenty-five cents apiece.

Thus the Roman Church builds churches, hospitals, orphanages, etc., both in this country and abroad, by going begging to the world and, in addition, by putting games of chance of all kinds at its service. There is no harm in reminding us of this, especially since the Romans so often boast of their achievements. But let us at the same time beware of imitating the Papal Church in this piece! This warning is very much in place. That which our highly praised Saviour has need of for His kingdom, let us give Him, but let us not beg all the world for it, and in every possible way jewel it together by purchase and commerce! "A cheerful giver God loveth," 2 Cor. 9:7.

J. T. M.

The glory of this world. Not far from the city of Rome is the small, beautifully situated Lake Nemi. There, in the time of Christ and later, the godless, profligate Roman emperors used to amuse themselves. They built themselves villas, carpentered themselves splendid ships, and lived with their retinue to the flesh. Such a galley, which the Roman emperor Caligula once used to entertain his friends in the most splendid way, has now been uncovered. The ship has lain at the bottom of the lake for about 1900 years, but it is still in such good condition that it can be salvaged. By the autumn of this year it is hoped to have it lifted and placed in a brick shed, where it can be viewed by all who wish to do so. It had been hoped to find much money and many jewels in the ship; instead of which nothing has been found but the rotten ship's beams and planks. Of all the splendor and glory of that ship, this is all that remains. Thus perishes the lust of the world!

May the galley of Caligula remind us all of what our dear Saviour says: "Make for yourselves coffers that will not grow old, a treasure that will never diminish, in heaven where no thief will come and no moth will eat. For where your treasure is, there will your heart be also," Luk 12:33, 34. This year again offers us ample opportunity to do this.

J.T.M.

To the ecclesiastical chronicle.

From our Synod.

Our synod's first church in the Peace River area, Alberta, Can. On December 14 last, the first Lutheran church of our Synod in the great Peace River area was dedicated to the glory and praise of God. This is the church



The first church of our synod in the Peace River area, Alberta, Canada.

of the Emmaus congregation, twelve miles northeast of Sexsmith, Alberta. In the morning the pastor of the congregation, E. G. Wildgrube of Wembley, preached on Ps. 93:5 in German, and in the afternoon E. H. Neben of Berwyn preached in English on 1 Kings 13:1-24. At both services the congregation was exhorted to adorn the new house of worship also always with pure doctrine. Fellow believers from sister congregations were present as well as churchless people from the neighbourhood.

This church is the first Lutheran church of our synod

in the great Peace River territory, and probably the most northerly in our synod. It is built of boards, 20X30 feet, together with a tower with hall 10X10 feet. Inside, on a small elevation, is built an altar with pulpit. But planks must serve as temporary pews.

Sexsmith was one of the first preaching places in the area when missionary work was started in the area in 1920. In the summer of 1929, the congregation organized. Worship services were initially held in a private home and then in the state school. But now they wanted a building of their own. One member donated two acres of land, and each member had cut wood in the bush the previous winter and had it cut into boards at the sawmill. Then in the fall the building was begun, and six weeks afterward, on December 14, it was dedicated. All the work has been done by the members themselves; no borrowing of money was made; the only outlay was for bricks, windows, doors, etc., and amounted to \$190.

That even where the labourers in God's vineyard are still very few, his kingdom nevertheless grows outwardly in this way, proves that it is the Lord who is building his house. But because he desires to build through men, our request is that he may send forth still more laborers, that congregations such as this, which can only be served twice a month by the pastor who lives fifty miles away, and yet realizes the blessing of a house of God, may be preserved and strengthened in their Christian faith, and that God's kingdom may be extended still further. Egon G. Wildgrube.

From Bay City, Mich. It was a great day of rejoicing for the Zion congregation at Bay City, Mich. when they were permitted to move into their new house of worship on November 23 last, Rev. F. Brunn of Rockford, III, pastor of the congregation for many years, preached the sermon of celebration in German, while Pastors F. Bickel and A. Zeile preached in the vernacular. An organ recital on the evening of Dedication Sunday, at which the rebuilt and enlarged organ came into its own, embellished the celebration. During the week special services were held: on Monday for the women, on Tuesday for the children and on Wednesday for the youth clubs. On Friday there was a singing service. And because Thanksgiving Day fell during that week, two special Thanksgiving services were held, one in the morning in German and one in the evening in English.

The church is built in the modern Gothic style, of bricks of various shades of gray and green, which give it an ancient appearance. It is 108 feet long, about 40 feet wide, and has seating for 450 persons. The altar stands five steps above the floor in a room that is

24 feet wide. The organ is balled above the presbytery, so that it stands in the front of the church. But the seating for the choir is arranged so that the members do not stand apart from the congregation, but form one part with it, as is proper for a Lutheran congregation. Many Christian symbols, worked in wood, stone and glass, serve to embellish the church. The windows depict the history of salvation through images and symbolic actions from the Old and New Testaments. Because 1930 was the year of the Augsburg Confession...



The new Zion Church in Bay City, Mich.

fession, the faithful confessors of Augsburg were depicted in one of the tower windows.

May the joy of the congregation in their new place of worship also inspire them to ever-increasing zeal for God's Word and Kingdom! H. A. Mayer.

From Our St. Louis Seminary. A memorial service was held in the Seminary auditorium on January 30, organized by the faculty in conjunction with the St. Louis One Day Conference and the student body in honor of D. Fr. Bente, who passed away on December 16, 1930. After the congregation had sung Isaac Watts' English paraphrase of the 90th Psalm, Prof. W. G. Polack, who presided over the liturgical part of the service, read this song of Moshi, the man of God, which brought home so very clearly to all present the nothingness and fleetingness of all earthly things, one's own sinfulness, but also the eternal grace of God. Now four verses of the hymn "Jerusalem, thou high-built city" were sung, after which Praeses Rich. Kretzschmar, for many years chairman of the supervisory board and trusted friend of the deceased, held the memorial speech. He had chosen Hebr. 13, 7-9 as the text. On the basis of this word of God, he showed how the greatness of D. Benten's greatness consisted in the fact that he not only submitted to the Word of God in childlike obedience, but that in his many years of activity he always made it the sole purpose and goal of all his work as a missionary, as a pastor, as a president, as a professor, as an editor, to proclaim nothing but the pure, truthful Word of God according to the understanding of the Lutheran confessional writings. It was precisely this unconditional submission to the Word, his faithfulness with which he placed all his glorious gifts at the service of the Word, that made him such a great theologian. We have lost in him one of the chief leaders of our Synod. Thank God that even if all the founders of our Synod and many of the important men of the second generation have been called away, even if we are sometimes afraid when we look into the future, we know that Jesus Christ, yesterday and today and the same also in eternity, will be and remain with us. Let us only remain faithful to him, and let us not be driven about with various and strange doctrines! - The impressive celebration concluded with the singing of the hymn "O how blessed are ye, O ye pious", prayer and the common Lord's Prayer. May God grant us grace to follow the faith of the deceased and his faithfulness to God's Word!

It will certainly cause general rejoicing and fervent thanksgiving to God when we hear that D. L. Fürbringer has recovered so far from his operation that, God willing, by the time this number comes into the hands of the readers, he will have returned to his home. May God continue to hold his protective hand over our dear professor! T. L.

The Man from Macedonia. When reading the description of the missionary possibilities in the state of Texas, the face that Paul had in the night when he was at Troas comes involuntarily to mind, Acts 16, 9. 16:9. There was a man of Macedonia standing and beseeching him, saying, "Come down into Macedonia and help us!" In Texas alone three missions churchless! Can we still speak of overproduction of candidates for the preaching ministry while such missionary opportunities still present themselves? Three missions in one state, and that in a district to which half of another state, and even the entire missionary work in Mexico, has been turned over! Mexico is in many respects a richly blessed country. And yet, how unfortunate this country, which for centuries has languished under the bondage of Rome, since even now conditions prevail there such as Luther

in the preface to his Small Catechism. Read these words of Luther and thank your God for delivering you from such darkness, and then listen to the plea of the man from Texas and Mexico: "Come down to the sunny South and help us to know the sun of righteousness!"

T. L.

The remaining districts of our country. The Texas district is only one of the twenty-five synodical districts in our country. In some districts there may not be as much opportunity for mission. But it is certainly not a district in which missionary opportunities are not abundant and superabundant. The faithful Saviour gives us opportunities to become rich in good works, 1 Tim. 6, 18, to store up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves neither dig nor steal, Matth. 6, 20, to deposit our money in the bank of our God, which never falls, which pays rich interest in time and eternity, to make friends with the unrighteous Mammon, so that if we now live in want, they may receive us into the eternal tabernacles, Luk. 16, 9.

How many such friends have you made through your money? How much money hast thou put away in the mission bank of thy God? How rich art thou in good works? T. L.

Canada and South America. The situation is very similar in our three districts in Canada and in the two districts in South America. From everywhere we hear the call, "Come down and help us!" When Paul had seen that vision, "we sought," writes Luke, "immediately to go into Macedonia, assuredly that the Lord had called us thither to preach the gospel unto them." And Paul was not content to take the gospel to the people of Macedonia. From Macedonia he went to Greece, from Greece back to Asia Minor, and so he went from one country to another, until he could say that from Jerusalem and around to Illyria he had filled all with the gospel of Christ, Rom. 16:19, and, not satisfied with that, entertained the thought of going to Spain also, v. 24.

What are you doing? If all 700,000 members of our Synod were filled with the same zeal, would conditions still prevail as discussed in the above-mentioned article and as they prevail in all districts? Shall we not put an end to the misery and wretchedness? Shall we not come at last and help the dying souls? T. L.

But isn't this getting to be too much? Can we do this? What does Paul say? I can do all things through Him who makes me mighty, Christ. Phil. 4, 13. Jesus Christ is made unto us of God unto righteousness. This you know, this you believe, this is your comfort in life and in death. But how much did it cost him to become thy righteousness! How terribly sour it has become for him to redeem you! Passion reminds us that we have been dearly bought and reminds us of our debt of gratitude. Passion and mission belong together. Without Christ's Passion, no mission would be possible, no preaching of the saving Gospel. But where Christ's Passion is preached, mission must follow, unless it is preached to us in vain. And this God in mercy forbid! Christ, thy Saviour, who gave himself for thee, beseeches thee: Come, help the poor souls! What is thy answer? T. L.

A grateful student in our parochial school. The Lutheran Radio Hour reaches hundreds of listeners each week who may have attended our church or parochial school in the past, but through various circumstances are no longer part of our synod. The letters they write testify that our radio sermon does reach some people's consciences. The following

Letter addressed to our Lutheran Laymen's League, we wish to bring in the interest of our parochial schools and in praise of our diligent school-keeping pastors. The writer of the letter is a Baptist. She shares the following:

"Your programs [Lutheran Radio Hour] remind me of the days of my childhood when I first went to school. My teacher was a Lutheran pastor, and he was quite an excellent man (just a splendid man). Against his students he was like a father. This was many years ago down in Virginia. I was just a little girl then. But I did not join the Lutheran church because the pastor moved after a while and my folks were all Baptists. It was a hard blow to me when he moved away, and to this day I often sing the beautiful songs I learned then. So even today I take great interest in the Lutheran school. . . . May God's rich blessings rest upon you all!"

Yea, let us add, may God's blessings flow down in a thousandfold manner upon all who lead the lambs of JEsu into the green pasture of God's Word! J. T. M.

Confirmation not conversion. Now that we are approaching the holy season of Passion and thus Palm Sunday, on which confirmation usually takes place, it is necessary that we once again become clear about what confirmation is actually about. Let us first note that confirmation is not commanded in God's Word. It is not a sacrament, as baptism and the Lord's Supper are sacraments instituted by Christ. That the papal church wants to make confirmation a sacrament is because it is the church of the Antichrist, who makes commandments and ordinances in the church above and beyond God's Word.

Nor is confirmation the conversion of those who are confirmed. Such an erroneous opinion often prevails among the sects of the country, especially among the Methodists. These think that one is not truly "converted" until he has publicly "decided for Christ." These poor enthusiasts do not know what conversion is.

But while confirmation is neither a sacrament nor a conversion, it is not unimportant, so that parents would have nothing to hold against the confirmation of their children. It is true that God's Word has not commanded confirmation as it is now in use among us, but what it is intended to do God has very earnestly commanded. And these are two things in particular. First, those children who wish to be confirmed are to be thoroughly instructed in God's Word. This command is found in many places in both the Old and New Testaments. "Raise them [your children] in discipline and admonition unto the LORD!" cries God to all Christian parents Eph. 6:14. Thus the thorough instruction that precedes confirmation is one of the main things; and parents should look to this above all. The fact that their children have a beautiful dress, a new hymnal or something else good at confirmation are only external things that have little value.

The other main part of confirmation is that the children publicly confess their Savior and pledge allegiance to him before his church. This public confession is so important because it is an inevitable fruit of faith. He who believes in Jesus Christ with all his heart will confess him before all the world; but he who is ashamed of confessing Jesus Christ has no faith. Our Saviour says: "Whosoever shall confess me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men,

I will also deny him before my heavenly Father", Matth. 10, 32. 33. Therefore, our children should also learn diligently what the confession of faith and the vow of faithfulness at confirmation is all about. But if they are to learn it, we must tell them and set an example for them. And this includes heartfelt prayer. J. T. M.

Domestic.

Lutherans in the United States. The "Kirchenblatt", the new official organ of the "American Lutheran Church" (Ohio, Iowa and Buffalo), gives the following overview of the distribution of Lutherans in America. Since this statistic is probably also sometimes desired in our circles, we pass it on here. We read:

"Our American Lutheran Church belongs to the American Lutheran Conference, which was organized on October 31, 1930, and which includes, besides ourselves, the Swedish Augustana Synod, the Norwegian Lutheran Church in America, the so-called Free Church, and the United Danish Lutheran Church, and has a total of 4, 125 pastors, 6, 974 congregations, and 1, 384, 108 members, of whom 629,009 are confirmed. Our American Lutheran Conference has a slightly smaller membership than the United Lutheran Church, which has 3, 274 pastors, 3, 925 congregations, and 1, 399,408 members, of whom 971, 187 are confirmed. The third largest Lutheran church body in America is the Synodical Conference (Missouri, Wisconsin, Norwegian Synod, etc.) with 4, 207 pastors, 5, 148 congregations, and 1, 351, 201 members, of whom 873, 454 are confirmed. To none of these groups belong seven small synods (Eielsen, Danish, Icelandic, three Finnish groups, and the Lutheran Brethren) with a total of 203 pastors, 590 congregations, and 125, 531 members, of whom 75, 397 are confirmed, and about 50 single congregations with a membership of 11, 804. There are now, therefore, in America, apart from the smaller single synods, three groups of almost equal size: the American Lutheran Conference, the United Lutheran Church, and the Synodical Conference. "

J. T. M.

A True Word. In the introduction to his exposition of the Epistle to the Galatians in the paper *Christianity To-day*, D. J. G. Machen, a Presbyterian theological professor, well known throughout the country, and a man who is zealously working against the terrible unbelief so prevalent in the sectarian churches of our country at the present day, writes, among other things, as follows: "We do not know exactly what will take place when the great revival comes, that great revival which we so much hope for, when the Spirit of God will rush like a flood over the Church; but one thing we do know, namely, that when the great day comes, then also the present aversion to doctrinal struggles, born of weakness, the present cowardly unwillingness to take a stand in the old, long struggle of the Church between faith and unbelief, will be swept away. Not even the slightest trace of such a position [namely, cowardice that shuns battle] is found in God's Word. Such a position is nothing but Satan's trick of deceiving God's people. Peaceness, as well as indifferentistic church association and aversion to doctrinal warfare, as now found in the church, are but the fine garments that cover the old enemy, unbelief."

It is the last words in this exposition that we want to emphasize as true words. However, we cannot share his hope of a "great revival" yet to come on the basis of the Bible. We do not expect a new great revival or reformation, of which men like Machen

rave. Things may, by God's grace, get a little better in the sectarian circles of our country than they are now; but we do not expect any essential change in the ecclesiastical condition of the country. Our time is hastening to an end, and we are facing the Last Day.

But what Machen says in the last part of his exposition is true. That peace is sought everywhere in the visible church, that doctrinal disputes are averted, and that church unions are worked for by force, often in a way that sets aside divine truth, is Satan's way of deceiving the people of God. These are the fine garments that the devil puts on to make his way into the hearts of believers. We must not condemn Machen for speaking so harshly. Our dear Lord Jesus speaks similarly when He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15. And Paul speaks even more sharply when he writes: "But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" Gal. 1:8. Gal. 1, 8. God is very serious that we hold fast to His pure Word, pray for its preservation and fight, even die, for it. He that will not do this is no Christian at all.

J. T. M.

Church membership losses. As reported by the Presbyterian paper *Christianity To-day*.

Church Fellowship (The Presbyterian Church in the United States) lost 75, 580 members last year. That makes 3.77 percent of the total membership. In the church statistics they are given at the end as "suspended." Since 1912 this community has not had a similar loss. The paper therefore goes into great detail as to the reasons for the tremendous loss, citing, among other things, poor record keeping in regard to members, inaccurate numbers, lack of pastoral care, departure of members, lack of Christian instruction in accepting members, and insufficient instruction in other requirements that God's Word makes of Christians, etc.

It could also be a blessing to us if we were to pay careful attention to the points mentioned. We emphasize especially two of the reasons mentioned: Lack of pastoral care and lack of Christian instruction. This is not meant to be a rebuke. Our preachers are, thank God, faithful and diligent in their profession. We can say that of our pastors on the whole. But the circumstances that make appropriate pastoral care necessary are becoming more and more unfavorable, especially in our Grotz towns. It is becoming more and more difficult for a pastor to provide proper pastoral care, especially among those who really need it, among the lazy, casual members who so seldom come to church and Holy Communion and whom the pastor does not always meet at home when he visits them. But even if the pastoral care becomes so difficult in many cases nowadays, it is and remains one of the pastor's main duties, and a congregation must under no circumstances overburden its preacher with work in such a way that he cannot devote himself fully to this work.

With regard to the other point, namely, the teaching of confirmation candidates, by the grace of God things are better with us than with the sects in this country. In many congregations the parochial school still flourishes, and most parents still see to it that their children receive Christian instruction. But even in this point we are beginning to weaken. We know this from our ministerial experience. And often it is just such parents who do not send their children to the parochial school.

who then do not see to it that their children are urged to study the catechism diligently at home. "Yes," they apologize, "the poor child has to study so much in the public school that he has no time for catechism." Such things come from the devil, who does not want the seed of the Word of God in the hearts of children. Let us be wellware! The matter is to be very seriously considered. J. T. M.

Abroad.

Hermannsburg Mission House. From the well-known mission house in Hermannsburg, Hanover, comes the news that Fr. Karl Röbbelen, after long and successful work as a teacher, has resigned because of old age. He is the son of Father Röbbelen, who is well known from the early history of our Synod, and has always had much interest in the work of our Synod, read our periodicals with pleasure, and especially used the orthodox textbooks of our church in his teaching in the Mission Seminary. A large number of the present Hermannsburg missionaries were his pupils. L. F.

Methodist proselytizing stopped. The Methodists have for years maintained an extensive "mission" in the Scandinavian countries among the Lutherans there. This work is now to be discontinued, or at least modified. The Methodist Church here has reduced its missionary budget for Europe by P300,000, and the Methodist churches in Norway, Sweden, and Denmark have been told they must become independent within a period of six to eight years. The congregations may continue to do mission if they so desire; but no more support will be given them from here after the period named. This resolution, caused by the present want of money, has met with the approbation of many Methodists, who have long listened to the protest of the Lutheran Scandinavians against the Methodist missionary program, and have been unwilling to carry on the work under such circumstances. The *Christian Century* paper writes: "The removal of the Methodist missionary program in Scandinavia will mean the end of a scandal among Christ's household."

J. T. M.

Why we support our mission in Germany. For many years our Synod has strongly supported the European Free Church with rich gifts. Our sister church will need this support in the future as well, and perhaps even more than before. American visitors to Germany often report on the wastefulness that goes on in Germany and other European countries. People live briskly; food is plentiful; people visit theatres and places of entertainment. All this is true. There are people in Europe who have always lived briskly in this sad post-war period and still do. But there are others, and they mostly include our fellow Christians. Of these people a German church paper draws a poignant picture. We read there:

"The S. family consists of a married couple and two school-age children; they receive a monthly welfare allowance of one hundred marks. Of this, 20 marks go for rent; 80 marks remain for living, converted to the head of the family member, 66 pennies daily. The B. family has seven heads: father, mother, and five children. The monthly income is 96 marks. From this 17. 20 Marks are deducted for rent. The remaining amount must be divided. What is left over is 37 pfennigs a day for Kops. That must be long enough for food, clothing, lighting, heating, and laundry."

These are two examples out of many. We write this because it is clear that under such circumstances even over there many Christians cannot give as they would like.

J. T. M.

From World and Time.

"Earthquakes now and then." One can hardly pick up a newspaper without reading of an earthquake. Soon here, soon there, often in areas where earthquakes were once felt little or not at all, the earth suddenly trembles, filling people with horror, with an eerie sense of uncertainty. A few days ago, the people of Buffalo and vicinity were astonished to see that overnight the mighty Niagara Falls had taken on an entirely different appearance. Huge masses of rock had broken away from the high wall over which the waters cascade, and now lay piled high at the foot of the slope. That can be explained, of course. Thus one searches for all kinds of natural causes by which earthquakes are brought about. There is nothing wrong in this search. The Creator and Sustainer of the world, who has made the laws by which the world is governed, and who knows exactly from what causes and for what purpose the earth shakes, has not given us any information in His Holy Scriptures about the natural causes of these mighty natural phenomena. There we may investigate and examine and guess and make mistakes or even get it right to our heart's content. But in His Word, God has given us very definite details of the deeper purpose for which He causes earthquakes and similar natural phenomena to occur. They are to be witnesses that soon the Last Day will come, Luk 21, 11, when not only local earthquakes will occur, when not only a part of the Niagara Falls will be destroyed, but when the whole earth will be shaken in a way never experienced before, when finally everything will be seized and consumed by the fire of divine judgment. Every earth tremor, every extraordinary natural event, should therefore remind us of this day of judgment. As the world is anxious to ascertain the natural causes of earthquakes, so should it be the more willing to take to heart this purpose announced by God Himself. Alas, the earth shakes much more easily and quickly than the heart of man! The earth obeys the word of its Creator and trembles at His voice. But the heart of man remains hard and defiant, no matter how powerfully the Lord speaks to it by word and deed, so that man may learn to be afraid, to tremble before his sins and learn to esteem them great and to look around for help. And the hearts of men remain just as cold and unconverted when the gospel is preached of the unfathomable love of God in Christ Jesus, which should touch and move every man most deeply. When man, struck by God's judgments, once howls and wails, this terror is all too soon over, as soon as God's judgment subsides.

Let us Christians be reminded by these "earthquakes now and then" (Matth. 24, 7) of the hour when the Lord is coming, 2 Petr. 3, 11. 12. Let us look forward to this day in constant readiness and sanctification, not in servile fear, but in joyful expectation of the things that are to come. The Lord Himself is beginning to usher in the great, blessed day of our final redemption. Therefore "look up and lift up your heads, because your redemption draws near!" Luk 21, 28.

T.L.

The Modern Jewish God of Redemption. The ecclesiastical columns of the daily papers had announced that the rabbi of one of the largest Jewish temples was to preach on a Saturday on what conception the Bible gave of God as the Redeemer. It was the usual advertisement of an ordinary Sabbath celebration. On Saturday morning, an audience of 33 Jews, 18 children and 15 women, turned out. The liturgical

Forms (what we would call altar service) took half an hour. All the chants were sung by a mixed quartet in Hebrew. The prayers read by the Rabbi were half English, half Hebrew; the hearers always spoke their responses in English; for, except for a few memorized expressions, they understood no Hebrew.

At 11 o'clock the speech began, and ten minutes later it was finished. The Rabbi's text was Mos. 6, 1-8. He paraphrased the word "HErr" in v. 3 (Jehovah) by "Now came the four unpronounceable letters for God's name"; for the Jew, even the Reform Jew, thus believes to keep the second commandment.

The thought process of the speech was this: The Old Testament sees God as the Redeemer; the New Testament transfers the redemption from God to another person. Whereas according to the New Testament God works through another, in the Old Testament He works directly, Himself, personally. Thus the Old Testament conception is nobler than that of the New Testament. The Old Testament and all of its contents are regarded by Israel as precisely applicable to Israel, as Israel's book, and Israel regards itself as the people of the Bible. But this does not narrow the meaning of "redemption." God redeems - from Egypt. This idea is unique. While hopes of redemption from their bondage are found in almost all ancient peoples, the text is unique in that the whole plan and election of Israel proceeds from God, and it is only afterwards that Israel recognizes Jehovah as its own God. God chose Israel because he remembered his promises. The leading them into Canaan, and what he did for them and to them afterwards, proves to them that he wants them to be his people, and that he wants to be known by them as their father. God seeks you, though you seek him not; God finds you, though you find him not. This is the deepest meaning of religion and its greatest effect, that we know that someone is seeking us and is leading us (and all other people) so that he enters into an intimate, inward relationship with us and we with him. Thus God is Redeemer.

True, the man spoke Aaron's blessing afterward, even in Hebrew, but his closing word for the whole temple service was, "Nobility, beauty, peace come from God." Now what difference is there between a modern Jewish temple sermon and a Riverside Drive pulpit talk by Dr. Fosdick? And now, dear reader, if you want to know what the Old Testament says about God as Savior, read the 53rd chapter of the prophet Isaiah. R. W. H.

The eternal prohibition question. It does not seem right to us to touch upon the Prohibition question, even in passing, in these columns. But the incessant emphasis on this subject in the sectarian papers demands that we also speak out on it. The question is treated as if there were no more important subject for the Christian Church than this; in all the numbers it comes to the front again and again.

To this we will remark that the prohibition question as such is of no concern to the church at all, but only as citizens of the land; but now that the law is in force requiring prohibition, according to God's word, Rom. 13:1-5, we submit to this ordinance as to the whole law of the land. But the circumstance of the sects making this question the focus of the Christian life, and mixing church and state, perpetually carrying on the business as a church, while at the same time packs of false preachers and prophets blaspheme God's word in their midst, robbing the faith out of the hearts of children and adults, making a mockery of the Bible, and causing so great a nuisance-

The evil that the sects are doing with their false teachings is beyond description, and proves how blind and foolish the sects have become, so that they no longer know what God's Word is and what it demands of us, and what is the one thing that is necessary. Truly, it has become dark in our "Christian" sectarian circles! Let us tell them so for once. J. T. M.

The death of the partner.

From Life.

My beloved wife was seriously ill. Her strength was failing visibly. Ten days later she was in the hospital, where the doctor thought he could help her best. With the feeling that this was her farewell to her earthly home, I accompanied her home. What pain and suffering when one has sick people in the hospital! Many thousands have to experience it every year. Once before, when my wife was in the hospital and the doctors had given up all hope, I sighed and begged God to preserve her life, and God heard me. This time all courage was gone from me. For years she had borne her pains patiently, and there was no prospect of improvement. Should she, merely to be with me, endure any longer? I could only say, "Father, do as you will! You know I should like to have her here a few more years, but her suffering is too severe. Thy will be done!" We talked of the fact that the hour of divorce was now approaching, and she was prepared for it; but after a few days the doctor judged that she could go home the next week. The joy of seeing her only son again revived her, and gave her new strength. How sweet to have one's relatives around one's deathbed! But no sooner had her son left than she collapsed and soon fell unconscious for days. How I would have liked to speak to her once more, to strengthen her with God's word, to say goodbye to her - too late! She breathed her last. How different it is with the dying of people than one would wish! It is well to make an end of dying while we live. Go away, dear wife, into the arms of your Saviour! You were a disciple of Jesus, you adorned your faith with a godly walk, and you were a faithful, loving, patient, humble wife to me.

Have you ever been through such hours? For thirty-five years we had borne joys and sorrows together. How much happiness we have enjoyed! Now life is finished. What pain pervades the soul! Many a tear is shed in secret One still has one's beloved, but dead and cold. One can still see her lovely face. But in such days one is also so busy, has so many things to worry about, so many sufferers come and go that one does not come to one's senses. The suffering really begins when the dead person has been laid to rest and the last sufferers have taken their leave. How quiet and empty it suddenly becomes! How lonely and abandoned one feels! A piece of the heart is gone. Everyone has missed his faithful wife for days or weeks, but as time passes, the feeling of abandonment deepens day by day. All courage, all energy disappears. One no longer gives the least for anything. One is indifferent to everything. One must pull oneself up by force so that one does not sink into such mud.

We mourn the dead. But we must also understand this correctly. David mourned his son Absalom, "My son Absalom, my son, my son Absalom! Would to God I had to die for thee!" 2 Sam. 18, 33. But when we mourn for

mourn our loved ones who have departed this life in faith in their Saviour, we do not actually mourn for them, but grudge them happiness, do not envy them, and do not wish them back into this vale of tears. We are really only mourning for ourselves, for the great loss we have suffered. The Christian has a whole world of consolation in God's Word, but that does not quite take away the sense of abandonment from him. If now even the merry Christmas season approaches, when all is full of joy! Everything around me lives and loves, only my heart is saddened. No one can help here, no one, neither children nor brothers nor sisters nor friends can fill this gap.

But what comfort is there in God's word: "Fear not, I am with thee!" Isa. 41:10. "Fear? No, I am not afraid. Of whom should I fear, of whom should I be afraid? But I am so lonely!" "Surely you are not lonely. It is true that your dearest thing on earth has been taken from you, and I feel and sympathize with you, but have you not still me? Hast thou not much more loved me than thy beloved spouse?" "O my Lord JEsu, thou knowest that I love thee. Ah, my Lord JEsu, if I had not thee, all would be ended. Abide thou with me; may thy rod and thy staff comfort me!" Yes, he is with us, but we must also talk with him. When one speaks to JEsu, he answers by reminding us of all kinds of lovely words of God. "Lonely am I, not alone; . . . for when I seem all forsaken, my JEsu driveth me away." "In loneliness my speech-fellow."

When someone dies, the survivors have all kinds of heavy thoughts and reproaches: if only we had sent for this or that doctor, if only we had not given that medicine, or, as in my case, if only we had not gone to the hospital that day when she was feeling a little better! If only we had not gone to the funeral of a good friend! She should have stayed at home then. You only weigh down your heart with such thoughts. It is God who rules the world and has the dying of men in his hands. "My time is in thy hands," Ps. 31:16. "Man hath his appointed time, the number of his moons is with thee; thou hast set a goal, which he shall not pass over," Job 14:5. Even if we had done or omitted all that we wished to have done or omitted, we could not have added a cubit to the length of life.

Slowly the days go by. The loss becomes more and more palpable. When one enjoys a pleasure, one says- "O if she could be there! How she would rejoice!" Wherever one goes out and in, one is reminded of her. Here is the table at which we have sat, here the bench on which we have rested. And again, when something unpleasant happens to us, how fortunate that the departed spouse has not lived to see it! It would break her heart. So one continues one's marriage still in one's thoughts. And when the year is over, one relives all the days of suffering. Oh, if only we loved Jesus as dearly as we do our loved ones and think of them in such days!

This is my grief, this grieves me, That I cannot love thee enough.

Not all spouses feel this way. Often the death of the spouse is only a release from a prison. On the other hand, many have sunk into such misery and sorrow. How very different with us Christians! "Where thy law [thy word] had not been my comfort, I had perished in my misery," Ps. 119:92. God's word, the glorious promises therein, upholds us. We know that we have a Father to guide and govern us, and to bring all things out gloriously. And then our heart is also still full of thanksgiving for the enjoyed

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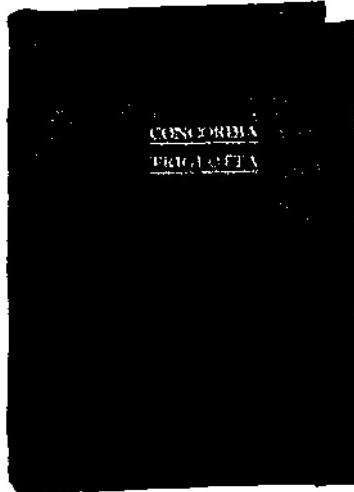
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They will gladly give their consent, even if the son is sent to miserable conditions, to far-flung regions, or even across the ocean to foreign parts of the world, even if, according to human reckoning, it is perhaps a matter of saying goodbye to this life.

"Ask the Lord of the harvest to send laborers into his harvest!" There is more in this. The LORD does not let his servants be led from one place to another by a wind, as he once did with his servant Ezekiel, Ezek. 3, 12. 14. Neither does the Lord feed His preachers like Elijah did, by sending ravens to bring them food in the morning and in the evening, or by raining manna from heaven like the people of Israel in the wilderness. He could still do all that today. But he sends his servants in the ordinary way, by rail, by steamship, etc.; and he does not feed them in a miraculous way, but in the same way that he feeds all men. And both cost money. But this money for the various journeys and the food necessary for life, the Lord now wants to offer to his sent ones, his missionaries, through their fellow-Christians. They count it an honor

Speech delivered to the student body of our seminary in St. Louis.

(Left to print by request).

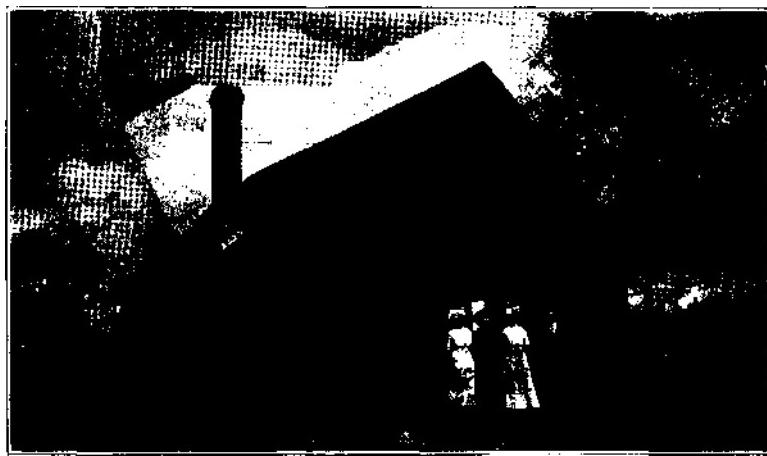
My dear students!

You will have noticed that in the last few months in the "Lutheran" and in *Witness* the members of our Synod have been on- have been challenged to greater and more serious activity in the work of the mission. This movement will be of special interest to you, especially since it is partly prompted by the fact that this summer we have at our disposal a relatively large number of candidates for preaching and school ministry, to all of whom we would like to assign a field of work.

Such special encouragement by the whole Synod is certainly praiseworthy and pleasing to God, if it is done in the right spirit, if it is not forgotten that the whole period of the New Testament is a time of mission, and if it is not thought that by a special exertion of force the thing can be done at once. No, the Church of God in her Ge-

The church as a whole and in its individual members must be continually aware that its great task in life is to proclaim the gospel. Certainly, there are times in the Church when the Gospel runs faster than at other times, and again times when the Church has more difficulties to overcome than at other times. For example, at the beginning our synod was very short of workers, and during the World War many areas of our work were closed to us.

The two main sayings that determine the missionary activity of the church of the New Testament until the end of time are the well-known words of our Savior Mark. 16, 15: "Go into all the world and preach the gospel to every creature", and Matth. 9, 37. 38: "The harvest is great, but the laborers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." The first saying shows us the harvest field of the church. It is unlimited. It is the whole world. The



How pioneering work was done years ago in the San Luis Valley, Colorado.

to help the Lord in this way in sending laborers into His harvest. And now the Lord also wants to be asked for it. Lord, shall we ask and beseech, in this manner ordained and directed by thyself, send labourers into thy harvest! Give to thy Christians the means necessary to send forth and maintain preachers and missionaries. If thou hast given these means to the Christians, grant them now also the right willingness to give the money thou hast put into their pockets for the mission gladly and cheerfully out of right love and gratitude to their Saviour, in recognition of the high honour that thou hast made them co-workers in thy kingdom, co-helpers in the work of saving redeemed human souls. Yes, O Lord, because the harvest is so great, the field so wide, and the labourers so few, we beseech thee with all our hearts, send labourers into thy harvest!

May the Lord give to our whole Synod the spirit of prayer; then the testimony and the gifts will follow of themselves; then also the success according to God's promise will not fail.

T. L.

other saying teaches us how the church should dispense with its Great Commission.

With the large number of our candidates, one might think that the second saying is no longer fully applied in our country. This, however, is quite an erroneous view. Our Saviour is right when he says to us, "The harvest is great." The field of labor of our Synod is large in proportion to the candidates available. It extends over the United States and Canada, over Brazil and Argentina, over India and China and countries of Europe, and it is still continually expanding. Preparations are underway on the part of the Synodal Conference to explore Africa for a field of work, and Praeses Huebner of Argentina will be traveling to Chile on the Silent Coast of South America in the next few months for the purpose of beginning our work there as well. Furthermore, the harvest is great because the harvest season is limited. A farmer estimates the size of his harvest not only by the number of fields he has to harvest, but also by the time he has available for the harvest. If it is of short duration, he naturally needs more laborers than if it extends over several weeks. The harvest time of the church is no longer of long duration. We are living in the evening hour of the world. The shadows are lengthening. The end is at hand.

When our Saviour now continues: "Therefore ask the

"How glorious it will be, when once all coverings shall have fallen, to be permitted to behold the deepest and most hidden motive of all the so different, often apparently contradictory leading of God, which yet all spring from one Father's hand, originate from one source - from His love!"

Lord of the harvest to send labourers into his harvest", he makes the procurement of the harvest labourers dependent on the prayer of Christians for labourers. For this very reason he also added to the Lord's Prayer the missionary petition, "Thy kingdom come." The Church, then, should continually ask for laborers, and the more fervently and earnestly she makes this prayer, the more likely it will be answered. If, therefore, there is a lack of workers or of open doors for workers, Christians are partly to blame for such a state of things, because they have become lax and indolent in praying for the progress of the mission. And you of all people, my dear students, who are being prepared here for church service, should ask God in your daily prayers for workers for the harvest. This is clear from the context of our text. It says, "Then said he unto his disciples, The harvest is plentiful, but the labourers are few: therefore pray ye the Lord of the harvest, that he would send forth labourers into his harvest:" and immediately after our text we are told that the Lord sent forth these very disciples into the harvest.

But when the Lord says, "Ask the Lord of the harvest to send laborers," he is also saying that he not only gives laborers, but also sends them, that is, instructs them in the work to be done, gives them their special places, opens doors for them and gives them entrance, and then gives them the desire to go and do the work. Herein lies for you the earnest admonition that you are not to be choosy, not to desire a place that suits your natural inclination and offers you all kinds of comforts and conveniences. You must not forget that the Saviour sends the labourers, and knows best where each one fits, and that he expects the labourers to let him send them, even if it be to the uttermost bounds of the earth. So you must not tie the Saviour's hands in any way, for instance, by getting engaged while you are at college, or by making your own plans for the future. It is part of your preparation for the sacred ministry that you increasingly get rid of your own desires concerning your later use in the Church, that you confidently place your future in the hands of your Saviour and say: Lord Jesus, send me, and wherever you place me, I will faithfully persevere and do my work.

Finally, I call your attention to the fact that the Saviour teaches us to pray that He will send labourers into His harvest. The Greek word for laborer indicates that the Lord has in mind such a laborer who understands his particular craft and then also directs it with all his energy. A harvester, therefore, is one who understands the harvest work and directs all his thoughts and energies to the harvest.

Thus the Lord can only use such people in his harvest who understand the heavenly harvest work and use all their strength, body and soul, for this work. Oh, there are many pastors today who are busy from morning till evening, who are busy running from one meeting to another and eating their bread in the sweat of their brow, but who accomplish little with all their work, but waste their strength because they do not concentrate it on the real harvest work, that is, the good preaching, the teaching of God's Word to young and old, and the pastoral care of the individual members.

If you wish to become true laborers in the vineyard of the Lord, you must buy out your time here in St. Louis and direct all your energies to the study of theology and to the acquisition of the ability necessary for blessed work in the harvest field of the Church, so that when you come to the Church you will be able to work in the vineyard of the Lord.

The pastor or missionary who enters upon the ministry must be trained in the senses to understand what the real work of a pastor or missionary is, and must then be committed to it in all earnestness.

May our faithful Savior give us his Holy Spirit, that we may pray ever more fervently, "O Lord, send forth laborers into thy harvest!" May He then hear our prayer and proceed to take our dear Synod into His service during the remaining harvest time until His glorious future on the Last Day. Amen.

F. Pfotenhauer.

A noble wife.

God created woman to be a helper for man, and few men have more need of Christian, faithful helpers who are devoted to the Lord than our missionaries. Now that we want to be warmed up again especially for the work of the mission, we should also think of it and ask the dear God that he may in grace provide our missionaries with faithful, devoted, helpful and faithful wives, so that they can work all the more diligently and bear all the better the many and great burdens that their difficult ministry entails. A dear friend and brother minister, who remembers this, sends us the following as a contribution to the "Lutheran," which Nur is pleased to pass on. It is a portion of the important diary kept by the great apostle of the Greenlanders, Hans Egede, from 1721 to 1736. There this pious missionary informs us:

"On the 21st of November [1735] it pleased the all-wise, kind God, to heap upon me my adversities in Greenland, to grieve me still further by the death of my most beloved wife. If I did not have the consoling hope that we will meet again in the kingdom of God, I could hardly have consoled myself over the loss of such a pious and virtuous wife. This and the glory I can attach to her cannot be compared with her fear of God and her Christian virtues; to say nothing of what a faithful and loving wife she was, what a pious and affable mother she has been to her children, nay how willing and ready she was to submit to my will when I had resolved with God to leave my people and my fatherland [Norway] and go to Greenland to instruct the mad inhabitants there in Christian doctrine; For although her relatives and friends were after her enough, and told her that for the sake of her, my, and our little children's [two boys and two girls] temporal welfare, she should earnestly resist and oppose my intention, which was foolish and audacious in human eyes, yet for the love of God and of me she rather allowed herself to be persuaded to consent to my resolution, and so, as a faithful Sarah, she went with her Abraham from her family and her father's house to a strange, even hard and heathen country. How patiently and joyfully she has endured all the toil and labor that God has lent us since then is known to many. Yes, she often comforted and encouraged my mind when it became fainthearted and downhearted in the face of so much adversity. Even now, when I found it advisable to leave Greenland again, she was quite content to do so, although she suspected that she would have to suffer a great deal on her departure, both from seasickness and from other hardships. However, it pleased the most wise God to make her suffer this trouble, and on the other hand to afflict her with great weakness, which lasted longer than a year and a day, so that she at times

She was able to be somewhat up, but was mostly bedridden until the beginning of the month of September, when she was compelled by excessive pain and anguish, both internal and external, to keep constantly to her bed. In the meantime, as a child of God, she suffered with great patience all the crosses imposed upon her, and when she heard that nothing but death would result from them, she cried out to God and her Redeemer for a merciful and blessed deliverance from this miserable world, in which the merciful and faithful God also heard her, and after she had taken leave of me and her children in all love, he delivered her from her great misery by a blessed death. How saddened I was by this parting and separation, so comforting to me is the hope that we will be gathered together again in heaven, for which God by grace will make us worthy, for the sake of His Son, our Saviour Jesus Christ, of great merit. Amen."

Later Hans Egede wrote the following in his diary: "On October 5, after our arrival in Copenhagen, the body of my blessed wife, which I had brought with me from Greenland, was buried in the churchyard at St. Nikolai. May Almighty God gather us together again on the general day of assembly in heaven! This is written in praise of the blessed Mrs. Hans Egede, née Gertrud Nielsdatter Rasch from Bergen, praise be to God."

Yes, may the Lord give us many such wives and mothers! J. T.
M.

How do our districts relate to our synod's mission program?

There is, thank God, still missionary zeal in our Synod. This is proved by the reports which come in from the various districts, and which, as with one mouth, echo with a loud voice the call of the hour, "Up to the work of the Lord!" We leave several reports to follow.

Northern Illinois District.

The great city of Chicago is a center of sound Lutheranism. There God has most richly blessed the preaching of the true gospel. On January 12, President A. Ullrich sent out the slogan: "Onward to the work of the Lord!" and three hundred and sixty pastors and teachers gathered there to discuss the spread of our missionary work. Mission addresses were delivered, written papers dealing with the work of missions were read, and missionary tasks were discussed. "Never before," says the report, "has such a lively interest been manifested in our church for the main work which the Lord has entrusted to us, our glorious missionary work, as on this very occasion. With enthusiastic words the Synod's plan for extending the mission was presented to the congregation, and after joyful, approving deliberation, was unanimously and fully adopted. Everyone pledged their strongest support for the undertaking, and the committee was urged not to omit anything that might promote the realization of our missionary duty and kindle a new missionary zeal among all our parishioners." On January 25, a special meeting was held, especially for the laity. More than fifteen hundred members of our congregations took part in the meeting, and our dear laymen also gave their strongest support to the plan of the Synod. Here, too, the experience was made that our Christian people have a warm heart for the missionary work.

Minnesota District.

The Minnesota District is known in our circles as an active missionary district. On the 28th of January a meeting was held in our college at St. Paul, Minn. to consider the plan of the Synod to further extend our missionary work. The result of the meeting was expressed in resolutions, all of which are designed to bring the plan of the Synod into the best execution. The resolutions have the following content: "We want to consecrate ourselves anew to the work of the Lord, want to use the Passion time in particular to bring new and larger financial offerings for the mission work, and ask our mission authority to make the matter known everywhere and to ask all congregations to participate in the work. The important matter of our school was also given special attention, and one encouraged the other to see to it that our teacher candidates also receive vocations, so that they can thus serve the Kingdom of God properly."

Western District.

The Western District will also be fully supportive of the Synod's plan for mission expansion. In a letter to the congregations of the district, Pres.



Church of the Community in Olympia, Wash.

Since the dedication of this church in August 1828 the church attendance has improved noticeably. It could not have been built if the General Church Building Fund had not advanced the necessary funds.

D. Kretzschmar pointed out that we must all now learn anew what it means to "proclaim the virtues of Him who called us from darkness to His marvelous light"; that we all, congregations as well as individual Christians, should do mission all the more by word and deed, prayer and sacrifice; that all visitation circles should be searched once more, so that every mission opportunity might be taken advantage of; That the Mission Board be encouraged to call candidates, and that two special candidates be called to serve the District Mission in general, wherever opportunity presents itself; but that above all we must support the Mission by our abundant gifts, and especially use the holy season of Passion to raise the necessary funds.

Thus, in all the districts that have reported so far, the same zeal, the same fidelity, the same love for the mission is found. Our Synod joyfully joins from one end to the other in the cry that resounds in this hour, "Up to the work of the Lord!" God bless our prayers, our meetings, and our missionary plans, that to His name's glory His word may ever be spread! J. T. M.

Another thing, namely, that we diligently distribute good pamphlets and tracts. These cost very little, only a few cents. We Christians should always have some of these tracts ready for distribution. About this subject, dear fellow-Christian, you can talk a little more closely with your pastor. He can best advise you on this, has perhaps already done so. You can also use your church magazine for this purpose. There are many articles there that unbelieving or unchurched people should read. Therefore, distribute your magazines when you have read them, or lend them to your unchurched friend and acquaintance.

Finally, we must not forget that our oral testimony of Christ must be accompanied by a devout, holy life; in other words, witness by word must be accompanied by witness by deed. Thus the good farmer of whom we spoke above may have refrained from witnessing by word, but he nevertheless witnessed most beautifully by deed, going to church every Sunday with his dear family. This testimony by deed is important. Often the testimony by deed speaks even louder than the testimony by mouth. Thus the pious centurion at Capernaum built a school for the Jews, and this made a deep impression on them; but still greater was the impression on them when he then went to Jesus to ask help and healing for his sick servant. This has struck many a stubborn Jew, who until then had despised Jesus, so that he was ashamed of his unbelief.

So then, by the grace of God, let us also spread the word of Christ through our personal witness in word and deed. We want to speak of what fills our hearts, but we especially want to live and walk in such a way that people will see our good works and praise our Father in heaven. God grant us grace to do this for Jesus's sake!

J. T. M.

We should thank God that, as he has promised, he will not fail to bless us, preachers and listeners alike, for his goodness endures forever. We should thank God that he, as he has promised, will not let us, preachers and listeners alike, lack his blessing in the future; after all, his goodness endures forever. Dr. Iahn then gave the young messengers the testimony of their efficiency. With the choral song "In all my deeds I let the Highest advise" the impressive festive service concluded. After this celebration, Praeses Heine, on behalf of the Brazilian brothers, presented Dr. Jahn with a simple writing instrument with a dedication as an expression of his joy on his jubilee day.

Our candidates now disperse to all points of the compass to work under the most diverse conditions and people. One goes to Argentina to represent Praeses Hübner, so that he can examine the missionary possibilities in distant Chile; one to St. Catharina to serve jungle settlers; the others to small towns, villages, old and new settlements in Rio Grande do Sul, to German Russians and Pomeranians, to Hunsrückers, Lusos and Negroes. God bless them in their work! Unfortunately, because of the small number of candidates, only the fewest places could be filled. Of course, the possible expansion of the entire field of work is always hindered by the lack of the necessary funds. May God help and provide counsel, willing hearts and warm love for the work of the mission in South America!

K. A. Rupp.

Will there be enough preaching professions? For some thirty years this question was not asked among us. There was a shortage not of callings but of candidates. Congregations were anxious whether a candidate could be assigned to them. As a rule, many callings had to be deferred. We pleaded with God that He would give us the preachers we needed. He has now done so. And because in the past year - for the first time in thirty years - some candidates for the office of preacher remained unprovided for, there is already talk among us of a surplus, our students are worried whether they will have to stand idle on the market, and some parents no longer have the courage to give up their son for the church ministry.

What is the point? Missions of people at home and abroad are passing away in the darkness of sin and unbelief; without the gospel they must be lost. Whole cities and country districts in our great land have no Lutheran church. "Lift up your eyes, and look into the field: for it is white already to harvest," John 4:35, says the Lord. Now what is the use of speaking of an abundance of laborers under these circumstances? Is this a way of showing gratitude for the great blessings God has bestowed upon us and will continue to bestow upon us? Is this true missionary zeal? Even now the word of the Lord is still true: "The harvest is great, but the labourers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Matth. 9, 37. 38. In these words the Lord not only tells us to ask for laborers, but also that He, the Lord Himself, will send these laborers into His harvest. The Lord also wants to do this, but he wants to do it through us, because "we are God's co-workers", 1 Cor. 3, 9. So if our mission request is meant seriously, we will also do mission diligently.

This also includes that we put our money into the mission service, so that workers can be sent out. And the love of Christ should urge us to do this; "for," says the apostle, "ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich," 2 Cor. 8:9. A few days ago he wrote to us

To the ecclesiastical chronicle.

From our Synod.

Graduation and Jubilee. Our congregations in Porto Alegre gathered in the auditorium of the Concordia Seminary last December 14 to celebrate together in praise of God a joyful double celebration: the dismissal of eight candi



The anniversary of the first theological graduation into the vicariate, or pastorate, and the silver jubilee of the president of our seminary, Dr. J. N. H. Jahns.

"Preach repentance and forgiveness of sins!" cried Prof. Carchia in the national language to the departing candidates as a last mahuug. "Give thanks to the Lord, for he is kind, and his goodness endures forever!" was the appropriate word addressed by President Heine to the congregation. We should give thanks to God, for his kindness has proven itself anew in the fact that he has again provided us with preachers of grace, that in the last

a pastor, "If there is such missionary zeal everywhere in the Synod as there is in ours, we shall have need of twice as many candidates as will be available in June." This is the right sense. God kindle such missionary zeal in the hearts of all our Christians throughout the Synod for Christ's sake!

J.H.C.F.

"The church no longer philosophizes; it establishes soup-kettles." Thus a freethinker, as reported in the "Allgemeine Ev.-Luth. Kirchenzeitung," describes the present activity of the church. What he means is clear, namely, that the church no longer teaches, as was generally the case in the past, but that it has now entered the field of social service, and here lets its energy unfold. It is the task of the freethinker to grasp the real essence of church work in the present day, so that a successful attack can be made on Christianity, which he hates so much.

But his description triggers all kinds of thoughts. In the past, however, there has been too much philosophizing in external Christianity, that is, too much teaching about human nature. Too often, too, the divine truth, if it was still held to, was presented as a kind of philosophy or scholastic wisdom, and not the good news, given to us from above, in which forgiveness, righteousness, and eternal life are brought to poor sinners, was allowed to be the all-dominant center. Gradually it was realized that with such "philosophizing" the hostility against Christianity could not be resisted. Thus large branches of external Christianity have fallen into the opposite extreme, have abandoned doctrine altogether, and resort to the alleviation of external distress. They do not realize that they want to turn everything upside down and gather fruit before they have even planted a tree.

We have nothing against soup establishments; but these do not bring to heaven either the one who makes the soup or the one who eats it. The net ring for the Church is not to emigrate to the field of external charity, but to return to the proclamation of the old Gospel of the Saviour of sinners. That social help will not fall short in the process is shown by the example of the early Church.

A.

Abroad.

Bible Propagation in Persia. Among the Mohammedan countries of Asia, Persia is one in which Mohammedanism is probably the most fanatical, and where therefore Christianity has so far been able to find little entrance. And yet, even in this blind, dark land, the Bible, the best missionary book, is now spreading in a pleasing manner, although the work of spreading the Word of God there is fraught with great difficulties. In 1927, 27, 551 portions of the Bible were distributed or sold in Persia; in 1928, 29, 922. The following year the number increased to 31, 187, and from year to year it multiplies. And if in these heathen Mohammedan countries the Bible is bought or received, it means that it is also read. In this country people buy Bibles, but they very seldom read them. To the heathen and Mohammedans, however, who buy the Bible or have it given to them, it is a new book which they are eager to get acquainted with. So they study it diligently, and through the Word of God many come to believe in their Saviour.

God bless the mission by spreading the Bible in all countries! But let us not forget that our dear Saviour also earnestly exhorts us to search the Scriptures! Joh. 5, 39.

J.T.M.

New printed matter.

Family Prayers. By H. B. Hemmeter, D. D. 88 pages, 5% X7%. Cloth, brilliant blue, specially grained, pages stained red, gold title-stamping on front cover. Concordia Publishing House, St. Louis, Mo. Price 60 cts. Flexible-leather edition, gilt edges, \$1.75.

This is a fine new collection of prayers suitable both for private use and for use in home devotions. The language is simple, noble and graceful, as befits prayers. The selection is a very rich one and covers pretty much the whole field of Christian prayer. We highly recommend the book, especially as a confirmation gift. The layout of the book is excellent.

J. T. M.

One Hundred Easy Organ Preludes. By G. G. Albert Käppel. 50 pages, 12% X9J4- Concordia Publishing House, St. Louis, Mo. Price, \$1.25. Quantity prices on application.

This is a wonderful collection of preludes, all original compositions, adapted to the needs of our congregations, especially the smaller ones where no outstanding organists serve. The editor, our esteemed Prof. A. Käppel, who has been serving our teachers' seminary in River Forest with his beautiful gifts for so long, has taken care to combine the noble with the simple and to make his work as generally usable as possible by adapting his preludes to the most common melodies in a dignified manner. The preludes are light, noble and thoroughly Lutheran church-like, and they also introduce the melodies in the most beautiful way. We warmly recommend this latest work by Prof. Käppel. J. T. M.

The Jeffersonian Ideas of Religious Liberty. By Walter A.

Maier, Ph. D. 22 pages. Paper, pamphlet form. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

The other title of this very timely, exciting, and important address is, "Address Delivered at the University of Virginia at Charlottesville, Va. August 9, 1930." In this address our colleague, Dr. W. Mater, sets forth the principles of the true separation of church and state so masterfully that it received attention throughout the country last summer. Enemies of the separation of church and state are not only the Romanists, but especially the Methodist prohibitionists of today. The booklet deserves wide circulation.

J. T. M.

News about the community chronicle.

Introductions.

The commission for all ordinations and inductions shall be made by the district president concerned^ The inductions of teachers in parochial schools shall also be made by commission of the district president concerned. (By-laws to the Constitution of the Synod, at 12 61.) Inducted:

Pastors:

On sund. Septuagesimä sl. February), Rev. E. L. Woldt in the Ehrstus congregation at Lansing, Mich. assisted by the I?!. A. H. A. Loeber, H. E. Offen, E. Rossow, A. G. Sommer, and J. I. Trinklein by P. A. T. Tong. - P. M. Pauk in St. John's parish at Lawton, Okla. by L. J. E. Mencke. - E. J. Zanow at ?il?rim parish and Ludington mission at Wauwatosa, Wis. assisted by Proff. J. H. Giennapp and L. E. Rincker by P. E. M. Keller. - P. O. E. Schultz in St. Peter's parish at Westgate, Iowa, assisted by P. T. Matt from P. H. J. Heilmann. - P. E. Schwandt in Immanuel's parish at Holloway, Minn. assisted by P. P. Gierkes from L. H. A. Fädtke, and in Trinity parish at Fairfield Tp, Minn. assisted by P. H. A. Fädtke from P. P. Gierke.

On Sun. Sexagesimä (Feb. 8): P. R. Tewes at Christ Church at Mount Town, Mass. assisted by P. E. P. Merkel. - P. J. C. Schedler at Monett, Mo. assisted by the I?!. C. Bernthal, E. E. L. Mars, and S. Michael, by P. J. H. Gaßner. - P. E. L. Wittkopf in Trinity parish at Marcus, Iowa, assisted by F. Albrecht, O. Brunswick, F. Bruch, J. Hartmeister and H. Sieger of L. A. R. Noack.

Teacher:

On Sunday. Septuagesimä (February 1): M. C. Pieper in the Konkordiagemeinde of Chicago, Ill, by P. A. E. Reinke. - C. J. Markworth in St. Peter's parish at Big Rapids, Mich. by P. F. W. Wiese.

On Sun. Sexagesimä (February 8): E. Zetz in the Zionsgemeinde zu Luverne, Iowa, by P. P. Braner. - Kand. J. A. Jäger at Trinity Parish, Cedar Rapids, Iowa, by P. P. L. Bornhoeft.

To the ecclesiastical chronicle.

From our Synod.

P. C.

F. Drewes, the director of the Negro Mission of the Synodical Conference, died here in St. Louis on March 3, after a short illness from influenza and pneumonia. He had been on the mission field in North Carolina only the week before, had learned many a thing concerning a mission of the Synodical Conference in Africa, and had given us full notice of it only a few days before his end. His death is a great loss, as he



knew the whole area of the negro mission very well and had visited it often.

L. F.

Our mission to the Jews in St. Louis. Last June a candidate was also called for a new mission to the Jews here in St. Louis, and in October he was installed in his office. Since that time the young pastor has made largely home visits, and has thus carried on the work of the Jewish Mission in a private way. His experiences have been those which are usually made: the Jews probably like to talk about religion, and still more like to talk about money, but they do not want to know much about the Christian religion. Also, the so-called Neform Jews are so ignorant in spiritual matters that they hardly know the abc of religion. The orthodox Jews, on the other hand, who still hold to the Old Testament beliefs, are so blinded that they hate Christianity from the depths of their souls. But our young missionary, Frankenstein, is by no means discouraged, but wants to continue confidently in his difficult work. As in other cities where the mission to the Jews is carried out, the Jewish Mission here, with the approval of the Commission for the Mission to the Jews, wants to create a center where Missionary Frankenstein can make Christianity known, especially through Christian instruction among the younger generation and the distribution of tracts. Let us also include this new mission in our prayers.

J. T. M.

Open Doors. The following letter from a young former member of Trinity Church, Wausau, Wis. now residing in the Philippines, we take from the "Messenger" of the Northern Wisconsin District. We publish only that part of the letter which again shows us that the world is open to us for mission. We read, "How one day so quickly follows another, I also always see just from the little companion I always have with me, the devotional book for all days, which you have given me. I am especially fond of the book because it is the only way I can worship in this heathen land. It has connected me more closely with my God, and has strengthened in me the desire to be able to do something for mission to the natives. The Protestant mission, of which I wrote to you some time ago, is making rapid progress, and I see no reason why we cannot do the same. I am sure we could win many souls here, if only we had someone here who knew how to go about it." J. T. M.

From our mission in China. From a report of the Publicity Committee of the China Conference we take the following notices: "Concordia Seminary in Hankow opened on September 15 with 29 pupils and students, 14 in the preparatory department and 15 in theological

Seminary. The classes are taught by the missionaries Zschiegner, Riedel, Theiß and McLaughlin. The girls' school in Hankow has been reopened with 26 pupils. Miss Grün is in charge of the girls. In Shihnan special religious instruction is given to the native teachers at the mission schools. In addition, they receive instruction in English, music, and other school subjects. Missionaries Seltz and Müller are still engaged in the study of the Chinese language; the former is studying at Ichang, the latter with his wife at Shihnan under the supervision of Missionary Gebhardt. Of the two nurses, Miss Simon is at work in Shasi, Miss Lischläger in Shihnan. In Shihnan the orphanage accommodates 48 children.

The distribution of the missionary workers in the various fields is as follows: In Hankow, Missionary Klein is in charge of most of the congregation there. He is assisted by Missionary Riedel, who has baptized two adults and is in charge of a confirmation class. He also serves the mission church in Hanyang, where he also teaches classes at the school there. At Shasi is Missionary Zimmermann, at Ichang Missionary Thode, and at Shihnan Missionary Gebhardt. The school teaching has not yet been disturbed by the government. The six schools in Hankow, under the direction of Missionary Klein, enjoy an attendance of 250 pupils. To these must be added the two schools at Hanyang and Hai Tsu Kai, which are under Missionary Riedel's supervision. The school at Ichang, which is under Missionary Thode's supervision, is attended by 24 pupils. In Shihnan we have six schools with about 100 students. In general, the missionaries have been able to carry out their work undisturbed since September, since they have not been disturbed by any war disturbances.

Let us not forget to continue to lay our mission in China before God in fervent prayer! J. T. M.

Noble Rules. The "Ev.-Luth. Kirchenblatt für Südamerika" brings in its double number (No. 23 and 24: "Weihnachts- und 'Kirchenblatt'-Jubiläumsnummer") many interesting things from the history of this so blessed church magazine. For twenty-five years it has now served the Lord in His Church. We would therefore like to bring this double number, as well as the "Kirchenblatt" in general, to the notice of our readers. Nothing strengthens the interest in the work abroad more than to read the papers that are written there from the working circle. In the design of the newspaper, our brethren there also follow the "Template for the Publication of a Lutheran Church Newspaper," which our dear D. Walther once distinguished many years ago and himself applied in the most exact manner. This "model" is worth our familiarizing ourselves with again and again. It reads, as printed in the "Kirchenblatt": "Every essay should, as much as possible, 1. be popular, not contain learned stuff; 2. edifying; it should contain no verbosity and no offensive [attacking] personalities; 3. of general interest to every lover of Lutheran truth; 4. frank and decided; it should show no false compliance, never sacrificing the least truth to love and peace; 5. He shall not concern himself with political or other matters that do not enter into the territory of the Lutheran Church, with the exception of any advertisements that may be inserted for the benefit of the Lutherans; 6. Breathe the spirit of love and gentleness; he shall complain and teach more than thunder and lightning; it shall be held that the invisible Church is everywhere; 7. In all attacks on unbelievers, have unquestionable grounds for the truth of the accusations; never let the enemies of the Lutheran Church be accused of any crime.

Truth can rightly say: 'This do we not teach, against which ye fight?' This fine Christian sentiment breathes the spirit of true Christian love, and eminently characterizes D. Walther's own articles, which he wrote so admirably for our "Lutheran." And for this we must be grateful to him even today. J. T. M.

Domestic.

On the Inner Mission. In the "Friedensboten", the paper of the Unierten, a pastor writes about the Inner Mission and remarks: "Whoever believes that our country is fully provided with Christian churches is quite mistaken. The work of the Inner Mission is far from complete. No thought of that! On the contrary, the hardest work is still to be done. So far only quite a bit has fallen on a good land. It is still said, "Go forth soon into the streets and alleys, and we must not overlook the highways. The Inner Mission still has an almost incalculably gigantic task in America."

To substantiate this, the rapporteur writes: 'Not only the open countryside, but all small towns and villages of less than 6,000 inhabitants come into consideration here. This is the custom in dealing with this question. Thus considered, there are in our country 37, 230 communities, with a population of 56,000,000 souls. Of these, 35,793,333 persons (including children) live in the country. In these communities there are about 100,000 Protestant churches, of which 65,000 are in villages or in the country. These 100,000 churches have a membership of only 9,000,000 souls. There are 20,000 country congregations which have no Sunday-school, that is, which make no provision whatever for the church education of the young; and there are 10,000 little towns and country communities in the United States which are entirely without Protestant churches. No less than 33,000 other commonwealths have churches, often afterwards, but no pastor of their own.'

These are really important numbers that we should also consider. Consider: 56,000,000 people, and only 9,000,000 of them belong to a church! That's how it is in the smaller towns and in the countryside. How it stands in this piece in our big cities is another sad chapter. In short, the mission-expansion program of our synod is justified.

J.T.M.

Bible reading in school. The movement to introduce Bible reading into our public schools has now somewhat abated in our country. There are states where Bible reading is mandated, others that prohibit it, and still others where state school teachers are free to have the Bible read or not. In November last, a bill was voted on in the State of Arkansas, to the effect that a suitable passage from the Bible should be read publicly every day, without further explanation, in the State free schools. The vote, as reported by the "Apologist," resulted in a large majority of votes for the adoption of the bill.

As often as this topic comes up, we Lutheran Christians are reminded of what we actually have in our Christian parochial schools. There, not only the Bible is read, but also the catechism and biblical history are taught and interpreted correctly. All the inhabitants of our country who advocate Bible reading in the state schools are saying to us: You Lutherans with your parochial schools are actually doing the right thing! Children of Christian parents should receive Christian religious instruction in school.

J.T.M.

More German. In the "Kirchenblatt", the organ of the American Lutheran Church, we read the following: "In the bulletin of the theological seminary of the United Lutheran Church in Mount Airy we read that in the second semester of this school year, among other things, a practical course is to be introduced which aims to enable theology students to preach in German. In our opinion this step of the Mount Airy authorities is very significant. It does not mean that Mount Airy is now to be converted into a bilingual seminary (though there is no lack of voices advocating even such a step); but it does show that the United Lutheran Church has not been entirely satisfied with what its few bilingual seminaries have been able to provide, and that the need for bilingual preachers is clearly recognized. It is certainly no easy thing to be able to officiate equally well in two languages. Happy is the man who has mastered another language besides English, all the more so when that other language is the mother tongue of the Reformation. Unfortunate is the Lutheran preacher or theologian who can read only English theological literature; unconscionable he who can read German and Scandinavian theological literature but does not." This is a true judgment to be remembered.

J.T.M.

Words, since there is nothing behind them. The Federal Council of the Churches of Christ in America, through its Executive Committee, has recently issued an appeal to the Christianity of our country, asking for a more serious interest in religion. We quote the last paragraph as found in the "Messenger of Peace": "To all who desire a modern religion, we offer a timeless religion, the same yesterday, today, and tomorrow, and in place of the vagueness of ungodly speculation, a message from Him who said, 'The words that I speak unto you are spirit and are life.' For the need of the whole world there is but one remedy. It is found in the One who is the Son of Mary and the Son of God."

These words sound nice enough, but may mislead some who do not know what the leading men who are at the head of the Council of the Federation are pretending to be religion. Once again, therefore, we wish to call attention to the fact that the radio orator who represents the Federal Council is the notorious H. E. Fosdick, who brazenly denies the fundamental doctrines of Christianity, and instead teaches a religion that is agreeable to Jews, heathens, and Hottentots. Or we may say, Fosdick is a representative of the Masonic religion, which wants to know nothing of Christ, the Saviour of sinners. So long as the Federal Council tolerates such men as leaders, the above statements are but "words, as there is nothing behind," yea, only lies and hypocrisy. J. T. M.

The American Bible Society. As in England, so in this country, there is a Bible Society whose object is to distribute the Bible throughout the world. Its chief fields for Bible distribution are China and Brazil; but the Bibles of this society go all over the world. In China last year it distributed five missions Bibles. This work was done by 1, 225 Bible salesmen, of whom sixty-five were Chinese. The best Bible buyers in China, it is reported, were the Chinese soldiers. In Brazil, where this society has been working for forty-two years, 193, 576 Bibles were sold last year, more than ever before. On the whole, the American Bible Society has produced Bibles through eleven missions, in many different languages. This year, in addition to its work in China and Brazil, it intends to work especially in Turkey and the Philippines. So far the Turks have used

(Continued on page 81.)

the Bible in the Arabic translation; but now the Bible is produced for them in their own language, and with the new Latin script. The expenses, which are very high, are mostly met by the various ecclesiastical communities of the country, which support the Society. But the collections for this in 1930 amounted to only §150, 172. 72, while in the preceding year they amounted to §168, 875. 41. J. T. M.

What does God want to admonish us about? There are two things in particular that cause a Christian to think at this time. The first is that God is now afflicting the whole world with misery, distress, terror, sickness, earthquakes and various punishments in the most terrible way. Whoever is not completely blind must see here God's rod of chastisement which he wields over the nations and which, as a sign of the times, reminds us of the approaching Last Judgment.

On the other hand, we Christians must be deeply shocked by the terrible secularization of external Christianity. Rome celebrates triumphs and is regarded by thousands as the real defender of the faith, although it curses the doctrine of justification. The Protestant sectarian communities have fallen so deeply into unbelief that a truly Christian preacher who still preaches law and gospel is a rarity. In addition, even in the Lutheran churches, which have received the heritage of the Reformation in a particularly pure and unadulterated form, there is such a surfeit, such a weariness with the gospel, that one must fear that God will soon withdraw our inheritance. They are the signs of the times, warning us of the end.

But this time of the end is not to be spent idly by us Christians. We should not think that we can idly lay our hands in our laps, because no one will be saved anymore, but we should spread the word of God all the more eagerly, build Christ's Zion, found new missions, send out preachers and generally fulfill our Christian duty, the more active Satan is in doing his evil work. This is what God wants. Moreover, he has also given us so many young candidates who are willing to teach and preach and to do the work of the Lord. Our synod is therefore right to be concerned about the expansion of our missions, in spite of many an earthly need. For the praise of our Saviour, let us all participate in this. God wills it!

J. T. M.

A noted religious statistician died. On January 21, at his home at Plainfield, N. J., the noted statistician, Dr. Henry King Carroll, succumbed to a nasty case of pneumonia. By his fine, thorough work in the religion statistics of our country he has become known far and wide. Year after year for the past few years he has compiled the tables of numbers of the various churches and published them in the paper, *The Christian Herald*. The press of the country gave great interest to these publications, and they have also been gratefully used by the various church bodies. Dr. Carroll was born in 1848, and reached the age of 82 years. For many years he was pastor of the Methodist Church, and for a considerable time served as editor of the *Independent*. Accurate statistics on churches and church work is necessary and also serves the kingdom of God. Our Synod has also recognized this and has therefore employed its own statistician, who faithfully and conscientiously serves us with his accurate, reliable reports on the statistics of our Synod. His work should therefore also find the strongest support in the Synod.

J. T. M.

A disgrace for our people. In our country there is a kind of punishment that is not found among other peoples, except where justice and righteousness are in complete decline. We mean the so-called lynch courts. Mostly it is Negroes who are subjected to this popular justice, often wrongdoers who have received a severe punishment.

Death penalty well deserved, but sometimes, because the people can not accurately investigate the case, innocent people. But whether guilty or innocent, the lynch courts are a disgrace to our country. Authority is set aside, justice is disregarded, and people kill in blind rage and cruel ways where they have no right to kill according to God's Word. Twenty-one lynchings have occurred in our country in the past year: six in Georgia, four in Mississippi, three in Texas, two in Indiana, two in South Carolina, and one each in four other states.

At the request of the Federal Council, race relations are now to be examined and rightly expounded in the churches of the land in the light of the Gospel. But all this will be of little avail until our people learn what the fear of God means. And for this the preaching of the pure Word of God, the truthful gospel teaching, is necessary. There are respected preachers in the churches of our country who, by their false teaching and seduction, do far more harm among our people than all the criminals of the country put together.

J. T. M.

Abroad.

Extraordinary Mission Opportunities on the German Mission Fields.

In the "Evangelical Press Service" the director of the German Protestant Mission Aid, Dr. W. Freytag, writes: "On many German mission fields today one observes an almost frighteningly strong turning of the natives to Christianity. In the area of the Basel Mission in Cameroon, in spite of the strictest screening of baptismal applicants, the congregations are growing by thousands every year; in the Transvaal (South Africa) there is an unprecedented awakening of the tribes; in Sekukuniland alone there are over fifty chiefs who are demanding preachers and teachers from the Berlin Mission. In the Telugu region (India) a movement unique in Indian mission history has arisen not only among the casteless but also among caste members; whole families and village sections are turning to the German Breklum Mission. In New Guinea, after decades of unsuccessful work, the Neuendettelsau and Rhenish Missions experience a tremendous influx of Papuans into the churches. In the areas of the Brethren Church and the Leipzig Mission in East Africa and the Rhenish Mission in Sumatra and Rias, similar movements are taking place. One has the impression that everywhere in the non-Christian world the influx of secular culture is disintegrating the religious basis and awakening the need for a new orientation."

J. T. M.

The Pope and the radio. We do the Pope far too much honor by always speaking and writing about him. But the pope is there, and so is the devil whom he serves, and so we must not fail to warn against his seductions. Recently the Pope in Rome personally addressed the whole world with his lying mouth. The Pope is allowed to do that. We cannot defend ourselves against him. We Lutherans also use the radio and want to use it in the future, since God has blessed this work so richly. But between our radio sermons and those of the Pope there is a great difference, as great as between Christ and Belial. In our radio sermons we glorify Christ and His Word; blessedness by grace for Christ's sake is the theme of all our radio sermons. We humble ourselves before God and give Christ all glory. But nothing of such humility is found in the Pope. He glorifies himself, not the Savior. The unbelievable insolence that the Pope again displayed in his radio address defies description. As the head of the Church, as the

As the true God on earth, he has turned to the whole world to admonish, instruct, and edify it. The pope will not be able to do anything with the Lutherans who are faithful to their confession, but it is to be expected that many who do not know the Scriptures will fall prey to his seductive words. This has been shown again lately; worldly high and earthly learned persons have joined the Roman church and now defend the papacy as the representative of true Christianity. Here we must be on our guard, as Luther also warned again and again in his sermons and writings. Luther did not dwell on trifles, but consistently pointed out the main error of the papacy, namely, that the pope takes all comfort from the holy passion of Christ. Thus Luther writes: "This is precisely the great main article of Christian doctrine (namely, that Christ suffered for us), which faith alone grasps as the chief good and consolation of our blessedness, for which we neither do nor earn anything by our works or sufferings. And if we are thus reproached in Scripture that we ought not to have anything human mixed into it, as the damned papacy with its pillars and bearers, the monks, has done and taught against this, so that Christ's suffering is kept no more than an example, and this part, that he suffered for us, is corrupted and made vain, made corrupt and vain, and even set it upon ourselves, as if we should pay for sin with our works (which after all they also taught not from God's word, but from their deeds of self-chosen fictitious men and lying doctrines), or even with our sufferings, put away God's wrath, and merit grace." (XII, 547.) We gladly leave all earthly glory to the pope; for our sake, after all, he may reign in his little country and play the great lord; but that he, who claims to be the Vicar of Christ, should so brazenly deny and trample under foot the high fruit of our Saviour's suffering, must make him a disgust to us.

J. T. M.

Expansion of the Jesuit school in Rome. Now that the Pope has become an earthly ruler again, he is also planning all kinds of new buildings. As part of these new building plans of the Vatican, the papal university once founded by Ignatius of Loyola, the former so-called Collegium Romanum, has also received a new building. It is to be inaugurated in the next few weeks. The new building will contain nineteen lecture halls and a library equipped to hold four hundred thousand volumes. At present there are about 1,650 men studying philosophy and theology at this Jesuit institution, who come from fifty different nations of the earth. In the course of time the Pope will need the help of the Jesuits. By the way, already four hundred years ago the great Lutheran theologian Chemnitz rightly reminded us that the Jesuit Order's main aim was to destroy the Lutheran Reformation, and that the Collegium Romanum was primarily intended to train German young men who could all the better work against the Lutheran Reformation.

J. T. M.

A proof against evolution. As is well known, the evolutionists of today maintain that man evolved from the animal, just as everything that exists evolved from lesser primordial forms. That this doctrine of evolution is an abominable lie of Satan and a terrible mockery of God, is already proved to the sensible man by his conscience and his common sense. But also the whole of nature, as God created it, contradicts this unreasonable "science." We recall here only human language, which distinguishes the thinking man from the non-thinking animal.

...separates. What a glorious good is human language! And it is the common property of all men. No matter how uneducated a man may be, he can still speak; and uncultivated natural men often speak a language that is finely constructed. But the languages of educated peoples are much richer in words and expressions. They have at their disposal words which express all the shades of human thought, will, feeling and action. Thus the great English *Oxford Dictionary*, which has at last been completed after more than seventy years, and on which thirteen hundred men and women have worked, contains a total of 414,825 words! Certainly, this dictionary is a monument of the richness of the human mind, and shows the great gulf which exists between man and the animal. J. T. M.

Excavations in the Holy Land. In the great Jezreel plain, about five miles west of the Jordan, between Mount Gilboa and Little Hermon, American scholars are now excavating the ancient city of Bethsean. Already two ancient temples have been uncovered with many valuable finds, and much is hoped from further excavations. Layer by layer the old, large mound of ruins is being removed, and every bit of earth is being carefully searched to see if there are any smaller or larger remains from ancient times. The city of Bethsean, now called Tel el-Goesn, has an interesting history behind it. It existed in the time of the Canaanites, even before the children of Israel entered the Promised Land. There the Philistines once hanged the body of Saul and his three sons after the unfortunate king, who had taken his own life in battle, fell into their hands. Later the city, now numbering only three thousand inhabitants, underwent the fate of many nations in the course of the centuries. The Romans entered it under the general Pompey, when he moved from Damascus to Jerusalem. In Christian times, in the fourth century, it became the site of a bishop's see. Now the city has lost all importance; but in the piled-up ruins lies well buried many a thing that confirms the Biblical account of Israel's history.

' J. T. M.

From the past and present.

An interlude.

Today I received a letter from a well-known member of one of our congregations in Chicago. In it the writer says, among other things, "I hope it will be possible for you to attend synodical meetings again this year and to report on them in your way in the 'Lutheran.' I have always read these articles with great interest." Now I do not know yet whether there will be such trips again. That depends partly on other people, partly on circumstances that cannot be determined today. But the letter brought back memories of places, areas and meetings which I visited and got to know in the past year and which I would like to describe to the readers of the "Lutheran" in order to acquaint them with areas of our Synod which are more distant to most readers. Last summer I had the opportunity to visit the far east of our country and to attend the meeting of the Atlantic District. This memoir was to have appeared last fall, but so many reports and submissions came in about synods and meetings and other pressing matters that I put those communications on hold. And in the meantime a very

as only the almighty Son of God could present it. This ransom, however, precisely because it is the ransom paid by the power hero, the Eternal Father, Immanuel, himself, has accomplished what was impossible for men and angels. There is not the least bit of wrath in the heart of the holy God against those who have been redeemed by this perfect ransom that Christ has set forth.

He who in faith appropriates this redemption, which was purchased through Christ and is offered to all men in the word of the Gospel, who accepts this word: "JEsus Christ is made unto us of God unto salvation" in faith, comes just thereby into possession and enjoyment of this redemption; he walks already here on earth as one who is free from the burden of sin's debt, which is paid by the Crucified One; free from sin's yoke of service, which is broken by JEsum; free from sin's curse, which is eternally done away by the Redeemer. As a redeemed, liberated child of God, he walks in heartfelt love and gratitude in honor of Him who loved him and gave Himself for him.

Of course, as long as the Christian lives on earth, the enjoyment of his freedom and redemption is not yet perfect. Satan takes care of that and would like to drag him back into the old slavery to sin. To this end he attacks the Christian sometimes from this side, sometimes from that. Here he threatens, there he flatters; here he entices and tempts to sin, there he weighs down the conscience by reproaching a wrong that has been done. As long as the Christian lives on earth, he experiences that the way to the kingdom of God above goes through much tribulation, through need and misery, poverty and sickness, contempt and many other heartaches. Certainly, the Christian knows that in the daily struggle with sin and Satan the Saviour stands by him, that his Redeemer will daily give him strength and power, so that he may yet finally win and retain the victory. He also knows that in the cup of affliction which he must drink there is no longer a drop of curse, that this cup rather contains vain healing medicine which his heavenly physician pours out for his good. The Christian knows and reminds himself again and again that all struggle and all adversity on earth are to serve to free him from this world, to make this world all the more bitter to him, but heaven all the sweeter. As the redeemed of the Lord he willingly fights and suffers with him who fought for him and suffered the curse for him.

But hard it is, in spite of all willingness. The struggle is often so sour and exhausting, the cup so bitter, that we shrink back from it; the cross has such sharp edges, which cut so deeply into the flesh, that once upon a time the Christian laments with Paul: "I wretched man, who will deliver me from the body of this death? Rom. 7:24; but again and again he comes to the point where he can exclaim with the same Paul, "I thank God through Jesus Christ our Lord." Again and again Jesus Christ proves to him that he too was made by God for him for salvation. Again and again the Prince of Peace sinks his peace into his heart and mind; again and again he calls to him: "Behold, lift up thine head, because thy redemption draweth nigh, the final, eternal redemption, when I, thy Lord, shall deliver thee from all evil, and shall help thee to my salvation.

Heavenly kingdom!" Then the Christian grasps his soul in patience and continues to long for childhood, waiting for the redemption of his body. There, when no more sorrow can afflict him, when no more lamentation comes from his lips, when all pain has passed away, when even the last enemy, death, will be abolished, when all tears will be wiped from his eyes and his heart will be filled with joy and gladness, there he will truly realize what it means that Jesus Christ was made for us by God for our redemption, what it means to be redeemed by the Lord.

To this Saviour we committed ourselves at our baptism for ownership in time and eternity. This vow we pronounced with our own mouths at our confirmation. Especially in these days, when thousands are again pledging allegiance to their Redeemer until death, shall we not let ourselves be reminded of this promise and ask him, our Redeemer, that he may show himself to be a mighty Redeemer in us and in all those confirmed, that already here on earth, the longer, the more he frees us from Satan's snare, that he loosens our hearts from the love of the world and its lust, that he gives us strength to walk as redeemed of the Lord on the path of sanctification towards the final redemption? Yes, O Lord, thou only Saviour,

From all evil deliver us, . The time and the days are
evil;

Deliver us from eternal death And comfort us in our last trouble; Give us also a blessed end. Take our souls into thy hands!

Thou wilt do it, our dear Savior! Amen. T. L.

In the Christian church, it all comes down to doctrine.

3. in the seminar.

Even in our teaching institutions, which have the purpose of preparing our pastors and teachers for their future teaching ministry in the church, everything depends on the doctrine. But this doctrine is the unchangeable truth of the Word of God revealed in Scripture and testified to in the confessional writings of our church, and is therefore a completely self-contained quantity. It is there. Our professors have not first to develop this doctrine, but to hold it fast. And our aspiring theologians and candidates for the teaching profession have to make this very doctrine the subject of their studies. Therefore, from the outset, there can be no talk of "freedom of teaching," "development of teaching," or "continuing education in teaching" in our theological schools. An orthodox theological seminary is not a school of philosophy in which one makes it one's business to seek the truth first; rather, with the teaching of Scripture, an orthodox seminary proceeds directly from the principle that it has the truth. Admittedly, in non-theological institutions another principle may be brought to bear. When our adolescent youth nowadays attends institutions of higher learning, for instance, to train for the medical profession, or takes special courses in chemistry or electricity, they rightly expect, in view of the wonderful new inventions and discoveries, that their teachers will not long endure them with obsolete and abandoned methods and processes, but that the latest and best of the sciences concerned will at once be made the subject of their study. And it is a fact that the present

The Christian Church has no such training in the Christian Church, but the Christian Church does not have such training in the Christian Church. But there is no such training in teaching in the Christian Church. Whoever studies theology in a Christian seminary today is supposed to learn the same theology that was taught thirty or forty years ago, or even three hundred or four hundred years ago, that is, as far as the doctrine and truth of the Holy Scriptures were presented. Continuing education and development do not exist there. At the most, it might be hoped for in institutions of learning which at present still have a false faith, that they too might come to the knowledge of the truth. Further training can only take place so long and so far as the Christian teaching is not yet known. But the Christian religion itself is an absolute religion; that is, the Christian doctrine of Holy Scripture is absolutely perfect, neither needing nor capable of supplementation or improvement, and which therefore cannot be surpassed. (D. F. Pieper, "Christian Dogmatics.")

Of course, there is also a theology that wants to develop and educate itself. This is the so-called modern theology. But it is wrong. It renounces from the outset the foundation of Scripture and tries to take flight in the extra-biblical realm of reason. It thinks it has a "higher" understanding for Scripture, for Christ, and for Christian doctrine. In her writings the loose character is often revealed to the careful observer from the very title-page. And no sooner have you read a paragraph than you see that a "new" Christ, a "new" faith, or at least a "new and higher" understanding of Christianity, doctrine, gospel, and Christianity would be in order. The speculations of modern psychology, philosophy and pedagogy, the thoughts of a Kant, a Darwin and more recently a Freud and an Einstein are sought to be utilized for religion. We who hold to Scripture and confession are called "symbol theologians" and "creed-peddlers" and dismissed with such expressions as "church propaganda," "denominationalism," and "rechristianization theology," that is, "revived, outlived theology." But we must not be misled by this. Nevertheless, we still commit our theological professors to Scripture and confession. It is essential that Scripture and Scripture doctrine be taught and practiced in the seminary alone. We do not want to tolerate pioneer thoughts and doctrinal freedom, according to which members of a theological faculty can, according to their "conscience" and their "inner conviction", "freely and unboundedly" present their own religious "views" against the only authoritative teaching of the Word of God. And by the way, rechristianization theology, the theology of Christ and His apostles, is the only theology that has a right to exist in the Christian church.

4. in the sermon.

One of the chief requirements of every Christian sermon is that it be doctrinal, according to the Lord's parting words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And teach them to observe all things whatsoever I have commanded you," Matt. 28:19, 20. The same thing is told us by the other well-known words of God, "That which was written aforetime is written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. 15:4. "All Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for correction in righteousness," 2 Tim. 3:16. From these sayings it is evident that the word of God is to be applied in five ways, first of all as doctrine. But this does not mean that

The preacher has to mechanically follow the following pattern: 1. teach a little first, 2. punish the false teachers a little, 3. sharpen the conscience of his listeners, 4. exhort a little, 5. comfort a little - and then the sermon is finished. But everything should be there, according to circumstances and needs. But above all, and as a foundation, his sermon should retain its doctrinal character. Only the teaching sermon edifies. Faith is awakened and nourished only by the teaching of the Word of God concerning the Saviour, the way of salvation, justification, faith, and other doctrines of salvation, and not by all kinds of sentimentalities, treatments of the mind, moral precepts, and humanitarian endeavors. Now this does not mean that the preacher is to preach every Sunday on the doctrine of the election of grace or original sin or on some other section of his dogmatics. It is not meant in this way, but that he should not fail to express, according to his present text, the doctrines of the divine word contained in it. For the first, most necessary, indispensable quality of a preacher is that he should be doctrinally fei. And if a preacher merely allows his text to come to the fore, explains the words and expressions of his text, and does not immediately ramble on and on, then the teaching comes all by itself. And it all depends on the teaching. The teaching in the sermon is the link between the preacher and the congregation. Through it the pastor either proclaims the Word of God to his congregation or he becomes a false teacher and false prophet to them.

It is hardly possible to say how much and by how many preachers, even the so-called better ones, sin in this respect. No sooner is the text read than they begin to exhort, to chastise, or to comfort saltlessly. The sermon consists almost of nothing but phrases, questions, exclamations, sentimentalities, moral precepts, so that the hearer cannot come to any calm reflection. It will also eventually become repugnant to the hearer himself, if he sees himself admonished and consoled saltlessly, over and over again, without the foundation of the doctrine having been laid beforehand. Far from edifying the hearers, such preaching is rather apt to preach the people to death, and to spoil their still existing appetite for the bread of life, (D. C. F. W. Walther, "Ev.Luth. Pastoraltheologie.").

And then there are the many radio sermons that are hard to resist these days! When a preacher reads a text and then goes on about virtue, morality and public charity, this is not teaching and nothing at all. And yet one often hears after such an outpouring, "He did it so beautifully!" If such speeches may contain nothing directly contrary to Scripture, they are still far from being Christian sermons. A torrent of speech, the ringing of phrases, but scarcely a word of real Christian teaching, of the way of salvation, of the one thing that is needful.

Some say that teaching sermons are dry. The opposite is true. The Word of God is truly not dry. And congregations that have a pastor who knows how to preach "sound, wholesome doctrine" by the hand of his text, to explain, interpret, and apply divine textual words, should thank God for such a noble gift. Truly he is a teacher to them "in Christ's stead"! Adam Fahling.

There is no greater and higher work that we can do on earth than to draw people with preaching and teaching. The devil is very fond of this good work, and therefore he is so hard on him with mobs, tyrants, violence and persecution.

(Luther.)

under the Christmas tree. Again and again I admired the energy of our young priest who came to us through rain and snow and often through the bitterest cold.

And then once again one service had a particularly strong effect on me. That was in that spring 1930. I was at the time in the same place where our vicar was stationed. The vicar himself had driven ninety miles north, and it was the duty of the young vicar to preach at a settlement fifteen miles west of the place. We left at 4 o'clock in the afternoon, the vicar, the vicar's wife with her two small children, and myself. I was allowed to ride along because I was to accompany the songs on the piano available on the farm.

The owners of the farm, an elderly couple and their son, greeted us warmly. One by one, four more women arrived who had come from nearby farms. In a large room, with flowering plants on all the windowsills, a small table was set with a beautifully clean tablecloth; this was the altar. The people sat down in a semicircle on the other side of the parlor. They were almost all old, God-fearing people who had come there to hear God's word. And I was curious what our so young vicar would have to say to them. The text of the sermon was Matthew 7:15-23, and it was a good, faith-filled and faith-awakening sermon that we heard, full of holy zeal and Christian love. While the young Vicar was preaching, the evening sun came and sent its rays into the room. The window was just at the vicar's back. And the sun's rays caught in his blond, curly hair. And as he stood there preaching, with holy earnestness and zeal, the sunbeams wove, as it were, a special glow around his young head. It was as if God wanted to bless him in all his youth and give him his Holy Spirit for his difficult task. And I remembered the word of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them."

It is certain that as difficult as a pastor has it here in the newly settled areas, he can bring about an immense blessing here. For in our pioneer life, which is so hard and full of privation, we realize almost daily that everything depends on God's blessing and that nothing can be done with human strength alone. It is therefore quite understandable that we receive every service and every spiritual support from the pastor with the greatest gratitude.

To the ecclesiastical chronicle.

From our Synod.

Prof. D. F. Pieper, the president of our theological seminary at St. Louis, was obliged to visit our Lutheran Hospital on March 5, and is at present in it. While his mental powers, in spite of his advanced age of seventy-eight years, were still completely unimpaired, and until the day of his admission to the hospital he had regularly given his daily lecture on dogmatics before a large class, a decrease in his physical powers had been noticeable since Christmas, which was especially evident in the diminution of his body weight. On the advice of the doctors, he therefore went to the hospital to be examined and observed more closely. We inform you of this for the time being, in order to induce all our Christians to intercede for our long-serving, highly deserving teacher.

L. F.

Our Extra Number. Between this number of the "Lutheran" and the next, as in former years, a special number will appear, called the Financial Number, in which the Treasurer of our Synod will make his annual report, and in addition various articles will be found giving an account of the financial condition of our Synod. report. We call special attention to this extra number and recommend to all our members that they read it carefully. We have just gone through it before it goes to press. Everyone who reads it carefully will be moved to heartfelt praise and thanksgiving to God. Our esteemed President, D. F. Pfotenhauer, can say in an article accompanying the report of our treasurer: "Looking over this compilation, we may say that the finances of our Synod are healthy at present, that interest in the Kingdom cause of God is growing in our midst, and that, in spite of the financial emergency in our country, we have had no lack, but have been able to carry on our work undisturbed. For this let us praise and glorify the Lord, read the cold figures of the treasury report with thanksgiving against the Giver of every good gift, and be roused to new zeal."

These are very gratifying facts indeed; and then, if you read the report more closely, you will soon find that the Synodical debts of former years, which amounted to about \$600,000 last fall, have been half paid off, and of the approximately \$300,000 paid to reduce the debts, more than \$200,000 has been received by contributions from the congregations and individuals. In this financial number a comparison is also made of how the receipts for our four principal treasuries have increased for twenty-five years. In 1905, \$86, 500 was received for it; in 1930, no less than \$1, 325, 300. This, however, is an increase for which we cannot thank God enough. The financial number also contains a very interesting and instructive conversation with our Synod Treasurer in question and answer, in which various questions that will come to some of our pastors and church members are clearly answered....

And now we have already begun another accounting year and are now in the midst of the great, vigorous movement of this year to expand our missionary work, especially here in our country. From the most diverse sides, from the most diverse districts, from congregations and individuals, in district bulletins and in private news, come reports of how seriously the cause is being taken up and pursued, a zeal which, God willing, shall continue and not flag. We sum it all up in the beautiful sentence which one of our older pastors, a former District President, writes to us under the 4th of March: "One's heart swells when one notices the revival of new missionary zeal in the Synod. God grant that it may burn ever brighter!"

L. F.

On to the work of the Lord! Next June, unless something extraordinary occurs, the largest class of candidates for the preaching ministry, here in St. Louis and in Springfield, will make themselves available to the Synod that we have ever had. This we intend to contemplate, and, if possible, to take the right measures, so that each of the candidates may have a calling. We owe it to them. We have encouraged them to prepare for the preaching ministry, saying, "The Lord hath need of you." And that is true! The LORD has need of them in his kingdom. Missionary doors are open to us everywhere, in this country as well as in the heathen lands. We can, no doubt, cut corners. We can save a-

in so many ways, as every business must now do. But in the field of missionary expansion there should be no restraint. That market is never saturated, as the American says; that is, in the mission field we can never do too much.

Our entire synod has also recognized this, and during these Passion Weeks it is diligently counseling the work of the Lord, collecting funds, and doing its utmost to see that new mission posts are opened.

Why should we like to do this? First of all, so that we may show ourselves grateful to God. God has given us men, and now let us not spill the blessing. Otherwise it might happen that our studious youth will again be diminished and that after a few years we will again have a shortage of preachers. Nor do we wish to be a "standing still" Synod, but with God's help we want to spread out. J. T. M.

Domestic.

Widespread use of hymns. The Norwegian Fr. Karl Doving, who has done a lot of work on Christian hymns, recently pointed out how widespread some hymns are. Thus the great Luther hymn "Ein' feste Burg ist unser Gott" has been translated into 171 languages, the English hymn "Rock of Ages" into 130, "Just as I Am" into 106, the Christmas hymn "Herbei, o ihr Gläubigen" into 104, "Nearer, my God, to Thee" into 101, "O Haupt voll Blut und Wunden" into 80, etc. Most of the songs mentioned are such as paint comfortingly before our Saviour's atoning suffering with its glorious fruit for all poor sinners. Thus the songs will bring great blessing; indeed, in the heathen countries they will sing the gospel of the cross of Christ into the hearts of the poor heathen.

The matter reminds us of the glorious treasure we have in our Lutheran hymns, which we should therefore learn and sing with diligence and devotion. Translated into English, they often lose much of their beauty, but they still contain the gold of the truth of salvation. Our Passion hymns should be especially dear to us, and Christian parents should see to it that their children learn them. Our hymnal is a wonderful treasure chest in which we should all take pleasure. From it we learn to sing and pray, to believe and hope, to confess and confess.

J.T.M.

High Contributions for False Doctrine. Under this heading the "Lutheran Herald" reports: "There are 112, 276 Adventists in the United States and Canada. These contributed last year for the propagation of their false doctrines in other countries nearly H2, 500,000, more than twenty dollars a person. And this enormous contribution they have now raised annually for ten years." The Adventists are not wealthy or even rich people, but the community is composed mostly of poorer people. It is therefore the more astonishing that they should raise so large a sum. Similar annual contributions for false teaching are also reported from the Mormon and Christian Science communities. We Lutheran Christians, who have God's Word so loud and pure, have all the more cause to give abundantly for 'God's kingdom,' in view of the fact that so much is offered for the propagation of false doctrine, even that which overthrows the gospel. J. T. M.

Protection for Automobile Drivers. The "Lutheran Herald" writes: "It is also good and necessary for automobile drivers to commit themselves body and soul in prayer to the protection of Almighty God.

command. But what use an alleged bone of the somewhat legendary Christophorus is to the senseless machines can be understood only by a pope's servant, and at most by an African fetish-worshipper." This remark the paper makes of a report in the *New York Times*, in which the following was reported:-"The patron spirit of St. Christopher, the friend of travelers, was invoked on behalf of New Yorkers yesterday fSunday, February 8j . While a crowd stood bareheaded in the rain, sixty automobiles were blessed on 47th street between 1st and 2nd avenues in the name of the saint who lived in the third century. Nearly two hundred persons attended the celebration, which was held here for the first time by three priests of the Roman Catholic Church. Wearing their Mass vestments, the priests stood on the steps of the church. Father de Nonno blessed the people and then presented Father Gebhard with a reliquary box containing a small piece of bone of St. Christopher, which had recently arrived from Rome. The priest raised the little box above his head, turned the relic first to the east, then to the west, then to the south, and said a Latin prayer from an old Roman prayer book. At last he sprinkled holy water over-the crowd and in the direction of the automobiles set up. The ceremony is to be repeated on the second Sunday of each month."

The paper goes on to note: "Some think that the Roman Church nowadays has long outgrown the old superstition, or that it has survived only in stock Catholic countries, as in Poland, Italy, Central and South America. This, however, happened in the city of New York in 1931." J. T. M.

German instruction in our federal capital. In Washington, D. C., a survey has shown that the German language is one of the most preferred among the foreign languages taught in the universities and colleges there. In George Washington University, of the 5, 961 students, 445 study German. The university has its own German library, an endowment of the aged German-American brewer Christian Heurich. The Catholic University of America in Washington also has a German department. library. Of the students there, about one-third take German language classes. At Georgetown University the number of students in the German department is ninety. In the School of Foreign Service there are now fifty students studying German. Howard University, which serves the higher education of Negroes, also has a German department, attended by fourteen colored students. The number of students studying German in the elementary schools is four hundred. This clearly marks the change which has set in among our people in regard to their attitude toward Germanism.

J. T. M.

Abroad.

The Leipzig Mission in Need. The "Lutheran Herald" writes: "The financial situation of the Leipzig Mission has worsened. It is expected that the year 1930 will close with a total deficit of 150,000 Reichsmark. Accordingly, the estimate for 1931 had to be reduced to a large extent. All new buildings were cancelled, most of the planned dispatches were postponed, and the salaries of all mission workers, including those working on the mission fields, were considerably reduced. A continuation of the threatening financial shortage might even make it necessary to recall missionaries. It is confidently expected, however, that special sacrifice on the part of the missionary community will make possible the continuation of the work, at least on the present scale."

The strong support of the Leipzig Mission Society, even in the difficult years of the post-war period, is a fine testimony to the willingness of German mission friends to make sacrifices. The financial situation in Germany in general sufficiently explains why the deficit has now increased so much. J. T. M.

Great Missionary Interest. The Christian Apologist reports: "At the end of September last year the Wesleyans of England held a meeting at Kingsway Hall in London.

great farewell party for missionaries who were about to go abroad. Of these, sixty-three were missionaries returning to the mission field at the expiration of their furlough, and forty were new workers going out as missionaries for the first time. The Wesleyans have flourishing mission fields in China, India, Africa, and other parts of the world. From all appearances, missionary interest is not dying out among the Wesleyans of England."

The Wesleyans are the Methodists proper, calling themselves after John Wesley, the founder of this sect. They form the parent body in England and other British countries, and are under a president who presides over the conference. In contrast to the Wesleyans are the so-called Calvinistic Methodists, who follow their founder Whitefield in the doctrine of absolute predestination ("God has predestinated some to blessedness, some to damnation"). In the doctrine of conversion the Wesleyans advocate synergism, the cooperation of man to his conversion. What is praiseworthy about them is their untiring zeal for mission. Just think: 63 old missionaries return; 40 new ones join them! May God grant us such great missionary zeal that we, too, may be able to send such multitudes of missionaries into the Gentile mission field all at once!

J.T.M.

On the spread of the Bible. According to a report of the British and Foreign Bible Society, Russia is one of the few countries in the world that remain closed to the Bible. In Europe it is now the only such country. But the Society is holding a sum of money in readiness, by which a whole quantity of Bibles is to be sent to Russia, as soon as the hostility to religion there has abated. It is convinced that this will happen, if not soon, at least in our time.

Otherwise, the work of Bible distribution has enjoyed a healthy progress. In all, 1,690,000 copies of the Bible have been distributed by this Society. During the past year, twelve new translations were published, two for Asiatic, two for Oceanic, and eight for African peoples. Significantly more copies were sold in the accounting year 1929-30 than in the preceding year. The Society prints the Bible in 630 languages and dialects. These Bibles are God's own missionaries preaching the Gospel to the peoples of the earth. J. T. M.

The Destruction of Marriage in Russia. A Russian writer, as reported in the "Gemeindeblatt," has recently given details in a Moscow paper of Russian quick marriages and quick divorces, which give one a deep insight into the rot that sets in when the Bible no longer holds good. She describes the inscription of divorces as events that take place in a matter of minutes. For the newly married couples, there is even the possibility of getting divorced again at another table in the same office, and this opportunity is abundantly used. At the marriage ceremony, the most "solemn" part consists of the explanations given by an official about the conduct of the marriage in terms of health.

and birth restriction. The result of this confusion is that in European Russia today there are already 229 divorced men of the same age for every 1,000 men aged eighteen to nineteen in registered marriages. For every 1,000 married girls there are 169 divorcees between the ages of sixteen and seventeen, and 200 divorcees between the ages of eighteen and nineteen. What is then happening in secret must be appalling. Truly, without God's Word, man sinks below cattle! J. T. M.

Zionism. The daily newspapers report again and again about the so-called Zionism. So you ask yourself, "What is Zionism? What is its purpose?" Actually, Zionism was not intended by its founders to be a religious movement. Its purpose was to provide the Jewish people with a permanent, legally secure homeland in Palestine. The poor, needy Jews were to be enabled by richer Jews to acquire their own property in the old homeland. For a time it seemed that this plan would succeed. Thriving colonies were established in various parts of Palestine, and where formerly were barren swamps and infertile rocky lands, they were converted into fertile fields of arable land. Many enthusiasts, who hold to the unscriptural opinion that our Saviour will establish a millennial kingdom on earth, with its headquarters at Jerusalem, before the end of the world, saw in the development of Palestine by the Jews the fulfillment of their dreams.

But the longer, the more the dream of these swarming spirits also proves to be foam. Zionism is decaying. Instead of Jews moving to Palestine, the Jews there are again emigrating from the country in which they are so hostile. In 1926 there were 168,000 Jews in Palestine, but in 1929 there were only 140,000. So here again we see that God's Word, which contains the threat of Christ that the Jews as a people should be driven out of their homeland and remain, is Divine truth in this piece also.

J. T. M.

Religious Statistics of the Earth. The "Zeitschrift für Missionskunde und Religionswissenschaft" gives the total population of the earth as 1, 898, 539, 778. Of this, Christianity accounts for 710,000,000; Judaism, 14, 200,000; Mohammedanism, 235,000,000; Hinduism, 240,000,000; the Sikh religion, 3, 283,000; Parsism, 101, 778; to Buddhism, 300,000,000; to the Chinese popular religion, 270,000,000; to Shintoism, 16,000,000; to lower cults, 75,000,000; to the decidedly quite irreligious, 35,000,000. The figures, however, are calculated in this way only on the whole. Thus, for example, the number of the totally irreligious is undoubtedly too low; in Russia alone there are probably more irreligious than are given here.

As flawed as these numbers may be, they show us the great need of the world. The gospel is truly to be preached "to every creature." The Gentiles here cited have various names, but all without exception are without God, without hope, without salvation and blessedness. They all serve idols of their own making and seek to be saved by good works. Truly, our missionary program is very much in place, and we need not yet close our institutions nor reduce their attendance. There is still room!

J.T.M.

The Bible in Afghanistan. The mountainous country of Afghanistan is still completely closed to missions. But nevertheless, according to a report in the "Luth. Herold", the Bible penetrates there. A Persian Christian, who had received permission to travel as a trader through

the country, after his return to Meshed in Persia, urged the Christians there to send a man to Kariz, a border town. There all automobiles entering Afghanistan to get to the city of Herat must stop to clear customs. This always takes a few hours. There the man could get to know Afghans, give them Christian books and thus spread the Gospel in the country. The church in Mesched took up the plan; one of its members, who is himself an Afghan, has now opened a tea house in Karzi and has taken 1,500 Christian books with him to try to reach the forbidden country in this way through the printed Word of God.

This is a fine example of true missionary zeal. How we should treasure our Bible, who may enjoy it so freely and fully! J. T. M.

Idolatry Mandated in Japan. According to a report received by us, the Japanese government has recently issued a regulation making it compulsory for all school youth to participate in Shinto celebrations. By this measure it intends to keep alive the old Japanese spirit of emperor worship, which is most closely connected with the old Shinto religion, and to withdraw the people from revolutionary influences.

This decree has caused great agitation in the Protestant circles of the country, because they see in it a restriction of freedom of conscience. The government, however, distinguishes between the State Shinto and the People's Shinto, and maintains that the former is not a religion, but only an act of homage before the imperial court. But Protestant circles have pointed out that in this case all prayers, sacrifices, and religious observances must cease. To this the Japanese Government has not yet replied. In any case, the whole question is of great importance to the Christian mission.

J. T. M.

From the past and present.

In the Far East.

Now comes a great leap. While in the last articles under this heading I had told about Northwestern Canada, last summer my way led me to a completely different part of the country, namely to the New England States, to states I had never visited before and where I could now get to know a new area of our Synod a little better. I had been commissioned by our esteemed President Pfotenhauer to visit the Synod of the Atlantic District in Bristol, Conn. and was again very grateful to him for sending me to an area in which I had never been before. It was just the same last year as in other years and as it will be again this year. The majority of our district synods took place last year in June, and in one week alone no less than eight of our districts met.

This time I was able to take a different route to the East than in previous years, since through the friendly mediation of our railroad agent P. E. G. Nachtsheim, both the Nickel Plate and Lackawanna Railroads had issued me free passes for this synodal journey. So from Missouri we went on the fly through Illinois, Indiana, Ohio and Pennsylvania to New York. On this trip, too, one always passes through cities where we have congregations; only I could not stand and visit these places. But my calendar, which is always my travelling companion on such journeys.

always brought pieces of our synodal history to mind. Only in Buffalo did I have some time between two railroad trains, but I could not reach any of my friends there by telephone, so I drove through the city to the beautiful art museum located in a park. But even on the way I was reminded of our church; on a bulletin board at one corner I saw, in addition to symphony concerts of the next year, a large advertisement of the upcoming mass celebration of the Augsburg Jubilee. Thus, even when traveling, one was always reminded of our good Lutheran Confession, and I found more than one other sign that the world, which usually does not care much for such church celebrations, had nevertheless heard and read quite a bit of Scripture and Confession last year. I then pulled out my little Augsburg Confession-our publishing house has done our church an estimable service in putting this Confession on the market in German as well as in English, in small, handy format, each for five cents-and, sitting in the park, in undisturbed silence, read through the Augsburg Confession in one go. Why should one not take such literature with one on one's travels, besides the New Testament, and read it quietly in the free hours one often has just when traveling? Just the day before I left St. Louis I had read two unpalatable examples of ecclesiastical polemic or combat. Now, more than ever, I was struck by the calm tone of the Augsburg Confession, which avoided all scolding, and more than ever I found Luther's opinion to be true, who exalts the Confession so highly precisely because of this quality. I thought of the fact that all polemics, no matter how sharp and determined they may be, and that they neither give sugar pills nor make all kinds of compliments to the opponent of truth, must always be worthy of the high cause we represent. Witnessing for the truth, fighting against error, must never become scolding and arguing, but should be done in such a way that the opponent is overcome by the testimony of the truth and won over to the truth. That is why the apostle Paul, when speaking of it in Ephesians, used the expression that one should always testify to the truth in love, Eph. 4, 16.

So I was sitting in the park by the Albright Art Gallery in... Buffalo, after looking there at a number of beautiful paintings as yet unknown to me. It is a beautiful arrangement when art and nature are so near each other; for both have - and ought to have - inter-relationships. No painter's brush can reach the nature which God has so wonderfully created; and yet the very art of painting often quite opens the eye to the beauties of nature, and one enjoys and rejoices in both God's gifts. This is also the case when one drives, as my way brought with it this time, through the many splendid fruit gardens that are found between Cleveland and Buffalo and then beyond Buffalo near the lakes. But soon night fell, and the next morning I was already in New York.

And from there I went to the New England states for the first time. These states are small, quite different from the West; in a few hours I was able to drive through Connecticut, Rhode Island and part of Massachusetts and reach the destination I had initially set for myself: Boston and the university town of Cambridge. In the following weeks I had many opportunities to get to know the state of Connecticut a little better. Coming from the West, the New England states are really like being in a completely different area, with which hardly any other part of the country can be compared. Everywhere one notices the older culture, everywhere is

Participation carried to the grave. A short service was first held in the church of the deceased at Danvers, Ill, in which Dr. Hohenstein gave special comfort to the sorrowing family. The body was then conveyed to Bloomington, where a large funeral gathering was assembled at Trinity Church (Rev. W. Hohenstein). About thirty brethren in the ministry had come from far and near. Praeses Paul Schulz preached in English on Mal. 2, 5, 6, and Fr. M. Manteufel spoke on the same text in German. In the city churchyard in Bloomington the mortal remains were laid to rest. . Ph. William.

It pleased the Lord above life and death to take from this world and into His heaven, on January 25, the soul of Teacher Emeritus Louis Zeile, by a sudden death caused by an automobile accident at an intersection in Detroit, Mich. Teacher Zeile received his education in the Latin schools at Schwabach and Nördlingen and in the seminary at Altorf, Bavaria; he was also a teacher in Bavaria for two years. Under severe inner and outer struggles, however, he resigned from the national church and then served the separated congregation in Niederplanitz for four years. In 1880 he followed a calling to the deaf and dumb institution in North Detroit and then held school in the congregations at Woodworth, Ill, La Fayette, Ind, Millers, Mich, and from 1898 to 1926 in the congregation at Frankenmuth, Mich. Here he was able to celebrate his golden jubilee of service in 1924, resigning two years later on account of age. So for fifty-two years he was allowed to feed the lambs of Christ. And that was a joy to him. He confessed at all times faithfully and unflinchingly what he believed, and in the direction of his ministry always pointed his disciples to the one thing that is needful. In this he was a humble and modest student of the word of God, and a diligent prayer. The esteem in which he was held on the part of the congregation and his conference brethren was evidenced by the large attendance at his funeral, which was held at Frankenmuth, January 29. The confession of the apostle Paul, which was the slogan of the deceased: "I live, yet now not I, but Christ lives in me", Gal. 2, 20, was the basis of the funeral sermon. E. A. M.

Three writings of Luther against Hieronymus Emser. (XVIII, 1250. 1256. 1270.) Finally, Luther's "Exhortation to the Lords of the German Order, that they avoid false chastity and go to right conjugal chastity". (XIX, 1730.) These are all writings which appeared in the years 1520-23 and were of great importance for the work of the Reformation. We have looked more closely at some of the writings in involuntary leisure hours in this translation, and have found them to read beautifully and smoothly. But we were closed from our own edition of Luther, and could not compare the translation with the original. But even if now and then a translation should not be quite accurate, as is more or less the case with all translations, we are nevertheless glad that this enterprise is going forward, and we recommend this Philadelphia edition of Luther's English works with great care to all those who cannot read the German original, pastors as well as church members. For if anything is needed by the American Lutheran Church, and is becoming more needed every year, it is the study of Luther's writings. The translations in the present volume have been provided by C. M. Jacobs, A. T. W. Steinhäuser, W. A. Lambert, J. J. Schindel, and A. Steinle. Each manuscript is provided with an introduction, which gives information about the origin and meaning of the manuscript in question; and in addition there are many valuable notes, which facilitate the understanding of certain expressions. In the case of the individual writings, it is also indicated where they are found in the German editions, also in our St. Louis edition. At the end there is a valuable index of persons and subjects, and a list of all the Bible passages discussed. The chairman of the committee kindly informed us some time ago which of Luther's writings will be found in the following volumes. The sixth volume will also contain Luther's complete liturgical writings on worship, his works for the hymnal, and his prefaces, rich in content, to the individual books of the Holy Scriptures. This is very gratifying news. We are certain that more must be done in the future for Luther's writings in the English language, and we will speak about this in more detail in another place.

L. F.

The Burden Made Light. By Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. 103 pages 7s/2><5, bound in cloth with gilt title. Price: 75 Cts.

The author, whose congregation broadcasts his sermons and Bible lessons through our radio station KFUO on Sundays, dedicates this book to his "shut-ins", his housebound church members. It contains reflections and prayers for "the sick, the invalid, the convalescent, and the homebound, who seek comfort, strengthening, encouragement, hope, and peace in the glorious gospel of Jesus Christ our Savior and Friend." Each meditation is based on a word of Scripture, and at the end there is a Puffing Prayer. The reflections cover all the questions that come to such sufferers and the afflicted, and bring them the right comfort. They are not too long and not too short, usually covering two pages, including the prayers. At the end there are special prayers, among others prayers before and after the operation, a Bible note for each day of the month, selected just for "shut-ins", and an index of the Bible texts treated. The book will bring much comfort and surrender to God's will.

L. F.

Proceedings of the Thirty-Fourth Convention of the Iowa District. 159 pages 5V2X8'/2- Price: 24 Cts. To be obtained from the Loneoräis. kublisün^ Houss, 8t. 4<oui8, Llo.

This comprehensive synodal report again has great value. Not only does it contain the usual reports of the Synodal Assembly, but also a lengthy fifty-page English paper by Father Happel: "The Triune God, the only true God, the God of our salvation." And then from seventy-two pages he brings the continuation and conclusion of the history of the Iowa District of our Synod by Father Th. Stephen. To my knowledge, only the history of the Southern Wisconsin District, and now of the Middle District, is now so fully described. Such accounts are becoming more valuable as the years go by.

L. F.

Testimonials on Secret Societies from Various Sources. Compiled by Geo. Luecke, Lutheran Pastor, 811 Locust St., Columbia, Pa. Price: 4 Cts. Free postage on sending in the amount.

This is quite a useful treatise on and against the Lodges, because it presents the Lodge according to its own testimonies, known and less known. It treats of the religion of the Lodge, the Lodge oaths, the Lodge initiations, foolish things in the Lodges, alleged advantages of Lodge membership. The author, through the assistance of some friends, is enabled to offer a thousand copies for free distribution. The first to come forward will have the first opportunity.

L. F.

New printed matter.

Works of Martin Luther. With Introductions and Notes. Vol. III.

A. J. Holman Co. and the Castle Press, Philadelphia, Pa. 464 pages 5^X8, bound in cloth with gilt title. Price: H3.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

The first and second volumes of this English edition of Luther appeared in 1915 and were hailed by us and others at the time as the best translation of Luther's writings in English to date. More than fifteen years have now passed since then, and some will have feared that the whole enterprise had not merely faltered, but gone to pieces. Fortunately, we knew that the work had been going on steadily, and that the publication of further volumes had been delayed only because the work was being done accurately and reliably, and the publisher did not want to release any more volumes until all the manuscript volumes had been completed. This has now been done, and this year the whole six-volume work will be available. The committee which has been engaged in this enterprise is composed especially of theologians of the former General Council. Two of them, D. T. E. Schmauck and P. A. T. W. Steinhäuser, have died in the meantime. The chairman of the committee, who has also done much work on the work himself, is Prof. D. C. M. Jacobs. The present volume now contains eight important writings of Luther: "Ground and Cause of all the Articles of D. Martin Luther, so unjustly condemned by the Roman Bull find." (St. Louis edition XV, 1476.) Luther's "Interpretation of the Magnificat," or Canticle of Mary, Luk 1, 46-55. (VII, 1372.) His "Faithful Exhortation to all Christians to beware of sedition and outrage." (X, 360.) "Of secular authorities, how far obedience is due to them." (X, 374.)

Religious Unionism. By John H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 16 pp. 3VsX5. Price: 5 Cts.

This tract is the short paper delivered at last year's meeting of the Western District of our Synod, and also deserves special circulation on account of its particularly timely subject.

L. F.

Haec Est Dies. By Jakob Gallus. *The Seminary Edition of Choruses and Quartets, Classical and Modern, for Male Voices.* Edited by Walter Wismar. Concordia Publishing House, St. Louis, Mo. 3 pages 7X10. Price: 10 Cts.

A new number in the already repeatedly recommended collection, an old church composition in eight-part setting for two choirs, with German, English and Latin text, by one of the old tonmeisters.

L. F.

News about the community chronicle.

Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be done by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 6.)

Introduced:

P a g e:

On Sun. Invocavit (Feb. 22), Rev. P. J. R ö t l i n g in the Lol^ Aabivit^ parish at Arbutus, Md. assisted by O. Burhenn, R. Reßmeyer, T. Sorge, H. Mensing, A. Stiemke, W. Spencer, and J. Schlichting, by Rev. O. W. Kreinheder.

On Sun. Reminiscente (March 1): P. N. Becker in the Immanuel parish at Meadows Tp, Rothsay, Minn. assisted by P. F. Parduhn. - P. P. Braner in Trinity parish at Algona, Iowa, assisted by ?P. E. Fiene, W. Faulstich, H. R. Wrede, and C. A. Hinz by P. L. Richmann. - P. L. Mitten bür in Zion parish at Luverne, Iowa, assisted by P. M. Friedrichs from P. J. G. Kitzman. - P. H. Seebach in Our 8a.vior's church at Excelsior, Minn. assisted by W. Schneider, H. Paul, S. Lee, O. Kohn, Th. Kohn, W. Walther, H. Motzkus, J. C. Meyer and C. Von Hufen of P. C. S. Mundinger.

On Sun. Oculi (March 8), Rev. F. Parduhn at Trinity Parish, Raymond, Minn. assisted by O. Wolfs, Rev. Priest, and E. Spauda, by Rev. O. Bolz. - P. F. Hischke as missionary to the deaf and dumb at Spokane, Wash. assisted by ?P. M. Poch, F. Merz and E. Eichmann by P. G. W. Gärtnner.

Initiations.

Dedicated to the service of God were:

Churches: On the 3rd Sunday, n. Epiph. (Jan. 25): the church of the Ickount Olivs congregation at Minneapolis, Minn. (Bro. Theo. H. Schröbel!). - On Sun. Sexagesimä (Feb. 8): St. Paul's Church at Amherst, Colo. (k. W. W. Wilk). Preacher: Fr. O. Hoyer and E. Potratz.

Church and School: On Sun. Septuagesimä (February 1): The church and school of the Kreuzgemeinde at Detroit, Mich. (P. W. E. Kutch).

Anniversary.

On Sun. Sexagesimä (February 8) the St. Paul's congregation at Amherst, Colo. (P. W. W. Wilk), celebrated its 20th anniversary. Preacher: P. G. Steinkamp.

Advertisements and notices.

Conference displays.

The One Day Conference of St. Louis and vicinity will meet, w. G., March 27 (9. 30 L.I.) at Concordia Seminary. Papers have been received from Arndt, J. T. Mueller, Luke. A l b. J. K o r r i s, Secr.

The Pastoral Conference of Lasayette and Saline Counties will meet, w. G., on the 6th of April (2 L.I.) at Concordia, Mo. Work to be done by Brust, Harting, Hermerding, Jesse, Lobeck, Reese. Apologies find to be sent to Bro. Brust. Theo. C. Predöhl, Secr.

The Sierra Nevada Pastoral and Teaching Conference of the California and N e v a d a Districts will meet, w. G., from the 7th (10 L.I.) to the 9th of April, at Sacraments, Cal. (P. C. Fickenscher). Work to be done Geo. C. Jacobsen, C. Fickenscher, P. Fetten, W. Adam, S. Probst, F. Matthias, and teacher Boriack. Preaching: Geo. C. Jacobsen (W. O. Grunow). Confession: W. Schlüter (W. Adam). One should register or deregister with the local pastor (Usv. 0. Helcsnsoüs, 808 28tü 8b.) in good time. R. J. lagels, Secr.

The Pastoral and Teachers' Conference of District 2 and 3 of the Southern California District will meet, w. G., from April 7 to 9.

at St. Paul's Parish, Pasadena, Cal. Sermon: J. H. Heisermann (G. H. Hillmer). Confessional: O. H. Henkel (E. Jösting). Please register or cancel with the local pastor. W. Schmock, Secr.

The Teachers' Conference of the S ü d - I l l i n o i s - District will meet, w. G., from the 7th (1st 30 k- Li.) to the 10th of April, at Ehester, Ill. registration at Ickr. Ick. 8th Orsts, 1723 8vunxielc ^vs., Lbssbsr, 111.

R. J. Werning, Secr.

The Northwest Iowa Pastoral Conference will meet, w. G., on April 8 and 9, at E. Fiene's church near Lone Rock, Iowa. Preacher: A. Weber (H. Wagner). Confessional speaker: G. Hölscher (R. Kabelitz). Both in English. Please register early.

I. G. Kitzman, Secr.

The North Texas District Conference will meet, w. G., April 9-13, at Father Klindworth's church in Dallas, Tex. This will be the 25th anniversary conference to which all members are specially invited: 1906-1931. Details will appear in the "District Messenger".

E. A. Heckmann, Secr.

The Linn-Bremen special conference will assemble sich, w. G., April 14 and 15, at Danzer's church at Marysville, Kans. Preacher: Guenther. Confessor: Marting. Work will be by Maher, Karstensen, Kauffeld. Registration requested. H. C. Marting, Secr.

The Southeastern Special Conference of Minnesota will meet, w. G., on the 14th and 15th of April, at Owatonna, Minn. (P. H. Bohnhoff). Sermon: Drews (Hafner). Confessional address: H. Schulz (M. Weinhold). Exegesis on 2 Cor. 5 and 6: Zemke and Kretzschmar. The eighth commandment: Theo. Schöwe. The ninth and tenth commandment: Theo. Krenzke. Communication of the attributes of Christ: J. Stein. Please, sign in!

°W . H. Schramm, Secr.

The Mixed Grand Rapids Conference will meet, w. G., April 14-16, at Trinity (P. W. F. Luebke) church, Muskegon, Mich. Work has been done by Opitz, Griep, Lübke, Wiese, Nuechterlein, A. O. Meyer, Storm, Lauser, Hüdepohl. Sermon: Knoll (pitcher). Confession: Wohlert (Beyer). One bring, please, his report of lo^ 8oots, etc. Please, sign up! O. M. Riedel, Secr.

The Southern Park Region- Special Conference will gather, w. G., April 14-16, in Saul Center, Minn. (P. J. Schumacher). Papers will have Grabarkewitz, Heyne, Lohmann, Beck, Pasche. Preaching: Hein (Heyne). Confessional: Rohde (Walther). Sign up, please!

W. L. Hass, Secr.

By resolution of the Pittsburgh Local Conference, w. G., the Pastoral Conference of the P i t t s b u r g h - District will meet from April 21 to 23 (instead of April 7 to 9) in Oil City, Pa.

A. W. Gode, Secr.

The Joint Conference of Sheboygan and Manitowoc Counties will assemble sich, w. G., at Reedsville, Wis. on the 28th and 29th of April, at the home of Bro. Henry Koch. Papers: Typical and direct prophecies of Christo in the Old Testament: P. Kionka. Melchizedek: J. Halboth. Joseph: Br. Gladosch. Exegesis on Is. 43, 24, 25: W. Läsch; on Rom. 3, 21-31: E. Stockhardt; on Joh. 1, 15-34: H. Grunwald; on Ps. 56 and 58: H. Koch; on 1 Cor. 9, 19-23: Br. Koch. Confession: G. Kanieß (C. Schulz ssn.). Sermon: L. Köttinger (N. Schlavensky). Timely registration requested.

E. H. Kionka, Secr.

Synod al Ad.

The Oklahoma District of our Synod will assemble, w. G., from the 6th to the 12th of May, at the congregation of Father Paul Hoyers, at Breckinridge, Okla. Papers will be presented on the Holy Prayer of the Father by various pastors. Deputies' credentials must be signed by the pastor and at least two officers of the parish and find handed in at the conclusion of the opening worship service. Further information in the OLKakvma Lntker-an.

Otto Hoyer, Secretary p. t.

Vocations for preaching or teaching candidates.

Since the Distribution Commission will be meeting in St. Louis on June 2, all congregations and mission agencies are kindly requested to send any callings for preaching or teaching candidates to the respective District President before May 1, so that he can then forward the callings to Dean Fritz for registration before May 9.

May the faithful Saviour, who laid down his life for the salvation of many, fill all our Christians with grateful missionary zeal, so that all candidates may be assigned a field of work in the vineyard of the Lord in June!

Milwaukee, Wis, March 17, 1931.

Heinrich Grüber, Chairman.

The postcards for the "L^noä-^viäs koH-caH"

find was sent out to all pastors several days ago. The plan did not come from the Statistical Office, but we were happy to support it because it is a good thing that pastors are consistently concerned about their confirmed youth, as is the case in many churches. It is not our intention to bother the pastors. You can leave the postcards for those who have been confirmed in recent years to fill out, and they should also be concerned about what has become of their fellow confirmants.

E. Eckhard t.

This principle is unfortunately not always observed, and yet it is only too true that if we examine closely some "spiritual" songs adopted from sectarian circles and introduced here and there, we find that they often contain nothing more than sentimentality without object.

And in life. Every Christian must confess: I am a lost sinner, but I have salvation, forgiveness, and a gracious God in Christ. And thanksgiving for my salvation moves me to love God and live Christianly. The doctrine of salvation is a motivator to sanctification for me. If this knowledge is lacking, then other things are lacking. And if it is true in this reason, then everything else follows quite naturally. Then I cannot join a false-believing church fellowship, precisely because it is false-believing. Then I cannot join the Lodge, because it is not true with Christian doctrine. Then it is far from enough for me to be told that the Lodge "also" believes in God and confesses Christ, because I know that it does not profess the same doctrine with me in all things. And after all, I cannot help but be of a Christian walk, for I know I have a gracious God. Adam Fahlin g.

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From the mission and for the mission.

A mission report from Ichang, China.

After a pleasant, though somewhat restless, summer in Kuling, our mission workers returned to their stations.* The writer of these lines went to Ichang to continue his study of the Chinese language. In Ichang we found everything pretty much in order. Although there was a lot of rumbling in China and many disturbances were reported in Hupeh, our province, the conditions in Ichang were always very peaceful. We are quite grateful for that. In Shihnan and Shasi things did not look very favorable now and then. But these critical times usually did not last very long, and then things got better again.

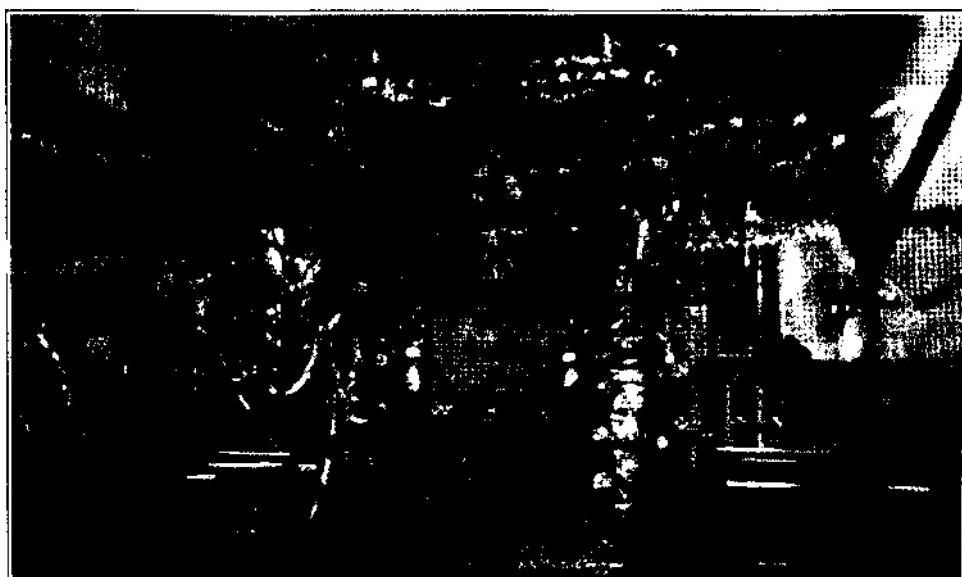
Soon after our return to Ichang everything went again

its regular course. Our parochial school has been reopened, and about thirty pupils have been enrolled for this school year. Almost all of them are children of Gentile parents. With the beginning of school we hired a new teacher. Our teacher from last year is at our seminary in Hankow preparing for the preaching ministry. The new teacher is a member of our congregation in Ichang, and we hope that under his leadership the school will flourish. He teaches only the secular subjects. Missionary E. H. Thode has taken over the religious instruction. The fact that we can now use our Chinese catechism and explanations is a great help in teaching the children religion. Mrs. Pastor Thode, formerly a teacher in Hankow and who has been in China for a number of years, gives music lessons and teaches the children to sing. The beautiful Lutheran chorales are diligently practiced. Soon after school began, preparations had to be made for Christmas. This immediately gave much work and trouble.

We here in Ichang can thank God that we are still able to hold our school regularly. Reports are coming in from certain stations of other churches about difficulties with the authorities. It seems that the Nanking government wants to push through the eradication of all religious education in the lower grades. But if the local authorities are not of the same mind, they do not care much about the order. That seems to be the way things are in Ichang; for so far we have not been molested. Hopefully, it will continue to be that way in the future. In our churches in America, the church school is a gift from God and is very necessary. Here in Ichang it is all the more necessary because the Chinese youth is still much less under Christian influence than anywhere at home. Let us therefore always ask the Lord to let our Christian schools grow and prosper. It should also be noted that things are somewhat better in Nanking. It seems that there will be changes with regard to religious instruction in the mission schools.

Confirmation classes also resumed immediately. For the time being we have two classes for adults, one for women and one for men. Then we have a Bible class, which has the main purpose of further developing our Christians in knowledge. Pastor Thode also teaches the women of our congregation, and just now the Small Catechism is being studied again.

*) In Kuling is the mountain home of our Chinamisionare. The summer there was turbulent because of the turmoil of war.



The mission chapel in Ichang, China, decorated for Christmas.

Not very long after our return we were privileged to render the last service of a Christian burial to an aged mother of the community. She was almost all alone in Ichang; she had no near relatives. Formerly she had been a zealous follower of Buddhism. Some years ago she came to the knowledge of salvation and then always attended the church services very regularly. Even on the Sunday before her death she had stopped, although by then she was already complaining of weakness. She was really a good example in the congregation. Although she only laboriously earned food and drink by sewing shoes, and certainly could have earned a few more coppers if she had stayed away from the service, she was always there, and on time. When the service began, she was already in her place quietly and

devoutly. And so she was there just before she went home to hear the word of salvation again. After the service she had to be helped down the stairs. After a few days we heard that she had been called away earlier than expected.

On the following Sunday after the service the funeral took place. After the funeral oration, almost the entire congregation went to pay their last respects to the old mother. Four bearers carried the plain coffin out to the town. On a small nearby hill we had to wait a long time until the workmen had finished the grave. Rain had prevented this work in the morning. There the old mother was laid to her last earthly rest. This hill, it is true, belongs to the neighbouring Buddhist temple property; but this will be no disadvantage when on the Last Day the bright trumpet of the Resurrection shall sound. When the Saviour comes as the Judge of the living and the dead, this old mother, too, we confidently believe, will hasten to meet him with rejoicing. Unfortunately, we cannot have this hope for most of those who were buried with her on this hill, because they died without Christ. Shouldn't this make us more aware of our missionary duty, which the Saviour has given us, who died for all Gentiles?

And now we are already in the second month of the new year. The beautiful holidays are over. The weather has always been mild and pleasant. During the holidays we often had as a guest an American sailor, a member of our synod from Michigan. He was glad that he could hear God's word here and offer praise and thanksgiving to God for the gracious gift of His Son, our Savior. And we were glad that we could give him this joy. Now he is gone again, and will probably soon be on his way home, for his service in the navy is nearly up.

On Christmas Eve we had a beautiful children's service. Almost all the dear old German and English Christmas carols had been well rehearsed in Chinese under the direction of Mrs. Pastor Thodes, and the children sang with hearty joy and at the top of their lungs. In chorus they answered Missionary Thode's questions loudly and clearly. It was a bright joy to listen to all this. About 150 people had turned out for the service and behaved beautifully in a quiet and orderly manner. If only so many would like to come to every service! The chapel was beautifully decorated. There was also a Christmas tree with some candles. Flowers and paper chains gave the chapel a festive decoration. Of course, these decorations were made in the Chinese way, but even the foreigner in the country must admit that everything was really beautiful.

Shortly after Christmas the writer had to travel to Hankow. Between Ichang and Hankow the Yangtze flows through areas now occupied by communists and Russian supporters. Our ship was shot at several times, but none of the shots caused much damage. Only two window panes were smashed, and a washbowl was pierced. This ever-looming danger on the part of the "Reds" is now causing much uneasiness in various places in China. But the Nanking Government firmly promises that after a few months all the "notes" will be driven out and dispersed. Hopefully the government will be strong enough to keep this promise.

Would that all Christians would ask the Lord of the Mission to keep his protecting and blessing hand over us and our work! Yes, may he promote the work of our hands!

Ichang, China.

E. N. Seltz.

From the Alsatian Free Church.

This year's Synodal Assembly of the Alsatian Free Church met from February 8 to 11 in the new, neat little church of the congregation at Wörth (k. W. Bente). In addition to the delegates, many guests attended the meetings. As representatives of the foreign brethren in faith there were present the pastor of the London congregation, P. O. H. Battenberg, and the director of the Sperlingshof Orphanage of the Saxon Free Church, Rev. F. Lange. The latter helped to embellish the synodal days by a lecture on the orphanage, Rev. Battenberg opened the synodal week with a festive sermon on Revelation 22, 12. The following preacher, Rev. W. Wolfs, dealt with 1 Petr. 2, 9. The actual synodal session was begun by the president, Rev. Fr. Müller from Heiligenstein, with his opening address, in which he pointed out that the Lutheran Free Church should be and remain free and independent, not



The church of the free church congregation in Wörth, Alsace, France.

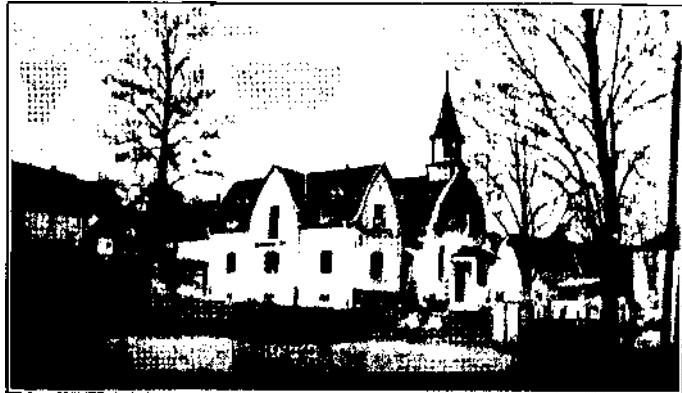
only from all secular and governmental interference, not only free from the national church, but especially from national church theology and from national church: Unionism.

The pastors W. Wolff and F. Kreiß were welcomed as the newest members of the synod, the former pastor in Strasbourg as successor of the pastor M. Strafen who had returned to America, the latter pastor of the newly founded mission in Paris.

In the business part of the meetings it was decided, among other things, that the establishment of the pension fund would be promoted by the regular inflow of a sum corresponding to 10 percent of the pastors' salaries, of which the pastors themselves would contribute 5 percent, while the congregations would contribute the other half. In this way, according to God's will, preachers who have become old and ill in His service are also taken care of.

The largest part of the sessions was devoted to the doctrinal negotiations. These were based on a very interesting paper by Praeses Müller, which had already been started at last year's Synod, namely a paper on the 20th chapter of Revelation. In it the rapturous thoughts of the chiliasts were refuted in the most excellent way. The speaker explained,

that by the "thousand years" of Christ's reign is to be understood his eternal reign of life, and that those who reign with him are all Christians from Adam until the last day. All who attain to spiritual life in the first resurrection, that is, in the new birth, are co-regents with Christ in the millennial kingdom of his reign of life, as they are otherwise called priests and kings.



The vicarage next to the church in Wörth.

The congregation took a lively interest in these remarks and certainly took home many blessings from the synod, which is above all the reason and purpose of the annual synodal meetings. May God awaken more and more interest in our midst for such instructive meetings!

F-reiß.

Don our schools and educational institutions.

From our St. Louis seminary.

Since the end of January, we have been working our second semester here in St. Louis and are in full activity. The number of our students is substantially the same as in the first term, as, although we have the term division, yet the overwhelming majority of our students study through the whole year from September to June. A few who were on temporary duty and interrupted their studies in the middle of the academic year have now returned; the same is occasionally the case with those who had to suspend their studies for a term or so as a result of illness. The exact number of students this term is 434, while the number of our enrolled students is 529; 95 are doing substitute services or suspending for other reasons this year. However, there was a disturbance in the course of lectures because the writer of these lines was forced to interrupt his work in the seminar for four weeks because of an operation, and because now, as has already been communicated, our esteemed president, Prof. D. Pieper, had to temporarily suspend his lectures. However, this has passed without any profound hindrance for the students, in that individual members of the faculty, D. Engelder, D. Arndt and D. Kretzmann, have taken on a few more hours. Kretzmann, have taken on a few more hours, so that no gap remains in the education of the students, as far as the lectures are concerned. Of course, it is always a disadvantage when a member of the faculty has to temporarily stop his work, since, although the faculty now numbers fifteen members, each of these members is fully occupied. Our D. Pieper has now returned from the hospital to his home, and hopes that after a few weeks he will be able to

He is now able to resume his work, if not to the full extent, then at least in part. Unfortunately, our D. Engelder has experienced a severe affliction in his domestic life, in that on March 17 his wife of many years, Ella, née Miller, was torn from his side by sudden death - a quick, yet also beautiful death. Although she had been suffering for a long time, she felt quite well in the days before her departure, lay down to sleep and during the night, probably towards morning, slumbered away into blissful eternity without any death throes.

The course of instruction in the Seminary is that which has been usual for a number of years, without any essential change. All the main subjects are compulsory, that is, must be heard and studied by all the students; but then the middle and upper class students are given an opportunity to choose some electives which will broaden and deepen their knowledge in this or that piece. Such electives this semester are the courses on Isaiah, chs. 40-66; Old Testament Archaeology; Ephesians; the Revelation of St. John; Nineteenth and Twentieth Century Church History; History of the Church in America; History of Dogma; History of Preaching; and what are called Practical Problems Problems (questions and problems as they constantly confront the preacher in his ministry today). Three courses are being given in our Graduate School this semester: Epistle to the Hebrews, History of Israel, and History of the New Testament Age.

The health of our students was on the whole quite good, except that in the winter months there were frequent cases of influenza. We do not think we are mistaken in attributing the good health of such a large number of students, next to God's protection and help, to the good buildings in which they live and to the free air outside the city in which they move.

One particular point we would like to bring up here. Every year it happens that some students give up their studies altogether, either because they have no inclination and joy for the preaching ministry or because they lack the necessary abilities that must be found in a preacher, so that the faculty has to advise them to leave the institution or not to return to it. This is then every time a heartache to the parents and relatives, and is at the same time also a loss to be avoided as much as possible. It must always be remembered that we should be careful and prudent in the choice of pupils and students for our institutions. It is true that sometimes we are mistaken in a boy or a young man, and that the hopes we have placed in him are not fulfilled. But we also experience again and again that some students study for six or more years who are not suitable for the preaching ministry, neither in talent nor in character, or who have no inclination whatsoever for the profession. God the Lord wants willing servants who are really ready to answer His question, "Whom shall I send? Who will be our messenger?" to answer, "Here I am, send me"; and in view of the demands that are made on preachers today, a sufficient talent is certainly necessary. For the ministry of preaching, for the service of God to the church and in mission, the very best powers are just good enough.

May God the Lord, with whose help, support and blessing we carry on our work, continue to hold his protecting, blessing hand over our institution and over all our teaching institutions!

L. F.

To the ecclesiastical chronicle.

From our Synod.

From the mission for the mission. Our congregations in this country, especially our missionary congregations, support the missionary work of our church year in and year out, including our heathen mission in India and China. But our heathen missionaries in the distant heathen land are always thinking of other missionary undertakings as well, and not only take an interest in them, but also support them with their gifts. Thus one of our heathen missionaries in India writes to New York:

"It is an institution in our district—that is, the Ambur (or northern) district of our Indian mission—to hold four conference services annually. At these services a collection is taken and the money designated for a missionary enterprise. This year our conference has decided to designate the collection for the Metropolitan Inner Mission (city mission) in New York. The enclosed draft for 06. 70 is therefore sent to you, that it may be used to carry on the work of the Missionary Society. In sending this gift we also wish you all success and God's blessing in your difficult work."

That is how it is, that is how it should be. The Inner Mission helps the Heathen Mission, and the Heathen Mission helps the Inner Mission again.

L. F.

Victories of the Gospel. When one hears the abominable things that are sent out into the world over the radio under the name of "preaching," one must heartily rejoice when one reads how God gives His rich blessing to our pure preaching over the radio. Among the letters sent to the committee for our so-called Lutheran Hour are the following, some out of thousands we have chosen from time to time. They speak for themselves and always encourage us to continue in this work. A young girl writes: "Your sermon has been of great benefit to me. Just when I had come to the point where I thought there was no God, I heard your sermon. It has done me a great service; for it has saved me just in the nick of time from becoming a wayward girl." Another young girl writes, "I listen every time you preach. Last Thursday my father and mother also listened to your sermon, and I will endeavor to stop reading the bad magazines you describe." A young woman writes: "I am quite surprised that my husband also listens to your sermons now and is not disturbed by the children. He doesn't go to church, has to work on Sunday too, but these lessons are a rich blessing to him." A man writes: "I listen every Thursday, and often weep tears when I think back to the bitter experiences that drink has brought me. I have no one to help me to lead a proper life. My confidants are all drunkards and can do nothing to ease my grief. Give me the nearest address of one of your churches. I want to make new friends and live a proper life like them." Another man writes: "I am a Lutheran, but there is no Lutheran church in our town. So I do hear a Lutheran sermon over the radio." Another writes, "I used to be a Catholic, but got away from the church and am now determined to renounce it altogether and join a church where I can approach God and hear more of the gospel." Another says, "I want to go back to church. My mother was a faithful Lutheran, my father a Presbyterian. I went to

my father's church, but then came away from going to church altogether. Point me to where the nearest Lutheran church is." A woman writes: "Last Thanksgiving Day my husband and I were with friends. At the appointed hour we listened to the Lutheran Hour. Our friends had long since bidden farewell to the Lutheran Church; but they intend to rejoin it. I cannot tell you how happy we are." One of our pastors in the West writes: "Last week we went to O. to establish, if possible, a new mission station there. We came to the house of an Adventist, and he asked us if we belonged to the Lutheran church that maintains the Lutheran Hour. We said yes and were quite amazed to hear how many here listen to our radio. The Lutheran Hour not only brings the Gospel to the people, but introduces them to the Lutheran Church."

All these letters and countless more testify that our preaching over the radio does not sound in vain. May God continue to give us courage to open our mouths joyfully.

J. T. M.

Magazines for our young people. The secular book and newspaper businesses have also had to feel the hardship of the times, and many monthlies have had to cut back a great deal in order to get by in these difficult times, when people generally read less than usual, precisely because there is no money. Some trashy magazines have even had to cease publication—to our great joy. We write deliberately for our great joy; for as chairmen of the Committee for Youth Literature we recently took the trouble to look a little more closely at what is really offered to our youth in the secular magazines. We have found very little in them that is good and noble, but much that is lappish and downright ungodly and pernicious to the soul. Were our present financial distress to sweep all such magazines from the market, it would be of great blessing to our country; for in such magazines is the purest poison of the soul. If it is not filth, it is self-righteousness, which is as pernicious as filth.

We would like to recommend our *Concordia Junior Messenger* and our *Walther League Messenger* to our young people. These two magazines should not supplant our church magazines. That would be wrong. Confirmed youth should also begin to read our "Lutheran" and *Lutheran Witness*. But there is so much that is good, noble, and Christianly inspiring in these papers that they deserve to be read alongside our church magazines. Both are also excellent presents for confirmands. J. T. M.

Domestic.

"Thou shalt not kill." Even the secular press is taking censuring notice of the suicidal epidemic which is so frightfully rampant today, and is seeking means to suppress it. So-called offices have been set up to counsel those who are troubled with suicidal thoughts, and to bring them to other thoughts. To some extent this institution has been successful; for in some cases suicide has been prevented. But still, as the statistics prove, the number of suicide cases is on the increase. Even people who would not have been expected to do so have been tempted to take this unfortunate step. In some cases this has undoubtedly been done in madness, so that such suicides cannot be held responsible for their sad act; but it cannot be denied that by far the majority of suicides take their own lives with full consciousness of their evil deed. Often the reasons are very trivial, and this makes the sin all the more terrible.

In view of these facts, we Christians want to be admonished again and again to be on our guard against the devil, for he wants to corrupt us all eternally. Above all, therefore, we want to consider God's commandment "Thou shalt not kill". God does not want people to take their own lives. He has given it, and He will take it again in His time, for He is the LORD of life and death. At every death it should be said in truth, "The LORD gave, the LORD hath taken away; the name of the LORD be praised!" Job 1:21. This cannot be said of suicide, which is done on full reflection, but the suicide commits a grievous crime against God, against himself, and against others who are affected by his act.

But let us also remember the full sweetness of the gospel against the attempts of the devil. God is so gracious to us in Christ that he will lovingly take care of us in all suffering and afflictions of body and soul, so that we have no reason to take our own lives, as the heathen and the children of the world think they have reason to do, precisely because they know or believe nothing of the grace of God in Christ. God does not omit anything that we need for comfort in earthly and spiritual temptations, for he "is faithful, who will not suffer you to be tempted above your ability, but will make an end of the temptation so that you may be able to endure it," 1 Cor. 10:13. But it is also our Christian duty to protect others from the unfortunate step of taking their own lives by proper instruction, admonition, and encouragement. This is also what Luther means when he writes so beautifully in his interpretation of the fifth commandment, "but help and encourage him in all bodily distresses." J.T. M.

The New Official Statistician of Religion a Lutheran. The passing of the well-known official religion statistician, Dr. H. K. Carroll, we reported in these columns some time ago. Now the *News Bulletin*, published by the Publicity Bureau of the National Lutheran Council, informs us that D. G. L. Kieffer has been appointed in his place. D. Kieffer, who belongs to the United Lutheran Church, is the official statistician of that synod and also editor of the *Lutheran World Almanac*, has therefore already gained some experience for his new office. His statistical publications will appear in the *Christian Herald*, which was formerly a weekly, but is now a monthly. The various church bodies in our country at present amount to 176, of which, however, some are quite small. In the church statistics of our country there are many inaccuracies and errors. May the new statistician be all the more careful!

J. T. M.

The Seal of Confession. A short time ago, in Minneapolis, a Lutheran pastor of the Swedish Augustana Synod was punished by a judge with a heavy fine for refusing to place a confession made to him under the seal of confession in public before the secular court. The Swedish pastor's advocate then filed an appeal with the Minnesota State Supreme Court. How the case has developed further we do not yet know; but we wish to testify herewith that Father E. Swenson, the convicted preacher, has acted quite rightly, if indeed it is as the press has reported. He was also justified in appealing to Luther, and in calling in his judgment on the matter. The judge's reply that a private confession made before a Lutheran pastor need not be given the consideration given to auricular confession before a Roman priest is not correct. According to our American law, the seal of confession of all churches, where it is really in use, is valid.

stands. That Lutheran pastor was therefore quite right in not wanting to break it. Luther aptly says, "What I know secretly and confessionally, I know before God alone, and in secret, and not before men, neither shall they want to know it; and whether I said it, they shall not believe me." (St. L., 215, 2514.) J.

T.M.

False Prophets. We have often told of the well-known unbelieving radio preacher, D. H. E. Fosdick, who Sunday after Sunday preaches his unbelief to the world in the name of the Federal Council of the Churches of Christ in America. Recently we listened to another such sermon of lies, not to be edified by it, but to keep abreast of what the deluded modernists are preaching to their people. Fosdick's two main ideas in the address were these: They had tried to get Christ out of the way on the one hand by crucifixion, but on the other hand also by worship; the first attempt had failed, but the second had achieved what they wanted to achieve. Now one worships Jesus until one no longer knows what Jesus wants with his teaching and life. Christ, as Fosdick continued, did not want to be worshipped, but only wanted to show us how to live and act rightly. We are true disciples of Jesus if we live as piously as Jesus lived.

To Fosdick, therefore, Jesus is only a "virtue hero"; of a Saviour this self-righteous man wants to know nothing. But when he says that true Christians only worship Jesus without walking according to his word and will, he is lying; for he knows as well as any other man that true Christians serve, pray, give, and emulate their Saviour in a devout life. J. T. M.

Justification and sanctification. Sometimes unbelieving preachers like Fosdick make the case that right Christian preachers preach justification but not sanctification, while they, the unbelieving preachers, emphasized sanctification and therefore did a much greater service to the world than all Christian preachers put together. Against this there is a twofold point. First, this: There is not a single Christian preacher on earth who preaches only justification but not also sanctification. He who rightly preaches faith will also demonstrate to his hearers that true faith is never without godly fruit. Thus Paul did in his epistles; first he preached faith, but then of necessity he also preached sanctification. So, then, do all truly Christian preachers. He that saith otherwise of Christian preachers speaketh not the truth. The second thing is that sanctification cannot be preached without justification, for sanctification without justification is only self-righteousness, which is displeasing to God. This was especially emphasized by Luther. In his excellent, shorter interpretation of the Epistle to the Galatians, he writes about the resurrection of Christ: "Whoever, therefore, misses that he wants to be justified in any other way than through faith in Christ, rejects Christ from himself and considers his suffering and resurrection to be useless. But he that believeth on Christ, who died, dieth also with Christ unto sin: and he that believeth on him that rose again, and liveth, riseth up in the same faith, and liveth in Christ; and Christ liveth in him, Gal 2:20. Therefore the resurrection of Christ is our righteousness and our life, not only as an example, but also in virtue. Without the resurrection of Christ no one rises, however many good works he may do; but every one rises by his resurrection, however much evil he may have done, as is further stated in the Epistle to the Romans." (St. L. VIII, 1371.)

Let us Christians be reminded of this diligently, especially in the joyful Easter season in which we now live. Christ was raised for our righteousness, Rom. 4, 25. This is our glorious Christian comfort for our whole lifetime. But just because Christ suffered and rose again for us, we also, who by faith have become partakers of his death and resurrection, are to walk in newness of holy living. Thus, by God's grace, let us rightly celebrate Easter throughout our lives. This is precisely what right, true sanctification is. J.T.M.

The Russellites. The "Kirchenblatt", the organ of the "American Lutheran Church", gives more detailed information about this unchristian, impudent and seductive sect, which also practices its nature under the name "Internationaler Bibelforscherverein" and - especially in Germany - "Ernste Bibelforscher". We pass on some of the judgments that have been made, which are absolutely based on truth. Thus we read: "Russell called the doctrine of the Trinity 'terrible blasphemy' and 'Trinity nonsense.' His successor, Rutherford, in his book *Reconciliation*, uses the following blasphemous terms.

The following are the most important expressions: 'Never was a more fraudulent doctrine invented than that of the Trinity. It can only have been spun out in one brain, namely, that of the devil.' (S. 101.)

"Russellism cannot understand how JEsus can be both God and man, and therefore invents the following unchristian doctrines about JEsum: 1. JEsus was not born of the Father in eternity, but only the highest among Jehovah's creatures. 2. Before his birth in Bethlehem he was only the angel Michael. 3. at his birth he gave up his spirit being and became nothing but a perfect human being. 4. Christ's body did not rise from the grave. 5. After the crucifixion, Christ no longer exists at all.

"The Russellites have no personal, divine Holy Spirit to introduce them to the understanding of the Scriptures; so their adventurous and erroneous musings occur. They have no other Saviour than a common man; so they must become 'a part of his sacrifice.' They have no gospel to save poor sinners; they lack the impulse and power to a pure, good, and holy life. - It is true, Russellism is -quite different' from Christianity. It is immoral, unpatriotic, unchristian, unscriptural, immoral."

We bring these judgments because Nussellism now often talks as if it had "improved" after the death of the seducer Russell. But he still preaches the same paganism as before. The lying prophet Rutherford also spreads his soul-corrupting doctrine over the radio. J.T.M.

Abroad.

Vilification and persecution of the witnesses of the truth. Elsewhere in today's issue there is a report on the Synodal Assembly of the Alsatian Free Church. The pastors and congregations that make up this free church, which is united with us in the faith, work in small and often very difficult circumstances. But they are also subject to special opprobrium and persecution. Since the blessed pastor Lienhard init of the village of Schillcrsorf separated from the national church in order to join the Free Church, the hostilities against pastor and congregation have not ceased. In all ways the affiliation to the confessional church was made difficult for them. Even during Fr. Lienhard's lifetime, the congregation's house of worship was torn down. The personal enmity against

P. Lienhard extended to shooting him in his study. Against his successor, Father A. Kreiss, such activities were continued; slander was spread against him, and one was not even afraid of vulgarities. The present pastor there, Fr. Kramer, who comes from our synod, had to seek recuperation in the sanatorium of the Free Church, Bethel in Aubure, last autumn as a result of overwork. After a few weeks the news appeared in a Strasbourg newspaper that the American-born pastor Krämer of the Free Church in Schillersdorf had left the place by night and fog. It was reported that he had become involved in smuggling, and so the ground under his feet had become too hot. Submissions which brought a correction of this false news were printed, but without any regret about the published slander being expressed, and our brothers were forced to turn the matter over to a lawyer. This is how one fights against the Free Church in Alsace.

L. F.

God's Blessing. One hundred years had passed on March 6 since the birth of the noble German man Frederick von Bodelschwingh, a son of the then Prussian Minister of Finance, who as a child was companionable with the then Crown Prince, later German Emperor Frederick III. But while Frederick III. was coming to the throne and reigning there, his former playmate entered upon a work which God richly blessed. He became the founder of the so-called Bielefeld Love Institutions, in which innumerable poor, sick, crippled, and otherwise helpless persons have since been Christianly cared for, so that the name "Bethel," which this missionary love-work bears, has become boastfully known throughout the world. In addition to the other work of love for the sick and miserable, the institution last year provided free shelter for 8,764 men, gave temporary work and employment to 1,309 men, and provided 32,480 meals for the poor and needy. This, however, is only a part of the work of love which this institution performs. Altogether, the institution spent \$122,397,71 last year for charitable purposes; and it must be remembered that this is far more in Germany than in our country.

God blesses the right Christian activity of love. Let us therefore be continually encouraged by such blessings not to omit this important work in our part. J. T. M.

From the past and present.

At Zion Lutheran in Boston.

It is an interesting piece of congregational history that I became acquainted with during my visit to Boston. The oldest congregation there, the Zion congregation, where the pastors Praeses H. Birkner and J. H. Volk were still working in June - Father Birkner has since retired due to advanced age, and Father Volk has become his successor - is one of our old synodal congregations, indeed is older than our synod itself. Its foundation dates from 1839; but as early as 1835 there was in Boston, which one should hardly have expected in that center of Puritanism, that genuine Yankee city, a cluster of church-minded Germans, who, though of different denominations, edified themselves by communal reading services conducted by a layman. The first pastors of the congregation were not connected with the fathers of our synod, and in general the history of the congregation up to the year 1862, when the first pastor of our synod came there, shows a changeful picture. Yet one of these pastors, who was in

of the older history of the Lutheran Church in America...

Frederick Schmidt of Pittsburgh, Pa. - for a time the editor of the "Ev.-Lutherische Kirchenzeitung" -, of the influence which the fathers of our Synod have exercised upon the whole Lutheran Church in America during the last century. As once the blessed Wyneken, when he published the first number of the in the year



P. C. J. O. Hanser.



P. Hermann Fick.

When he received the "Lutheraner" published in 1844, he exclaimed with joy: "Praise God, there are Lutherans in this country after all!" so this Pastor Schmidt, when he had received the first number of the "Lutheraner", said to a member of the congregation: "We think we are Lutheran. Here [pointing to the "Lutheran" in front of him], these people, these are right Lutherans, from whom you can learn what Lutheran is." But the pastors at the congregation changed in rapid succession. There were also great financial difficulties, the building of the first church brought many hardships, and it was a long time before the old right Luther doctrine was put on the lampstand in distant Boston and a truly confessional Lutheran congregation finally came into being.

And here again it was a parishioner who gave the first impetus. That was the painter and engraver Gustav Pfau, who emigrated with the Saxon fathers in 1838/39, came to Boston in the middle of the fifties, was justly known in wider circles as an artist, and later died as house administrator at our seminary in Springfield. The pastor of Zion Church at the time was a rationalist, but Pfau, with another devout family, bore witness for

the Lutheran doctrine. Both could and wanted nothing to do with the congregation of that time and called the well-known, faithful Blessed Father Theodor Brohm, who had already been working in New York since the forties, to Boston to serve them. And then when the congregation was once more vacant and in search of a pastor, Blessed Fr. C. J. Ltto Hanser was called, and thus now begins the right history of the congregation. Hanser is to be regarded as its real father. When, after ten years' service as

Director to the College in Fort Wayne, he was followed by Hermann Fick, also so well known in the older history of our Synod, one of the fathers of our Synod and still known among us today as a gifted poet. After his death in 1886, Father Frederick Lindemann, also well known in wider circles of the Synod, was called, who, like his blessed father, Director J. C. W. Lindemann, was a skillful writer and for a number of years the calendar man of our Synod, and died a professor at our teacher's seminary in Addison. These three pastors, Hanser, Fick, and Lindemann, each with his special gifts, served the congregation faithfully, building it up inwardly and outwardly; and then came the man who directed his real life's work to this congregation and served it full forty years, Father Heinrich Birkner, who since 1922, as he at the same time administered the presidency of the Atlantic District for twelve years, was assisted by a younger force in Father J. H. Volk.

This is in brief the history of our oldest ge-



P. H. Birkner.

The first congregation in the New England states, from which other congregations in Boston were branched off in the course of the years. And since missionary work has been diligently done and congregations have been gathered in Massachusetts and in other New England states, especially in Connecticut, our church has long since gained a firm foothold in this old territory. The mother church in Boston, however, was able to celebrate not only its fiftieth and seventy-fifth anniversaries, but in 1929 also its ninetieth anniversary with praise and thanksgiving to God. She still has her church in the midst of the great city of Boston, and, as the enclosed picture shows, owns a beautiful church property, easily accessible from all parts of the great city. I was privileged to attend a service of the congregation on Trinity Sunday, and it was a strange coincidence that in the forenoon I heard a beautiful, clear, Scriptural, and confessional sermon by Praeses Birkner on the doctrine of the Holy Trinity, and late in the afternoon, at the closing ceremony of the famous Harvard University in nearby Cambridge, I heard an address wholly imbued with Unitarian spirit; For Boston and Harvard, as I have already remarked, are the headquarters of American Unitarianism; and I thanked God that in this center, after all, the pure doctrine and the scriptural confession resound. The Zion congregation now numbers

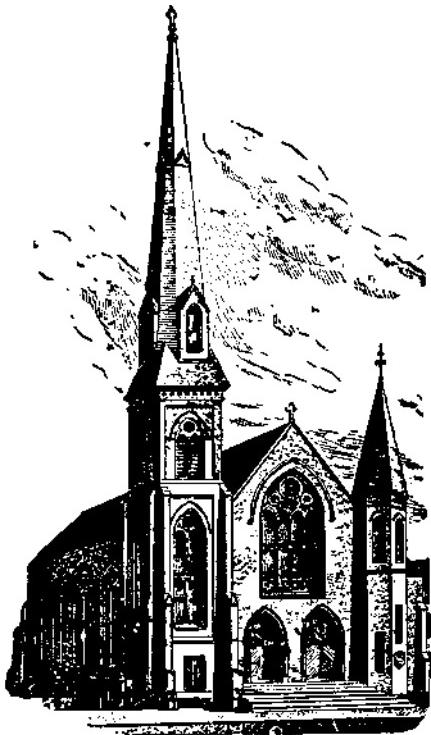


P. Fr. Lindemann.

About 900 souls, 550 communicant and 100 voting members.

Yet another of our Boston congregations I sought out in the limited time at my disposal, the site of Trinity Church, which was branched off from Zion Church in 1871. This congregation also has a good

Church property, although the area, as is often the case in large cities, has changed its inhabitants and the whole neighborhood is occupied by Irish Catholics. Boston is also a heavily Roman Catholic city. The mayor of the city is usually a Catholic, and it is said in the open that the Roman cardinal and archbishop govern the city through the mayor. This is quite in accordance with the view and practice of the Roman Church. But in the two Lutheran places of worship, which I looked at more closely, it made a very pleasant impression, that, although the surroundings of the place of worship had traits of the age



Die Zionskirche zu Boston.

the church itself is kept in good, excellent condition. In both churches, for example, I also found particularly beautiful paraments or altar and pulpit coverings, artistically executed in different colours according to the seasons of the church year. And so it should be. One cannot always have one's church in the most beautiful part of town. The cityscape in large cities often changes, and sometimes in ways that are not at all desirable; but one can always maintain the place where the name of the Lord dwells in a beautiful manner, so that the worshippers, when they are in the house of God, forget the surroundings and also outwardly realize that there is nothing else but God's Hall and a gate of heaven. And it would not be right for our congregations everywhere and in general to move away from the older parts of the city and leave these areas to the Catholics and Episcopalians who tend to stay in such areas. It is often in such places that missionary work can be done among people who are otherwise completely shut off from the church.

This Trinity parish of ours is situated in that part of the city which has been called Roxbury from ancient times, and has had but two pastors during the sixty years of its existence. The first was the well-known Father Adolf Biewend, the son of Professor A. Biewend, still known to the present generation only by name, and the first principal at our college then in St. Louis, but whose name shall never be forgotten in the history of our synod. He was a very gifted teacher, made a deep and lasting impression upon his pupils, and was held in grateful remembrance by them all his life. His son, the aforesaid Adolf Biewend, combined in his

The parish priest, who had the qualities of his gifted father and his flexible French mother, worked at Trinity Parish until 1914 and went home blessed in 1919. His successor, still standing at the parish, became Father Löber, a member of the old parish family known far and wide in our synod. Also this parish is in the course of

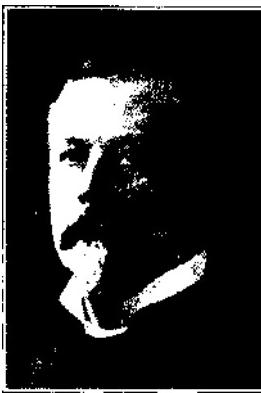
The congregation has grown nicely over the years like the mother congregation, has 775 souls, 500 communicants, 60 voting members, and still maintains its number of members in spite of the unfavorable external situation. Both Boston congregations also used to have a parochial school, but due to the unfavorable circumstances, these unfortunately disappeared, and it has not been possible to call them back into life.

Besides these, three congregations of our Synod are found in Boston, one belonging to the English District at Roslindale, one at Dedham, and one at East Boston. At the first

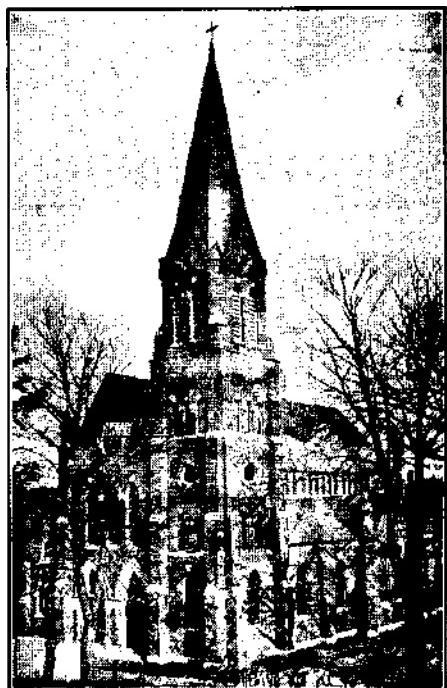
said township stands J. F. Pfeiffer, in Dedham R. H. Steup, and in East Boston for more than forty-three years Father F. C. Wurl. There is also the oldest Latvian congregation of our memory, presided over by our P. J. Graudin, and a Norwegian congregation, pastored by G. O. Lillegard.

Unfortunately, I was not able to visit these latter congregations due to lack of time. But I got to know another Lutheran place, which also interested me particularly. In the pleasant company of Praeses Birkner and Father Löber we drove out to the well-known orphanage near Boston, mainly the foundation of a faithful member of the Trinity congregation, Blessed G. F. Burkhardt. There again I found myself on interesting historical ground, I might say in the place of the American Transcendentalists. For our orphanage was formerly the so-called Brook Farm, where a number of richly gifted highly educated and enthusiastic thinkers and

writers of America (Nathaniel Hawthorne, Ripley, Dana, and others) settled down and started a social cooperative based on communism ("plain living and high thinking"). But like all such ventures, this so-called Brook Farm experiment soon went to pieces and now serves a much nicer, nobler purpose. I can say here, having seen quite a number of orphanages in the circle of our Synod, that of all of them this orphanage is probably the finest natural position.



P. Ad. Biewend.



Trinity Church in Boston.

The buildings are old, to be sure, and are surpassed by those of other orphanages, but they still serve their purpose, and the orphanages, under the supervision and direction of Father C. T. Ohlinger and his wife, are not only in the most beautiful surroundings, but, what is the main thing, are well cared for both physically and spiritually.

Nearby is also the Lutheran churchyard, which is used by the congregations in Boston and where well-known pastors of our Synod have found their last earthly resting place: the above-mentioned Adolf Biewend, the long-time president of the Orphanage Society, and the former orphan fathers H. Kanold, who came to us from the Buffalo Synod and was a learned Hebrew, F. Wilhelm, who described his journey to Jerusalem and the Promised Land in a beautiful way, and A. A. Winter. There was also a peculiar thing about the churchyard, which I encountered for the first time. The churchyard was founded almost at the same time as the orphanage, and with the express intention, as one of the Pastors said, "that the dead should feed the living"; with the proceeds, which under present conditions the churchyards generally yield, it was intended to maintain the Orphan Asylum. It is true that this did not come to pass as was expected, and the Orphan Asylum is and remains an institution of love, cared for by the congregations of Boston and vicinity. But the idea was not a bad one, and both events served their purpose quite well. The orphanage property is so large that the Boston congregations have a fine place to hold their missionary and children's festivals out of doors; and on the property is the cottage of Margaret Fuller, the well-known American writer interested in the Brook Farm experiment, which now serves as the home of the orphanage employee who tends the large farm. I need

is thy victory? But the sting of death is sin; but the power of sin is the law. But thanks be to God, which hath given us the victory through our Lord Jesus Christ." 1 Cor. 15:55-57. These thrilling, mighty, victorious, triumphant notes resound also in some of our glorious Easter hymns Wider.

There is a song right at the entrance still from the twelfth century - a flower at the door of the tomb? No, the image of the flower would not puff here. We have learned to see beauty even in a weathered stone. We have learned to read its history, which time has written upon it with rain and sunshine, with heat and frost. And like a stone venerable by its age it lies there, the hymn "Christ is risen from the torment all" (No. 98). It is a little rough and hard, as stones are wont to be. And the words stand there as if carved in stone:

If he had not been bought,
The world would have passed away.



The Lutheran Orphanage in West Roxbury near Boston.

hardly to say that I was glad to have a closer look at all these places in historical interest.

And finally, there is a very special historical place. In this area, the first Indian missionary of our country, the well-known John Eliot, the "Apostle of the Indians", preached God's word to the natives of our country, and still today a large granite stone, flat on top, like those found everywhere in the New England states, bears the significant name "Eliot's Pulpit".

So it was an interesting visit for me to be able to make to Zion Lutheran in Boston and vicinity. L. F.

Whoever wrote the words, I can't picture him any other way than sitting there with wide eyes looking off into the distance.

Let us only see to it that our faith has something of this solid stone about it. Let us contend for this defiance of faith towards this puffing up world that thinks itself strong. "If he had not risen, the world would have passed away."

Luther then gave us the Easter hymn "Christ lag in Todesbanden" (No. 99). It is perhaps not quite the great Luther we usually know him as. But in the fourth verse, this "lansquenet of God," as one called him, stretches up to all his greatness. It is an almost grandiose battle painting that he draws there:

It was a wondrous war, When death and
life wrestled; The life that kept the
victory, It devoured death. The scripture
hath declared, How one death hath
devoured another, Death hath become a
mockery.
Hallelujah!

The verse fits badly into our time dreaming of world peace, which wants to fight only with cardboard swords. Sen-

Our Easter Hymns.

We all know the chapter in the first letter to the Corinthians that leads through hell to heaven, the great, mighty fifteenth chapter. And when the apostle has arrived at the height, he reaches into the vocabulary of Holy Scripture (Isa. 25:8; Hos. 13:14) to say what surges and surges in his heart by inspiration of the Holy Spirit: "Death is swallowed up in victory. Death, where is thy sting? Hell, where

New printed matter.

The Lord is truly risen! A confession of this heart of the Christian faith, and a testimony against the deniers of it. By D. O. Willkomm. Published by the Schriftenverein (E. Klärner), Zwickau. 36 cords 5^X8Z4- Price: 20 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

This is an instructive and at the same time edifying defense of the true resurrection of our Lord and Savior Jesus Christ, in which especially the founder of the denial of the resurrection in recent times, the well-known German writer Lessing, is rejected. In the several chapters it is stated: 1. Christ is truly risen; 2. the importance of Christ's resurrection to the Christian faith; 3. Christ's resurrection is the certain guarantee of the forgiveness of sins; 4. the denial of Christ's resurrection deprives men of all hope. And then comes again, and with mighty assurance of faith, as the 5th chapter, "But now is Christ risen, and become the firstfruits among them that sleep," 1 Cor. 15:20. L. F.

Our Augsburg Confession of Faith. For our Protestant people explained in detail and subsequently presented and defended to our Protestant-Lutheran Christianity by Richard Wolf, Oberkirchenrat and licentiate of theology. Adolf Klein Publishing House, Leipzig. 199 pages. Price: L4. 5.

This book is one of the fruits of the great jubilee of the Augsburg Confession. In a detailed, clear, and interesting manner, the author presents the great Lutheran confession to the Christian people. He knows how to deal finely with the great thoughts of God which our Confession expresses, without being too learned for the Christian people, which is easily done. We do not agree with all the expressions, and many things that are not exactly wrong we would have liked to see presented and treated differently.

J. T. M.

In the Kingdom of Grace. Songs from the leisure hours of a Lutheran Christian. Presented by Chr. Eckhardt. 127 pages 5s/2X. 7^. Price: 75 Cts. and 125. To be obtained from the Author, Success Printing Co. of St. Louis, Mo.

This beautifully bound book offers a number of poems which the author sends out into the world to "serve the mission of our Saviour". They are meant to instruct, comfort, and edify, and to fortify Christian hearts in their faith. Thus the booklet certainly serves a noble purpose, and Christians who are interested in poetry will find in it many noble pearls of true poetry.

J. T. M.

Easter number of the "Evening School." Louis Lange Publishing Company, St. Louis, Mo. 40 pages 9X12. Price: 25 Cts.

This Easter issue of the widely known Christian family magazine is beautifully produced, and its varied contents will be read with pleasure. The number is also well suited for sending to friends and acquaintances.

L. F.

Chinese Lutheran Witness. 26 numbers of 8 pages each 7X10.

Price: 35 Cts. per year in our money or 3 subscriptions for H1.00.

This little Chinese missionary bulletin, which we unfortunately cannot read ourselves, was started a number of years ago, then temporarily discontinued in 1925, but is now published anew, edited and published by our missionaries in China. Missionary H. O. Tisza, 17 Yun Chin Road, Hankow, China, is the managing editor. There are probably some of our readers who are more or less in contact with the Chinese and who could proselytize to them through this paper; for no doubt a Chinese will pay more attention to the testimony of truth if it comes to him in his own language.

Our Chinese "Lutheran Witness."



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God's word and
Luther's
doctrine
Vergehet nun
und
nimmermehr.

Witness Lutheran I was born unto this, and came into the world, that I should bear witness unto the truth.

Joh. 18, 37.

News about the community chronicle.

Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 (4).)

Introduced:

Pastors:

On sund. Oculi (March 8): D. E. H o P k a in the Lonau^üb Uill congregation at Prince George, B. C., Can., by D. W. C. Eifert.

On Sun. Lätare (March 15): P. S. T. E. Frey at Trinity Parish, Clinton, Mass. by P. C. T. Ohlinger. - P. H. Sieving in St. Stephen's parish at Braham, Minn., by P. F. J. Mack. - Pros. F. T. Schr ö d e r in St. Mark's parish at Brooklyn, N. P., assisted by Proff. D. G. A. Romoser, Dr. H. Stein, W. Lücke, and DP. H. C. Steup, O. Hanser, J. Holthusen, F. W. Abel, and K. Größer, by Praeses A. Brunn.

On sund. Judica (March 22), Rev. E. H. I ö s t i n g at Immanuel Church, Redondo Beach, Cal. assisted by DP. E. T. Coyner, H. Gihring, E. Kreidt, A. E. Michel, W. F. J. Rufus, H. G. Schmelzer, J. C. Schmidt, W. Schmock and G. Witte by Pres. G. H. Smukal. - D. P. I a n k in St. John's parish at Emerald and in the Orogo parish at Connersville, Wis. by P. J. Williams. - P. E. SPrenge l e r in St. John's parish at Town Hart, Wiuona Cv., Minn. by P. J. H. Hafner.

Inauguration.

Church: On Sun. Oculi (March 8) the Immanuel Church at Columbus, Nebr. (D. A. H. Gütter), was dedicated to the service of God. Preacher: D. M. E. Mayer, Pres. W. Harms, Proff. P. Reuter and H. A. König.

Advertisements and notices.

Conference Display.

The Mixed Pastoral Conference of Milwaukee and vicinity will meet, w. G., on the 21st (9. 30 LI) and 22nd of April, at Trinity Church, HiÄluncı vs. and X. Mubü 8b. (DP. H. Grüber and H. Blecket at Milwaukee, Wis. English service with celebration of Holy Communion on the evening of the first day a quarter to eight o'clock. Works: Lutheran practice at funeral services: W. Lochner. What is decent for a pastor? H. Eggold. - Uustorul Ollurg! Lusecl ou ^ebs 20, 17-36: E. Hoffmann. Special sins of time in the mirror of the Ten Commandments: R. Bürger. From what must common practice alone be founded among us? J. Bergen. Lulieous Dessibou: W. Meyer. Preacher: L. Voß (A. Voß).

L. Voß, Sekr.

Professor's Conference.

The majority of the teaching staff of our institutions have decided not to hold the regular meeting of the Professors' Conference this year, especially in view of the financial situation. Instead, the meeting will be held two days before the beginning of the next Synod of Delegates, that is, on Monday and Tuesday of the first week of the Synod. More details will be given later.

L. Fuerbringer.

The General Teachers' Conference

Assembles, w. G., from July 7 to 10, at the Teachers' Seminary at Rivcr Forest, Ill. Teachers' Conferences are hereby requested to appoint papers and speakers. Board and lodging at the Seminary.

C. W. Linsenmann, Chairman.

Call for Candidates.

Prof. F. T. Schröder having accepted an appointment to a congregation, a request is hereby made to the synodical congregations to exhibit candidates to fill the vacant professorship. Candidates must possess above all the ability to teach the German language and German literary history. Nominations are requested at the address of the undersigned. Uirv. Luo^tic, 45 Haie ^vo, Lroolch^u, K.V.

Lyuodal ads.

The Oregon and Washington District of our Synod will meet, w. G., from the 17th to the 23rd of June, at Zion Church, Portland, Oreg. The opening service will be held on Wednesday, June 17, at 10 o'clock in the morning. Immediately after the close of this service the deputies will deliver their credentials, which must be signed by the pastor and two officers of the congregation, at the church. Pastors, teachers and deputies want to make sure their credentials are in the hands of the local pastor by June 1. Two papers

music, in which the attention of our Christians is drawn to outstanding men who have earned merit for Christian church singing, such as Luther, Paul Gerhardt, J. S. Bach, C. F. W. Walther, who died on May 7, 1887, and others. Thus the Music Week, which is also celebrated by our American people (and rightly so, for the sense for beautiful, noble music is generally not particularly educated in our people), will be properly observed, it will be a blessing to our church, and we will learn better and better what a wonderful treasure we have in our beautiful church songs.

"Sing joyfully to God, who is our strength" Ps. 81, 2. J. T. M.

In his annual concert, which he is organizing on April 19, while this issue of the "Lutheran" is in the press, he will also perform Lutheran church music by Luther, Bach, and other masters. He should always keep this goal in mind, but also other musical associations at our institutions. L. F.

The memorial wreath. The institution of offering a memorial wreath in memory of a deceased fellow Christian is becoming more and more customary in our circles. The "Southern Nebraska District Messenger" reports: "The income from the memorial wreath is increasing, for this institution is becoming more and more popular among our Christians in the district. In the January number the whole of P345.50 was received, which was received in this way. Of this, P112.15 is earmarked for the church building fund. This is especially pleasing to the Missionary Commission, which, through its secretary, is glad to make available mind-wreath cards." We wish to promote the good cause of the memorial wreath by this communication. Flowers wither to dust, but the gifts given for God's kingdom bring lasting blessings. However, there have been individual cases reported to us where people donated a wreath of flowers in addition to the memorial wreath. If one does the one, one need not omit the other. J. T. M.

On March 8, the new church of the Immanuel congregation in Columbus, Nebr. was dedicated to the service of the Lord. The preachers at the morning service were Rev. M. E. Mayer of Norfolk, Nebr. in German, and Prof. Paul Reuter of Seward, Nebr. in English. In the afternoon Prof. H. A. König of Seward preached in English and Praeses W. Harms of Bancroft, Nebr. preached in German. In the evening service, which like the other services on this day was embellished by choir singing, Prof. Karl Haase of Seward sounded the new pipe organ in a number of well-suited Passion and Easter numbers in praise of the Lord.

The parish was founded in 1883 by Blessed Fr. H. Mießler, who until the time of his death in 1928.

To the ecclesiastical chronicle.

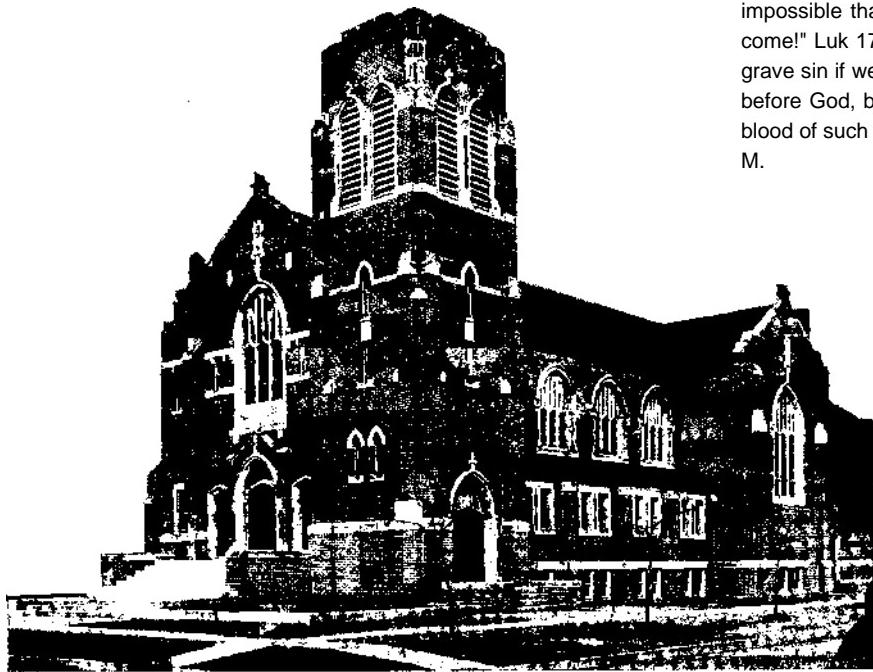
From our Synod.

Our student choir. If in the circle of our Synod during the Cantate Week it is also pointed out that all music and all singing that resounds in the house of God should also be ecclesiastical and worthy of the place of worship, we also want to always mean that especially the future pastors and teachers of the congregations must be educated in the proper appreciation of ecclesiastical music. For it is above all their task to make the congregations aware of the treasures of the Lutheran Church in its chorales, its choral songs, and its organ music, and to make them love and appreciate them. The Lutheran chorale is without question the most glorious and highest thing that has been achieved in the field of congregational singing. Church choral singing, too, has always been cultivated in the Lutheran church since Luther's time, and the organ has always been regarded as the proper musical instrument of the church since the Middle Ages. That is why the student choir of our St. Louis Seminary, under the direction of its conductor W. Wismar, also takes care of this church music, and in its



The student choir of our St. Louis seminary.

was their pastor. In the same year the undersigned was called as pastor by the congregation. The first church was built in 1884. In 1909 it was enlarged by an addition. The new church covers an area



The new church of the Immanuel congregation at Columbus, Nebr.

It is about 53 x 110 feet and was built at a cost of \$70,000. May the Lord make His face shine for us in this new place of worship!

A.H.Güttler.

Domestic.

How do we keep our confirmands safe from the dangers that threaten them? This is a very important question that all of us, pastors as well as teachers and church members, need to address. The only means to do this is God's Word. Only the living Word of God, by which the Holy Spirit kindles faith in the heart, can sustain faith therein. It is therefore the sacred duty of all of us to see to it that our confirmands remain in touch with the gospel. We want to see to it that they attend the services diligently and regularly and also take something home with them from the sermon. We also want to encourage them diligently to use Holy Communion. Where there are Christian societies concerned with God's Word, it is well for the newly confirmed to join them. They should also participate in church work wherever there is opportunity, and also learn Christian giving.

In addition, we older Christians must not forget two things. First, that we parents always keep in mind the importance of our duty to our confirmed children. If parents neglect to exhort and encourage their children, and even if they themselves set a bad example to their children by not behaving as Christians should, then we should not be surprised if the newly confirmed also become lax and lukewarm and gradually turn away from their Saviour. The word of the Lord, "Draw them up in discipline and admonition to the Lord!" Eph. 6:4, also applies to children after confirmation.

The other is that we Christians all set a good example to the newly confirmed in word and deed. If we ourselves attend the services poorly, seldom come to the holy

Communion. Prayer and reading the Bible are not valued, giving is neglected, running with the world - this is what the confirmands will soon learn from us. But this is giving offense to young Christians who are still inexperienced in the Christian life, and about this Christ tells us, "It is impossible that offenses should not come. But woe to him by whom they come!" Luk 17:1. Let us therefore be warned against giving offence! It is a grave sin if we give such offense to children who have confessed their faith before God, by which they are tempted to deny their holy faith again. The blood of such will be on the hands of those who have given offence. J. T. M.

Are confirmands who have attended a Christian parochial school more likely to stay with the church than those who have only had confirmation classes? This question has sometimes been answered in the negative, as a proof against the necessity of Christian parochial schools. It is also often complained that the graduates of our schools lack faithfulness (loyalty). They have, it is said, learned God's Word thoroughly, but they do not abide in God's Word as might be expected of them.

We are convinced that the question is not too difficult to answer. There are exceptions to every rule, but the history of our synod guarantees that our Lutheran Christian people, who are faithful to the church, for the most part

has been educated in Christian parochial schools. Faithfulness to the Saviour is, on the whole, due to the Christian instruction which such Christians have received in the parochial school. We must not allow any exceptions to blind us to this fact. Where the church school is what it should be, where teachers and pastors not only teach but also educate, it generally always achieves its purpose, even if some fall prey to Satan, as was the case with Judas Iscariot, although this disciple had the very best teacher there ever was.

Therefore, for the sake of the Christian education of our children, we want to remain with our parochial school as an inheritance from our fathers, which must be dear to our hearts. In a parochial school a firm foundation can be laid; this is much more difficult in other institutions, because one does not learn and absorb the catechism in the twinkling of an eye. We experience this also in our colleges and seminaries. Where there has been good preparation in school, it is easier to teach Christian doctrine later on; where this preparation is lacking, it is much more difficult to teach Christian doctrine later on. Let us hold and cultivate what we have! J. T. M.

The Lodge a chief danger to our newly confirmed. England and America are the countries in which the Lodge is most strongly represented. In these two countries the Lodge also mostly goes about in pious garb, while otherwise members of the Lodge are generally regarded as deniers of God and enemies of Christianity, exceptions excepted. In this country, therefore, the danger threatening our young Christians through the Lodge is all the greater. It behaves as if it wanted to defend the existence and worship of God in the midst of God-denialism and to cultivate the noble virtues of love, mercy, and welfare among unvirtuous people. Thus the Lodge generally gives itself a good appearance. To it belong the

the most respected men, indeed the most zealous sectarian preachers. The inexperienced Christian may think that the Lodge is something noble which should not be opposed.

But whoever is somewhat familiar with the Lodge knows that, in spite of all its religiousness, it nevertheless denies the Triune God, the God-human Saviour and His vicarious satisfaction, while on the other hand it teaches quite explicitly that man becomes blessed by his works. The Lodge is therefore, for all its good appearances, a piece of paganism in "Christian" garb. Some Lodges, of course, lay less stress on religion than others, because they consist of people to whom religion is of no importance. In practice, however, these lodges represent paganism just as much as the Freemasons, the Odd Fellows and others. They all imitate the Freemasons. If they do not want to be lodges, they should not call themselves such and act in the manner of lodges.

Let us therefore warn our young Christians against everything that is called Lodge.

J. T. M.

Lutheran Association of Charity Efforts. According to the Lutheran Herald, a new movement has been initiated within the United Lutheran Church in New York on March 3 of this year. It is the formation of a Lutheran Federation of Charities. This is to be an agency representing first the United Lutheran Church, and then probably the whole Lutheran Church in this country, in matters of major public concern. More details about this are not yet available. The report says: "In the New York area there are more than fifty institutions and branches of the Lutheran Inner Mission [in the German sense of the word]. They will all be given an opportunity to meet on April 14 to discuss the matter." Something very alarming lies in the further report: "Representatives of the Catholic and Jewish associations are to tell of their work and their successes at the first meeting." These Lutherans thus want to go to school with Catholics and Jews. Nor is there any other danger of unionism in the formation of such a federation or association. Finally, this also remains true, that the more associations and unions there are in a church, the more difficult it is for such a church to pursue its aims. J. T. M.

An old church periodical. This year the *Presbyterian*, the official organ of the Northern Presbyterians, celebrates the centennial of its existence. It is one of the two religious periodicals of our country which have been published in Philadelphia for a century without interruption, and without change of name or purpose. The other periodical is *The Friend*, the organ of the Quakers. It is to the credit of the *Presbyterian* that it has hitherto stood up for the truth, so far as it is known in Presbyterian circles, in the struggle against the Modernists, and has bravely testified against the unbelievers within its church fellowship. But the paper is now under the direction of a man who is unionistic in mind, and therefore desires to hold the middle ground between the Old Believers and the so-called Modernists who reject main portions of the Word of God. Earnest Presbyterians have therefore formed their own paper, *Christianity To-day*.

Both papers, however, stand on the standpoint of Calvinism and firmly reject the Biblical Lutheran doctrines of the person of Jesus Christ, the means of grace, election to eternal life, and other doctrines of Scripture, and so both, unfortunately including the latter, serve to spread false doctrines.

J.T.M.

Legacies. Every Christian who looks upon his Saviour with the pious poet, "Let it never be out of my mind how much it cost thee that I am redeemed," will also make it a great cost to preach the message of Christ to others. A true Christian gives gladly, even without tiring, for God's kingdom; he does not let himself be annoyed when he is again and again approached for charitable gifts. In this way, that is, through the regular giving of all Christians, both the poor and the rich, God's kingdom is built and extended on earth.

But richer Christians should also use the wealth God has given them to bequeath a special gift to the kingdom of God at their death. We write this because we have just read of a recently deceased woman who left a handsome bequest to her synod, namely \$3,000 for the congregation with which she was affiliated, \$3,000 for another congregation, \$3,000 for a hospital, and \$1,000 for Inner Mission. The woman was a Lutheran, but did not belong to our synod. By her gift of \$10,000 she did her church a great benefit. Let us not forget ITim. 6, 17-19J .T.M.

Too many preaching candidates. The Methodist "Christian Apologist" announces that the Garrett Biblical Institute at Evanston, Ill., will limit the number of its incoming students next fall. The president of that seminary recently stated publicly that Methodist seminaries were producing more preaching candidates than the church needed.

We communicate this because we personally believe that limiting the number of theology students is a sign of small faith. If a large number of theological students should come forward, the requirements might well be raised higher, and the inferior material eliminated, so that only the very best forces might serve in the kingdom of God; but no pious and gifted young man who would gladly serve in the kingdom of the Lord should be denied the opportunity, so long as the great Great Commission, "Preach the gospel to every creature!" Mark. 16, 15, has not yet been carried out. In the heathen countries, and even in the so-called Christian countries, much opportunity is yet to be found for preaching God's word. J. T. M.

Abroad.

The Parochial Report of the Evangelical Lutheran Free Church in Saxony and other states. The "Ev.-Luth. Freikirche" prints in one of its last numbers the annual Parochial Report. According to this report, our brethren in the Free Church preach in 175 preaching places, and the members of their congregations reside in 629 localities. The number of congregations is 57, and the number of pastors 51. Besides these, the figures are as follows: Number of souls: 12, 851; entitled to communion: 9, 461; entitled to vote: 3, 105; children in religious instruction: 1, 378; baptized: 223; confirmed: 186. In addition there are congregations in Bavaria and Thuringia as well as a congregation in Frankfurt am Main, which stand in faith fellowship with our brethren. There has been progress in almost all categories: Congregations: 4 more; localities: 47 more; places of preaching: 7 more; souls: 456 more; persons entitled to communion: 382 more; persons entitled to vote: 103 more; children in religious instruction: 199 more; communicants: 1,459 more. Baptized 25 less; confirmed 70 less; married 6 less; buried 11 less (than in 1929). The Free Church thus shows a satisfactory, healthy growth. God's blessing rest most abundantly upon their labors! **J.T.M.**

A meaningless inscription. In Palestine one is busy digging for interesting and for science valuable objects from ancient times. Recently, for example, the Jewish necropolises from the time between one hundred B.C. and one hundred A.D. have been investigated in the vicinity of Jerusalem. The excavations revealed a number of so-called ossuaries, that is, vessels for the bones of the dead. After the corpses had decomposed in the rock tombs, they were collected and stored in these ossuaries. On some of the found vessels also names were found, and one of these names read: "Jeschua bar Jehoseph", from German: "Jesus, the son of Joseph."

This inscription has caused a sensation and has also been mentioned in the daily press. But in this case it is not about the bones of our highly praised Saviour - for he has risen from the dead - but about a person who had the quite common name "Joshua" or "Jesus" and had a Joseph for a father. This was also immediately admitted by connoisseurs of antiquity in Palestine. One of these scholars said that it would be as foolish to infer the bones of Jesus Christ from this name as if every time one heard the name "Schmidt" or "Schultz" one would infer the "Schmidt" or "Schultz" whom one just knew. That the name Jesus was common among the Jewish people is indicated by the New Testament itself. Thus we read in the Epistle to the Colossians: "Aristarchus greets you . . . and Mark . . . and Jesus, who is called Just, who are of the circumcision", Col. 4, 10. 11.

J.T.M.

A new translation of the Bible into Turkish. At the beginning of December last year, the first copies of the newly prepared translation of the Gospel of Matthew into Turkish appeared in the new Turkish letter system. On the so-called Bible Sunday that followed soon after, attention was drawn to this translation. The Gospel of Mark is in print, and the Gospel of Luke will soon go to the printers as it is ready translated. A little booklet, a new translation of the first thirty-four Psalms, has been compiled and sent to all the mission stations for their kind consideration of the language.

These new translations of biblical books into Turkish will certainly be very convenient for the Christian missionaries. The previous translations of the Bible into Turkish were printed in Arabic script, which was not widely known. Meanwhile, Kemal Pasha, the President of Turkey, has abolished the Arabic script and introduced the Latin script, and has seen to it that the Turks must learn to read.

May the Bible in the new translation find wide circulation among the Mohammedan Turks! J. T. M.

German Mission. Before the World War, the German Protestant mission had spread over large areas of the heathen countries. Then, during the war, German missionaries were expelled or captured and the mission areas were supplied elsewhere. After the war, German missionaries were gradually allowed to return to all areas under British supervision: areas in Africa, India, New Guinea and others. Thus today 1,400 German missionaries with nearly 10,000 paid native workers are again engaged in missionary work throughout the world. In their various areas there are one mission of Gentile Christians and baptismal candidates and 3,582 higher and lower ships with more than 210,000 pupils. Besides these, twenty-nine hospitals serve the mission. The countries lying in the French, Belgian, and Portuguese mandate territories are still closed to German evangelical missionary work.

J.T.M.

From the past and present.

Bronxville.

In the previous article I shared with the readers of The Lutheran some impressions of what I have seen and experienced in Boston and the surrounding area. It is a special pleasure for me to be able to take them once again to one of our teaching institutions, our college in Bronxville. For I was in the East just in the days when this institution closed its school year and held its annual closing ceremony, and gladly accepted the invitation to attend this closing ceremony, especially as our faculty, at its annual closing, paid tribute to the deserving principal of this institution, Prof. Geo. A. Romoser, the theological doctorate. This was to be publicly announced at this closing ceremony and the diploma presented to him. I had been repeatedly to Bronxville before, but not for the last nine years, and was now surprised to see how the whole institution place had changed much to its advantage. Our college there is beautifully situated already by stature. Bronxville, as I just this time rightly perceived, is a very pretty, nay, I suppose you may say, fine place to live in, and the natural hilly situation, with its fine dwelling-places and dwelling-houses, makes a favorable impression. But as the years have gone by, our college place has now become considerably more beautiful, ornamental shrubs and trees have grown larger. The whole place is kept very neat. The new buildings are listed symmetrically. At that time, nine years ago, there was only the administration building with the classrooms, a residential building, Bohm Hall, and dining hall with kitchen. Now a second residential building has been erected, the so-called Sieker Hall, in memory of the blessed Father J. H. Sieker, who served so faithfully in the early days of the institution, just as Bohm Hall is a memorial of the first long-time director of the institution; and in addition, through voluntary contributions of our synod members, a large gymnasium, Schoenfeld Gymnasium, has been erected in the east, in memory of the New York Father Schoenfeld, who was called away in the fullness of his years. Wm. Schoenfeld, at a cost of \$140,000, which was then beautifully furnished by the Women's Associations and the Lutheran Educational Society, where the closing ceremony also took place. In general, it must be gratefully acknowledged what the Lutheran Educational Society of New York and the surrounding area has been doing for our Bronxville institution for years. It does not limit itself to such external things, but has also employed a secretary who keeps all the books and registers of the institution, and also pays the salary of a teacher for public speaking. The director's beautiful, suitable apartment is now also located on the institution's square, while the other professors' apartments are in a row on the other side of the street. It also seemed to me to be a great advantage that the athletic field for the competitive games of the students, which is considered to be absolutely desirable and necessary according to our present views and conditions, is not located on the actual institution square, which is thereby always somewhat impaired in its outer beauty, but is set up about one block away, where the synod has acquired a now very valuable piece of land for a cheap price. Thus the whole actual place of the institution is in good condition; and if at first the inhabitants of the town were not much disposed to the idea of a boys' institution being established in their midst, they are now very much pleased with it, having learned by experience that a boys' institute under Christian superintendence is preferable to any other American college, even if this were intended only for girls, as nowadays it is not infrequent for a boys' institution to be established in the middle of the city.

New printed matter.

Works of Martin Luther.

Translated, with Introductions and Notes. Vol. IV.
A. J. Holman Company and The Castle Press, Philadelphia, Pa. 411 pages 5^{1/2}X8, bound in cloth with gilt title. Price: H3.00. To be obtained from the Concordia Budlisking Üousc, 8t. Bonis, Llo.

The publisher of the new English edition of selected writings of Luther keeps his promise, and hardly have we displayed the third volume (Lutherans, No. 6), so we already receive the fourth volume. This again contains eleven very important writings of Luther, among others the following: Of Merchandising and Usury. On the right and power of a Christian congregation to judge all doctrines and to appoint and dismiss teachers. To the councillors of all the cities of Germany, that they should establish and keep Christian schools. Sermon that children should be kept to school. Exhortation to peace, an answer to the twelve articles of the peasants in Swabia. Against the rapacious and murderous mobs of the peasants. The interpretation of the 82nd Psalm. The translations of these writings find been made by Prof. D. C. M. Jacobs and the late B. A. T. W. Steinhäuser. And having only recently spoken of the importance, arrangement, and equipment of this edition of Luther's works in this place, we will only say today that this volume also deserves the praise and warm recommendation we formerly expressed. Here, too, are valuable introductions, notes, and indexes. L. F.

Proceedings of the Fifteenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States.

To be obtained from the Concordia BudlissinA Bonss, 8t. Bouis, Llo. 81 pages 6X9. Price: 25 Cts.

The Central Illinois District of our Synod has for years been treating in turn the Articles of the Augsburg Confession - an excellent plan. The present report contains in 24 pages an instructive paper by Prof. F. Wenger on the 18th Article, "Of Free Will," and an English practical but equally instructive paper by B. T. Lang in 21 pages, "What Shall a Christian Church Consider" in Calling a Pastor or Teacher?" Of the other proceedings I was especially interested in the school and mission reports, and the timely synodal address by Praeses P. Schulz. L. F.

First Annual Convention of the Southern California District of the Ev.

Luth. Synod of Missouri, Ohio, and Other States. 1930. Southern California District Publication Board, 423 W. 83d St., Los Angeles, Cal. 32 pp. 6X9. Price: 15 Cts.

This report contains in English the proceedings held at the first meeting of the newest district of our Synod, penetrates thirteen pages with a beautiful paper on the doctrine of justification by B. M. J. Von der Au, who writes so often and so well for the "Lutheran," and then the usual proceedings of business and the regulations for the authorities of the new district. L. F.

The Church and the Christian Education of the Children.

By Rev. Arthur Brunn. 18 pages. Pamphlet. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.

An in-depth treatment of this important question. Suitable especially for circulation among church members. J. T. M.

All Hail the Power of Jesus' Name.

By Ros Vors. *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations*, No. 16. Concordia Publishing House, St. Louis, Mo. 7 pages 7X10. Price: 30 Cts.

The Mercy Seat.

Ron R o § R 0 r §. *Sacred Solos*, No. 10. Concordia Publishing House, St. Louis, Mo. 3 pp. 9^{1/2}X12. Price: 30 Cts.

No. 16 is a setting for mixed choir corresponding to the words of the well-known English hymn, in which a soprano or tenor voice sings one verse as a solo. The solo piece, No. 10, by the same composer, I would recommend more for the Christian home, while the choral piece is suitable on any festive occasion. L. F.

News about the community chronicle.

Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 Cl.)

Introduced:

Pastors:

On February 25, B. A. C. E s ch at Patagones, on February 28 at Stroeder (9 miles southeast), and on March 1, 18 miles northeast of Stroeder, Buenos Aires Province, Argentina, by P. Aug. C. Kroeger.

On sund. Lätare (March 15): B. W. H. Medler at St. Paul's Church, Melrose Park, Ill, as city missionary, assisted by BB. C. Kurth, P. Klünder, E. Dümling and C. Abel of B. A. D. Wangerin.

Initiations.

Dedicated to the service of God were:

Churches: On Sun. Oculi (March 8): the church of St. Paul's parish at Sheboygan, Wis. (n. E. H. Schmidt). - Easter Sunday (April 5): The church of St. Paul's parish at Den ton, Tex. (B. W. E. Meyer).

Advertisements and notices.

Conference displays.

The Mixed Fox and Wolf River V a l l e y Pastoral Conference will meet, w. G., from May 4 (7.30 P. L.) to May 6 (n.) at New London, Wis. (B. W. Pankow). Sermon: G. Kitzmann (W. List). Confessional: G. Fierke (L. Going). Works have Zich, Uhlig, Ützmann, Baumann, Fröhle, Lassens, Zimmermann, Lhlert, Neumann, Brenner, Jäger, List, Bergmann. The local pastor asks for immediate registration.

H. L. Büsing, Secr.

The Joint Conference of Dodge and Washington Counties will meet, w. G., May 5 and 6 (9.30 m) at Horicon, Wis. (B. Schwerfeger). Papers have been received from Voges, Bradtke, Martin, Theo. Eggers, Marti, Cares, Stern, Stoehr, Bövers. Application requested.

C. Bövers, Secr.

The Middle Conference District of Northern Illinois will meet, w. G., May 5 to 7, at Pecatonica, Ill (B. E. W. Schwartz). People should register well in advance and mention if they are coming in their cars. Worship service with communion on Wednesday evening. Sermon (English): E. Kavasch (A. Wagner, Bekemeier). Confessional address: Heerwagen (Böster, Veto).

Wm. L. Kupsky, Secr.

'The S ü d w e st - M i n n e s o t a - Special Conference will meet, w. G., from the 5th to the 7th of May, at the church of the undersigned, situated five miles southeast of Ormsby, Minn. Preacher: S. Mercenary (I. Steinmeyer). Confessor: Brewer (Bulow).

P. J. Afseldt, Secr.

The Southern Kansas Pastoral Conference will meet, w. G., from the 26th to the 28th of May, at B. Henning's church at Holyrood, Kans. The pastoral service, with celebration of Holy Communion, will be held Wednesday evening, and B. Oskar Kaiser (K. Jüngel) will preach the pastoral sermon. The local pastor requests immediate registration or cancellation.

Oskar Kaiser, Secr.

Synodal Ads.

The Oregon and Washington District of our Synod will assemble, w. G., from the 17th to the 23rd of June, at Zion Church, Portland, Oreg. The opening service will be held on Wednesday, June 17, at 10 o'clock in the morning. Immediately after the close of this service the deputies will deliver their credentials, which must be signed by the pastor and two officers of the congregation, at the church. Pastors, teachers, and deputies want to make sure their credentials are in the hands of the local pastor by June 1. Two papers will be presented to Synod: 1. "The Augsburg Confession in its Significance for the Present." Speaker, Rev. J. A. Rimbach. 2. "Bde Missionar^ Xctivitiss as Bscordsd in ^cts, Zdodslis kor Brssntdaz? Llissionworü." Speaker, B. H. H. Engelbrecht.

F. Zehe, Secretary.

The Western District of our Synod will meet, w. G., from the 15th to the 19th of June, at Concordia Seminary, St. Louis. The opening service will be held on Monday, June 15, 2 o'clock in the afternoon, D. Arndt will deliver an English paper on "Church and Ministry." A summary of the lectures will be given in German at certain sections. Further information has already been sent to the congregations of the District.

I. OPPiger, Secretary.

"Theses on the Brief Statement of the Doctrinal Position of the Missouri Synod."

The theses on the doctrinal position of the Missouri Synod, written by order of the last Synod, have been published in the main issue of the Concordia rkecdosLoar zkrontkkz/, first in German and will soon appear in English translation in the same journal. Conference members and other interested parties to whom this journal is not available may obtain a separate print (German or English) free of charge by contacting the Concordia BudlissinA Lonss, 8t. Bouis, Mo. (In §40 sS. 333 of the r'keok. zkrontkkz/), sixth line from bottom, read "some" instead of "own". In §46 sS. 336 add after "therefore": "because they are set up by our church, nor because of it.") F. Wenger, Secretary.

Cashiers' receipts.

Atlantic District: Feb. 16-March 15: Synod ^3, 920. 60, District 2, 247. 54: miscellaneous 3, 306. 80.
 (S. §§9,474. 94.)
 Budget lasses.

H. F. Holtorf.

Iowa District: Feb. 16-March 15: Budget §4, 868. 48, non-budget 1, 297. 27. (S. \$6, 165. 74.)
 P. F. Fiene.

Michigan District: Jan. 16-Feb. 15: Synodical and District Leaves §8, 903. 53, miscellaneous 2, 157. 53. (S. 811,061.06.)
 Feb. 16-March 15:
 Synodical and District Leaves 89, 791. 14, miscellaneous 4,017. 28. (pp. 813, 808. 42.)

E. J. Geyer.

Minnesota District: Feb. Internal Mission of the District 84, 029. 38, Church Building Fund of the District 18, 869. 99, Budget Account 3, 112. 44, Other Missions 776. 19, Other Purposes 1, 567. 00. (S. 828, 355.00.)
 I. H. Meier.

Northern Nebraska District: March: budget lots 82, 304. 54, miscellaneous 4, 345. 80. (p. 86, 650. 34.)
 W. G. Brommer.

Eastern District: Jan. 16 to Feb. 15: budget lasse 82, 971. 47, mission 2, 948. 56, miscellaneous 1, 250. 29. (S. 87, 170. 32.)
 Feb. 16 to March 15:
 Budget Lasse 81, 389. 45, Mission 1, 303. 96, miscellaneous 509. 49. (pp. 83, 202. 90.)

E. G. Luckner.

Southern Illinois District: March: synodical budget 81, 623. 70, miscellaneous 60. 40. (S. 81, 684. 10.)
 F. L. J. Breymann.

Siid-Ncbraska District: March: synodical treasury 8897. 37, synodical building treasury 128.01, synodical missions 964. 61, internal mission of the district 1, 192. 47, student treasury 292. 50, supply treasury 322. 69, miscellaneous 3, 200. 50. (P. 86, 998. 15.) A
 Schälke.

Direct to Treasurer: March: From P. T. Stoffel for Duttoran kadtv Bour 825.00, By A. W. From L. B. for Heathen Mission 10.00. By Conc. Bubi. Bouse for mission by F. Weck 1. 30. H. F. Haak . 40. by Mrs. John Rupp for mission to Mexico 2.00. by Mrs. T. Goehring for Inner Mission 5.00, by I. - D. from Mrs. John Rupp for synodical debt 5.00, for student fund 1.00. From Trinity congregation at Madison, Nebr, for those affected by the drought 71.00. By Anna H. Slobis for synodical debt 25.00. By F. Pfotenhauer for Itlisionary expansion 25.00, by family E. Heinecke, likewise "in memory of Mrs. Paul Kampfe), 2.00, by Conc. I'ukl. house" for mission in Texas from R. Peetsch 50.00. from "a friend of the mission in Indiana" for missionary^ Lxvalsiou 50.00. from Mrs. Susanna Baden for heathen mission 100.00. from N. N., B. H., for heathen mission 10.00, for synod debt 5.00. From N. N., Giddings, Tex, for Missionary^ Expansion 10.00. From "a friend" for Negro Mission in Porto Alegre 2.00. From Mrs. Clarence Christofferson for Duttoran Sour 10.00. From Fred H. Wernsing for Mission 30.00. From Mrs. Johanna Klindworth and daughters Rh. and E. for Mission in China (memorial stuff for Mrs. Henry Röhl) 2. 50, from "a friend of the Mission," St. Louis, for Younger Mission 10.00. by Bro. Brand from J. E. Kasper for native students in India 40.00: from John Murcek for Gentle Mission 9. 75; from the Missionary Society of Christ Church in Washington, D. C., for native workers in Ambur, India, 25.00: from Salem Youth Association in Buffalo, N. A., for native students 40.00: from Mrs. Dora Grace for native vicar in India 9.00; from Trinity Church in Washington, D. C., for Indian Bible woman 25.00: from the Southwest Michigan Association of Sunday School Teachers for native pastor 75.00: from N. N. for certain student in India 40.00. From Bro. Brand and wife for supply class (memorial wreath for Mrs. Theo. Engelder) 3.00.

Legacies and bequests: Peter Matthiesen bequest 81, 819. 50. John H. Snkenberg bequest 100.00.
 E. Senc. Treasurer,
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 Vankton, 8th Dak.-VVX^X, 570.

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In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than the Wednesday before the Tuesday whose date the issue will bear.

and imprinted on them? He had told them: "Behold, I am with you always, even to the end of the age", Matth. 28, 20. They believed this, and therefore great joy filled their hearts. They knew that the Saviour had not departed from us forever, but had only withdrawn His visible presence from us. The Saviour had trained them in this knowledge since the day of his resurrection. He had often appeared to them suddenly, had also suddenly left them again and had given them the proof that he was with them even when they did not see him, for example when he reminded the doubting Thomas of his words and asked him to put his hand into his side, Joh. 20, 26 ff. The hearts of the disciples were filled with great joy, because they knew that our Lord and Saviour had ascended above all the heavens, that he might fill all things; therefore he is with us and will always remain with us, even when we cannot see him with our physical eyes.

The disciples returned to Jerusalem with great joy because their hearts were filled with the blessing that JEsu's lifted hands had put into it. What kind of blessing was this? They had just seen JEsus go up to heaven as the Prince of Victory. By His resurrection He had made it manifest that He had conquered sin and death; by His ascension He proved Himself Lord and overcomer of the infernal spirits, who could not hinder Him from returning to the glory which He had with the Father before the foundation of the world was laid. The ascension crowned the work of Jesus, who had appeared to destroy the works of the devil. The law was fulfilled, sin atoned for, death conquered, life and an incorruptible nature brought to light, heaven opened, the way prepared for the many dwellings in the Father's house, and now Jesus had gone to prepare the place. No wonder the hearts of the disciples were filled with great joy.

And then there was something else that made the disciples joyful. Until now they had been disciples of JEsu, the center of their eyes and ears. Now they were to become teachers themselves, apostles themselves. They had already received the calling. It was: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. 28, 19. They were only supposed to stay a few days in Jerusalem until the Holy Spirit would be poured out on them. Then they were to begin their life's work. Learning is beautiful, teaching is more beautiful; he who gathers spiritual treasures only makes himself rich; but the scholar of Christ, who brings forth out of his treasure things new and old, Matth. 16, 52, is a blessing to himself and to others. What the disciples had learned, what they had seen and heard, burned in their hearts and they wanted to share it with their sinful fellow men for their eternal salvation. They knew that not all people would receive their message with joy, that they would go like sheep in the midst of wolves, Matth. 10, 16; but that the Savior who had gone to heaven would be with them, bless their words for the salvation of His chosen ones and lead them through the cross to the crown in His Father's house, that filled their hearts with joy.

The feast of the Ascension is still a feast of joy. What joy is this that we know that the Saviour is

all days with us in good days and evil, in joy and sorrow, in happiness and adversity, in living and dying! In the days of his flesh he was only in one place, in the manger or in the flight into Egypt, in the temple or at the wedding at Cana, since in the state of his humiliation he did not always and perfectly use his divine power, majesty and glory, which he possessed even then; but now he is at the same time with all believers in the world, teaching and punishing, comforting and refreshing them by his word.

His uplifted hands still bestow blessings in the world. They do so especially through Word and Sacrament. His gospel tells us that the curse that weighed on the earth was taken away when the holy, precious blood of Jesus flowed down from the trunk of the cross. True, we carry the worm of death within us, and it gnaws ceaselessly at our tree of life; but the Prince of life has taken away the sting of death. On the earth and in the hearts of men still grow the thorns and thistles of sin; but by the seed of his word the Saviour who has gone to heaven plants and keeps the garden of the holy Christian Church; and when its flowers have blossomed, he takes them and transplants them to Paradise.

The feast of the Ascension will be a true feast of joy for us if, like the apostles, we do not live merely for ourselves, but for the One who died for us and rose from the dead and ascended to heaven; if, filled with his Holy Spirit, we faithfully cooperate in fulfilling Jesus' final commission to Christianity. For what he said to the disciples is also true of us: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

M. J. Von der Au.

Out of the mission and siir to the mission.

Our heathen mission in China.

Our mission to the heathen in China is progressing in a blessed way under the gracious help of God. At all stations the work could be carried on without any particular disturbance. From time to time, however, rebellious crowds threatened the cities of Shasi, Ichang, and Shihnan, which lie in the far interior of China; but the negro troops were always able to beat them back. Hankow has not been troubled at all. Thus our missionaries and our Christians have not recently been exposed to any special danger. For this we want to thank the guardian of Israel from the bottom of our hearts.

Our mission work is still happening in the six cities of Hankow, Shasi, Ichang, Kweifu, Wanhsien and Shihnan. With the exception of Shihnan, all are on the Yangtze River. To get to Shihnan, one has to make an overland journey of about four days from Kweifu. Only in Wanhsien and Kweifu do we not yet have settled missionaries. The small communities in these towns are served from the neighboring stations. This, of course, is not very helpful to the missionary work, because our missionaries can only travel there in long intervals, but so far no other service has been possible. In the autumn of this year, however, we hope to be able to transfer a missionary to Wanhsien, who will then also take over the service of Kweifu.

...it is most gratifying that our Christian school system...

The school system has not suffered any serious disturbance since then, in spite of the hostile school laws. Our missionaries report that the schools are well attended and that here and there a new class had to be established. At present there are about seven hundred children in Christian instruction. Catechism and Biblical History are taught daily in all the schools. Of course also the



fosterlings in our orphanage at Shihau.

civic school subjects are diligently pursued. Because Chinese children are on the average very gifted, much can be accomplished in schools with good teachers.

We have fifteen students in the Hankow Seminary and ten in the Proseminar. For a while it seemed as if the government wanted to hinder the training of teachers and pastors, but so far it has not taken any steps that would have disturbed our work in the seminary. Nor has the work in our school for older girls and women in Hankow been hindered. After careful inquiry we seem to be justified in the hope that the Government will not hinder us in the preliminary training of missionary assistants, so long as they are admittedly trained as church workers. This is exceedingly important for us, because we have a great shortage of good Chinese workers. Therefore, if God gives grace, we want to expand and develop our higher schools in the coming years.

Our medical mission in Shasi and Shihnan has proved to be a real blessing for our mission work. Unfortunately, we have still not been able to send a doctor for this important part of our work; however, our nurses have served the sick and miserable according to their ability and have seen many beautiful fruits of their work. This has been especially the case in Shihnan, where our nurses, with their assistants, have been allowed to care for a large number of wounded soldiers. A direct fruit of this labor of love is not only that our mission has become known in much wider circles than before, but, what is much more important, that some of the nursed soldiers and other Chinese have become aware of the Word of God and have asked for Christian instruction.

In Shihnan we also have a large family of orphans. For years we have had to take care of many orphaned and abandoned children for the sake of Christ, if we did not want them to perish on our doorstep and in our immediate neighborhood. War and famine drove many to us. At present there are fifty-eight children under our care. Very recently, when the great gate was opened, our missionaries found a blind boy on the stairs, who immediately drew a note from his pocket when he heard strange voices. The note shared a

short story of the boy with. Of course, the poor abandoned child was cared for in Christian love. His Chinese relatives had rejected the boy, but the Lord took him in. Among our fosterlings in the orphanage we now have two blind boys and six blind girls, plus others with severe physical infirmities. Unfortunately, we do not only lack the missionary forces to care for these children properly, but they are also only housed in a very makeshift manner, because we have not yet been able to build the necessary buildings due to lack of funds.

Because of the unfavorable political situation in China, we have had to refrain from acquiring new property for missionary purposes during the past four years. All our work is done in rented rooms, which almost without exception meet our needs only very inadequately and in addition devour a lot of money. Only the homes of our missionaries, which had suffered in the turmoil of war, were made habitable again. But now, trusting in God's gracious blessing, we have begun to build some very necessary homes for our missionaries in Hankow. We were especially helped by the favorable exchange rate, which enabled us to convert our American money into Chinese. We had already purchased the land for these apartments long before the outbreak of the war, in 1926. The construction of these apartments, however, was not begun until we had sought the advice of the American Consul in Hankow. In his opinion, the political situation had improved to such an extent that we could calmly proceed with the execution of our plans. Of course, he could no more give an assurance of everlasting peace than he could anywhere else. We are living in the last days and will therefore hear again and again of war and war cries until the Lord comes. It can already be reported that the construction of the new dwellings is progressing rapidly and satisfactorily, and that we may hope that our missionaries in Hankow will be able to move from their quite inadequate and poorly situated dwellings into the new ones as early as this autumn. It is not necessary to say that our brothers in China are eagerly awaiting the day of the move.



Another group of our orphans in Shihnan.

But not only apartments for our missionaries, but also apartments and teaching rooms for our students are exceedingly necessary. The seminary in Hankow is of such a miserable kind that one cannot get an idea of it in this country. Not only are the rooms, because they were built by the Chinese for completely different purposes, not particularly suitable for our purposes from the very beginning, but they are also very poorly equipped due to the lack of space.

They have been so damaged by time and use that they are in need of major repair, which must be done by us, not by the owners. And even if we used the money, they would not meet our needs even to a certain extent. It is therefore very well



Two blind people in our orphanage at Shihnan.

It is understandable that our students and their teachers are eagerly awaiting the erection of a new, simple, but really serviceable building. The Commission for Heathen Missions has been seriously engaged for some time in the plan to provide the most necessary remedy, but has not yet come to a decision. We look up to the Lord, whose co-workers we are, and ask Him to show us the way we should go for the good of His Church in China.

At present we have thirteen male missionaries, one teacher and two nurses in our service. Missionary J. Fischer, who is stationed in Hankow, has been on home leave in the United States since last fall. God willing, he will return to his work in China in a few months. Thirty-eight indentured servants are assisting our missionaries. The number of souls in our churches is 713. This number does not include those who are being worked on but have not yet been won to the Lord. In 1930, 125 persons were baptized, 57 of whom were already adults. Should we not thank the Lord from the bottom of our hearts for this blessing?



Blind boys in our orphanage at Shihnan.

For the great work that the Lord has assigned to us in China, we do not have enough missionaries and indentured servants. Our missionaries are urgently asking for supplies. Not only are some missionaries close to their home leave, but they also need to be relieved if they are not to collapse prematurely under their work. For this

Some stations that were already occupied by missionaries in the past are still unserved. If we want to have Chinese workers in church and school, we must train them ourselves. It is generally conceded that native-born Christians can serve their fellow-countrymen much better than foreigners. But these Christians must first be prepared by our missionaries for the ministry of the Word. This requires as sour, grueling, and devoted labor in China as it does in this country. For this reason the Commission for Heathen Missions intends to call and send out a number of new missionaries again this year. May God grant us in grace the right persons!

The Lord has opened a wide door to His Word in China. From the right hand of the Father, our exalted Savior looks upon us and upon our young brothers and sisters and says: "There are souls to be saved. Who will serve me? Who will be my messenger, who will be my fellow worker?" Shall we let our Savior call in vain? Friedr. Brand.

At the synod in Argentina?

We had a blessed time in Darregueira, in Fr. Berndt's parish, from February 6 to 12, when our Argentinean District gathered for the fourth time. It is always a time of blessing to do the work of the Lord, and it was for this very purpose that we had gathered together, to do the work of the Lord, to discuss what would be conducive to the glory of God and the building of His Kingdom among us. "Wherefore, my brethren, be ye steadfast, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." 1 Cor. 15, 58. These were the words on the basis of which the undersigned encouraged the Synod members in the opening service to be zealous in this work. This was very appropriately followed by the synodal address of our district president, G. Hübner, who, on the basis of Matth. 25, 14-30, called for the right use of the pounds entrusted to us by God.

P. C. F. Trünö led' the doctrinal negotiations on the third article of the Formula of Concord: "Of the Righteousness of Faith before God."

The undersigned, representing the President of the Synod, delivered four short lectures, treating therein 1. the nature and purpose of our Synod, 2. the doctrine and practice of our Synod, 3. the teaching institutions of our Synod, 4. the missions of our Synod.

From the mission report it was evident that God has richly blessed the work of our hands here in Argentina during the past year. It was of special interest to hear about the start of a new mission station in Hurlingham, a suburb of Buenos Aires. Fr. E. Jauck was able to report that quite a number of German-speaking families have bought their homes here. The beginning of a mission has also been made, and there seem to be good prospects that in time a congregation will be established here. God grant it!

A few years ago some laymen had joined the Lutheran Laymen's League. Now these laymen have organized themselves into their own association, which has objectives similar to those formerly pursued by the L. L. in North America. The association is called the Argentine Lutheran Lay League, or A. L. L. for short. Its constitution, after some changes had been made, was approved by the district. At the same time the District called the attention of the A. L. L. officials present to the fact that the members of the A. L. L. were in danger of securing special privileges for themselves.

and that they should therefore be careful to remain within the right bounds at all times.

Much time was devoted to the matter of schools. In this connection it was decided to prepare a curriculum and timetable for German-speaking schools.

The youth matter was also discussed. It was decided to advise each community to strive to establish a youth association in its midst.

The district now also has its own paper; namely, it took over the "Kirchenboten", which had previously been published by the Pastoral Conference. Fr. C. F. Trünnow is the responsible editor.

One congregation and three pastors were added to the district. The district now has 9 voting congregations.

On Synod Sunday two services took place. Father J. Bauer preached a mission sermon on Luk 5, 1-11 in the morning and Father S. Beckmann preached a school sermon on Matth 28, 18. 19 in the afternoon. The evening was filled with lectures. From Assistant Professor Fr. Lange we heard a lecture on the Saxon Free Church, Fr. L. Martin spoke about Brazil and IV M. Berndt about Australia. On Tuesday evening the pastoral service was held.

The parishes of Darregueira Parish provided good hospitality for the Synod members. This is not an easy task, but our congregations are happy to do it, and they also have a special blessing from the fact that the meetings are held in their midst.

There is much more that could be reported, but we will refrain from doing so here. However, we would like to draw your attention to the special Synodal issue of our "Kirchenbote" which will be published in June. If you would like to know more about our work in Argentina, please order this issue.

May God Himself make us ever more zealous to do His work! A u g. C. Kroeger.

Israel had its psalms; the church of the Reformation treasures its chorale with gratitude. Not only the congregation, but also the student choir gave expression to the thanks of the heart in the chorale "Give glory to our God."

The next day the celebration was continued and concluded at a festive gathering with a banquet, to which about seven hundred and thirty guests were present. Congratulations from various sister institutions of our Synod, from former students and from other friends of our school were read out. The leadership was in the proven hands of our Director Romoser; addresses were made by Vice-President Dallmann, Praeses Brunn, who spoke on behalf of the District and the Board of Supervisors, and Dr. Heinrich Stein, who represented the faculty. The fifty years of our activity came to words in such a way that from each ten years a



Dir. E. Bohm.

Born Aug. 30, 1840, at Alstadt, Saxe-Weimar; died Dec. 24, 18V5, at Hawthorne, N. Y.

Speakers were, in this order: IV Albert Beyer, IV F. W. Weidmann, IV Paul Pallmeyer, Prof. Hermann Rippe and candidate Martin Steege. The final part was a jointly said Lord's Prayer.

Two wishes were placed in the lap of the birthday child: 1. the building of a church for our institution community as soon as possible; 2. the expansion of the school by two more classes. And herewith God be with you and goodbye!

An excerpt from the history of the institution.

In the seventies of the last century our synod grew so much that special efforts were needed to attract more candidates for the preaching ministry. The Synod encouraged the individual districts to establish preparatory schools or progymnasia. This was the general occasion for the establishment of four institutions in 1881. One of these institutions has long since passed away; each of the others has had its special experiences, has its special reason for thanksgiving

Golden Anniversary of the Bronxville Concordia.

1881-1931.

Sunday afternoon, April 19, a long procession moved into the festively decorated St. Luke's Church in New York, where for thirty years IV Wm. Köpchen has stood there for thirty years. The leaders of the procession were the following pastors: D. Wm. Dallmann, Vice-President of the Synod and representative of the Presidium, Artur Brunn, President of the Atlantic District and ex-officio Chairman of our Board of Supervisors, H. Birkner, former President of our District, D. Kleist, Secretary of our Board, D. Geo. A. Nomoser, director of the institution, and Wm. Köpchen, local pastor and long-time secretary of our authority; they were followed by the other members of the authority, Messrs. H. Holtorf, Wm. Overbeck and H. Schröder. Then one saw the familiar faces of our teaching staff, our present student body and a long line of brothers in the gown, for the most part alumni of our Concordia.

P. R. Reßmeyer, a pupil of our institution, son of one of the founders of our Lutheran Education Society, for years active at Immanuel Congregation in Baltimore, Md., held the sermon on the basis of Eph. 2, 19-22. On the cornerstone of Jesus Christ a Christian educational institution rises as a building for eternity. According to Vice-President Dallmann, a Lutheran teaching institute only maintains its right to exist by remaining firm in doctrine and practice in the confession of our church.

against God. Our motto is: "Where the Lord does not build the house, those who build it labor in vain", Ps. 127, 1 (Latin: Nisi Dominus, Frostra), and we know well why we have this motto.

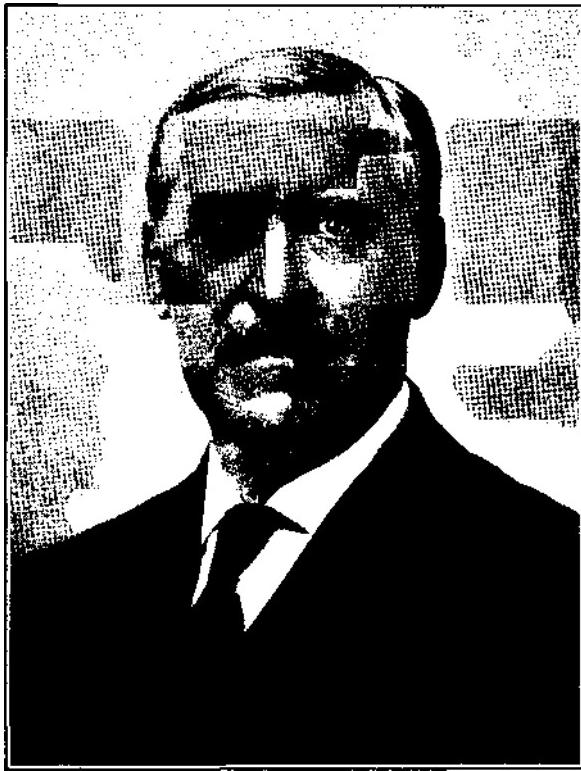
The institution now named Bronxville had its cradle in the schoolhouse of the oldest Lutheran congregation still existing in North and South America, namely, in the schoolhouse of St. Matthew's parish, then at the corner of Broome and Elizabeth streets, now for years at 145th street. The pastor of this congregation at that time was the unforgettable Rev. J. H. Sieker, formerly president of the Minnesota Synod; the present pastor is Dr. A. Wismar.

The general occasion was the above-mentioned emergency of the Synod, which could no longer meet the request for additional candidates. The particular occasion was this: Several

would have to be. It was five years, however, before this was carried out. In the meantime the Eastern District had taken over the school, Prof. H. Feth had been obtained as teacher, a fourth grade was established, and in 1894 it finally went out to Neperan or Sherman Park.

At Christmas 1895 Dir. Bohm, who had grown so close to the institution that his death became a question of life for the institution. But God knows not only to take, but also to give; in Bohm's place came as director Prof. Feth, a man, serious and modest, calm and decisive, who was both a fatherly friend and a kind father to the students, above all a thorough scholar and a humble Christian. He presided over our school for nearly twenty-five years. The second removal, from Neperan or Hawthorne to Bronxville, occurred during this period.

E. Bohm and H. Feth are the only teachers who died while working at the institution. In 1918 Feth took over the Greek professorship and resigned the directorship. He was succeeded as director by Prof. Romoser, to whom the Anstalt owes far more than is now in daylight. H. St.



Dir. H. Feth.

Born Feb. 10, 1861, at Cleveland, O.: died July 29, 1927, at Bronxville, N. Y.

Boys wanted to devote themselves to the service of the church, but their parents dreaded the long journey to Fort Wayne, then the only institution for the preparation of pupils for the seminary at St. Louis in our synod. A pastor, father of one of these eventual sophomores, presented his case to the New York Local Conference. Principal Edmund Bohm, temporary pastor at St. Matthew's, superintendent of the Sunday School (with over 1,600 in attendance at that time), principal of the parochial school (the school is still in existence and at that time numbered close to 300 students), promised to present this matter to St. Matthew's. The next local conference could be reported: The Progymnasium could be established; St. Matthew's would provide the necessary rooms and initially pay the teachers' salaries. And in the fall the Progymnasium was a fact thanks to the efforts of Fr. Siekers and Dir. Bohm and the willingness of St. Matthew's parish in New York to make sacrifices.

After eight years, it was realized that if the institution was to grow, it would have to be moved out of the big city of New York

A missionary journey in Michigan in 1865.

On multiple request described by the only still living travel companion.

The previous issue described how Fr. F. Sievers, the two students Biewend and Partenfelder, and his young sons hiked from Frankenlust to the first destination of this strange missionary journey, the small town of Big Rapids, and arrived there happily on Saturday evening. Now follow the other experiences.

2.

A glorious Sunday morning had dawned. The next task was now to seek out the people whose names Fr. Sievers possessed. But while he thought he would find them in the town, or at least in the immediate vicinity, he soon found that they lived farther into the country, most of them ten to fifteen miles away, but facing the same direction. In order to save time - for there was to be a church service today - he hired a carriage. On the way we came across a Methodist prayer meeting, which we did not attend, but which gave us the opportunity to make inquiries.

Thus the man who stood at the head of those who desired ecclesiastical service was first found. With his help, and with the help of the two students, in the course of the afternoon everyone was notified and asked to be present at 8 o'clock in the evening for a church service in a private house designated for this purpose. And behold, a whole crowd of hungry souls turned out to be fed with heavenly bread. The service began. And the advantage of the pastor's strong, bright voice being joined by the voices of the two students who knew how to sing was immediately apparent. Without them, the pastor would hardly have succeeded in harmonizing the chorale singing to some extent and shaping it into a melodic one. The two "appendages", the pastor's young sons, were at least of some use here; they too, who had been practiced in singing chorales from earliest childhood, helped to guide the singing into the right channels with their boyish voices. And how the dear people listened to the pithy sermon! Most of them may never have had the opportunity to hear the dear Word of God so simply and clearly and yet in such profound fullness and in such a heart-warming way.

I was very happy to hear the sermon preached. Although the sermon was not short and it was already quite late, the people remained all ears and eyes until the Amen. After seven more children had been registered for baptism and it had been decided that on the following day, Monday, at 2 o'clock in the afternoon, they would meet again for a service, this time in another house, and they went home happy and cheerful.

As decided, so it happened. On Monday, even more people showed up than the night before. After five of the registered children had been baptized, a church service was held. After this, they discussed the formation of a congregational association. Seventeen Lutheran men, representing a soul count of 64, banded together as St. James congregation, desiring to be served in the future as a branch of the Grand Rapids congregation.

Since the people expressed such joy in the services held, the tireless pastor offered to preach twice the following day. So on Tuesday morning and afternoon the Word of God was preached in two different homes before numerous and devoutly listening listeners. The Schlutz service was followed by a discussion of some of the articles of the Augsburg Confession, the basic confession of our church. Two children were also baptized.

They had indeed been busy days for Fr Sievers, but also richly blessed days. With praise and thanksgiving to God, farewells were taken. In the house where the last service had been held, we spent the night, the proprietor having agreed to take us the next morning on the road which he thought would lead us to the second destination of our wanderings, Traverse City.

Quite early the next morning we set out, having provided our travelling bags with bread, butter, and ham. The narrow path, on which our temporary guide accompanied us for the first ten miles, led over steep hills, and we soon regretted that the guide had turned back again; for our path got lost, and we often had to march by the compass until a path was found again. It was a tedious walk, owing to the many fir-bushes which twined themselves about the path, and in which our feet became entangled. In the evening we stopped at a small, old, deserted Indian hut, where we lit a fire and, after a meagre meal and devotions, went to rest, carrying our travelling bags to our homes. Fr. Sievers went out several times during the night to give the fire new food.

The next morning we had only meagre food; we had to be very economical with our supplies. We polished our boots with the bacon rinds, and on we went. What followed was a gruesome tour, partly through cedar swamps, where we often found ourselves up to our knees in water holes overgrown with moss. We came to a river, over which fortunately a tree had fallen, with whose help we could cross the river. At noon Schmalhans was again kitchen master. The afternoon brought us into a thicket so dense that we could advance no further. Then our father decided to look around with the two students to the east - we had gone north - for a path. He gave us two boys the instruction to sit on a fallen tree and not to move from the spot; they would be back in an hour at the latest. We waited. The minutes turned into hours for us. How long we had waited, we did not know. Boys did not carry watches in those days. The sun was setting. It was getting dark. We

wept. What would become of us dead-tired, hungry human children if we had to spend the night here alone? We heard the howling of wolves from afar. Were we to become prey to wild animals? We prayed, "Dear God, bring our dear father back to us!" In our fear, we finally began to shout, to scream, "Father, Father, Biewend, Partenselder!" No answer but the howling of wolves. It might have been foolish to call aloud and thereby alert the wild beasts to the proximity of human beings. But what does one not do in such fear, especially at such an immature age? We shouted as loudly as we could. At last, as if from afar, we heard the dear voice of our dear father. With further shouting on both sides we found ourselves together again. Father and the students had no longer sought a path, they had sought us and had reproached themselves for having left us alone. Fervently we all thanked God who had brought us together again, whereupon we took some more food and then lay down to sleep.

The next morning there was no choice but to start back, for the wilderness was too vast to go by compass. Thus the means of life were almost exhausted. To go on at random was too foolhardy. We had estimated the distance between Big Rapids and Traverse City at about ninety miles, and we had counted on coming across a small farm now and then and being able to buy new supplies. Now we had gone about seventy miles, and there was no way out but to hike back the seventy miles. A bitter pill, but it had to be swallowed.

So we marched back. At noon we each ate a small piece of bread. In the evening we had nothing. Father judged that hunger would not hurt us as much in our sleep as it would the next day when we were marching. So we went to rest, entrusting ourselves to the protection and care of God.

Early in the morning at 1/25 o'clock the last of the bread was distributed; there was only one good morsel for everyone. However, prayers were said at the table, as if it were a well-stocked table. Father said God could bless even the little and preserve us through it. He had reckst. At noon we had a short rest. The grace was: "Lord, help us!" Whereas we had followed our own footsteps until then, we now lost them and wandered south according to the compass, not knowing where we would finally - and whether we would "land" at all. My brother's as well as my strength was completely exhausted; we simply could not go on, we collapsed. Our father looked anxiously at us, and he must have thought of the possibility that we might give up our spirit here as a result of exhaustion; for he spoke to us of dying blessedly, confessed our Christian faith with us, and then sang several death songs with the students.

Hark, what a sweet sound! The sound of a cowbell could be heard. That's right, the two students, running towards the direction from which the sound had come, found a cow and drove it towards us. They tried to milk it, but it would not stop. But we concluded that where there was a cow, there must be a dwelling of human beings not far from it. So now - it was towards evening - we let the cow be our guide. We, the youngest ones, felt revived by this help obviously sent by God at the right hour, gathered our last strength and went after the cow. And she was indeed in God's hands the means of saving five lives from starvation. Soon in the twilight we saw a clearing before us, a small farm, a house. We hurried toward the latter.

The woman of the house seemed to know us, and in a few minutes we found that we were in the house of the leader of that Methodist prayer meeting mentioned earlier. The woman immediately laid the table, and regretted that she could not provide us with anything better than tea, buttered bread, and fruitcake. To us, however, this seemed a king's banquet. The prudent father cautioned us to eat rather slowly and not too much, as it might be harmful to us famished people. The good woman refused the remuneration offered to her and even invited us to spend the night; her husband would soon come home, and he would certainly not want us to wander on. But since father knew that a Lutheran family lived not far from here, we set out for it, which of course meant another few miles on foot. When we reached our destination, we found quite a number of our people gathered at a family feast. A meal was prepared for us once again, and we were allowed to partake of it heartily. The family feast provided a good opportunity to make arrangements for church services. Since tomorrow was Sunday, it was decided that we would meet in three different houses: at 9 o'clock for a preaching service, at 2 o'clock for a catechism lesson, and in the evening at 8 o'clock again for a preaching service.

That this day was concluded with fervent praise to God goes without saying for Christians. And that it was a great pleasure for us to rest in good beds this night from Saturday to Sunday needs no assurance. B. S.

To the ecclesiastical chronicle.

From our Synod.

The latest statistics of our Synod. We herewith give the statistics of the Missouri Synod for the year 1930: Pastors standing by congregations: 3, 005; increase: 63. (Retired pastors, professors, pastors serving the Synod in other offices, missionaries to India and China are not included here.) Congregations: 3, 843; increase: 75. (Of these, 27 are in Brazil.) Preaching places: 848; decrease: 36. Vacant churches: 71; decrease: 14. Baptized members or souls: 1, 163, 666; increase: 25, 873. Communicating members: 731, 119; increase: 16, 052. Voting members: 183, 324; increase: 2, 135. Schools: 1, 339; decrease: 32. (Of these 32, 22 come to South America. On account of the political disturbances, the reports from there are rather deficient). Number of school children: 79, 956; decrease: 929. Teachers: 1, 393; increase: 3. Women teachers: 482; decrease: 2. Pastors keeping school: 326; decrease: 9. Students helped out in school: 134; increase: 20. Sunday schools: 2, 849; increase: 115. Number of Sunday school children enrolled (enrolment): 210, 988; increase: 9, 808. Sunday school male or female teachers: 20, 174; increase: 1,071. Saturday schools: 949; pupils: 20, 804; increase: 2, 352. Summer schools: 622; pupils: 16, 268; increase: 1, 409. Baptized were 33, 689 children; decrease: 186; 2, 179 adults; increase: 257. Confirmed 26, 090 children; increase: 69; 6, 346 adults; increase: 609. Went to communion 1, 536, 548 persons; increase: 76, 176. Married 12, 699 couples; decrease: 1, 241. Died 13, 542 persons; decrease: 489.

More figures will follow in the next number. E. E.

At our Seminary in Porto Alegre, Brazil. On the fourth of March another school year began at our seminary in Porto Alegre. Thirty of our thirty-six students will be at the seminary this year, while six of the theological students will be doing temporary service, and will then enter the ministry after one year.

Among our theological students this year, four are the first to be released from our sister institution in Crespo, Argentina. May they all return to their country well equipped to enter the sacred ministry!

During the summer holidays, Prof. Karl Rupp had been appointed to the Institute to teach especially German and the Latin and Greek languages. Sunday, March 15, he was solemnly inaugurated by District President A. Heine in the presence of the teachers and students of the Institute and the Konkordiagemeinde.

Prof. Rupp received his preliminary education in Germany, then entered our seminary to study theology, and after passing his examinations served for a time in the parish ministry until he was called to our seminary as an assistant teacher. After five years of service in this position he has now, to our joy, become a member of the teaching staff of our institution.

May God continue to bless his work! J. N. H. Jahn.

Portuguese reading books. The "Ev-Luth. Kirchenblatt für Südamerika" writes: "On the occasion of the Synodal Assembly, which took place from February 4 to 10, the members of our publishing bookstore and printing house (Casa Publieadora Concordia) also held a meeting. One of the resolutions passed is of particular importance, and we hasten to share it with you. At last we are to get serious about publishing Portuguese reading books for our parochial schools. To our own embarrassment we must say that up to now we have always been forced to use Catholic reading books in our schools. It was unfortunately impossible until now to publish our own. It could have happened that a child's soul would have been poisoned by false teachings contained therein, perhaps by a legend of a saint, by a prayer to the Mother of God, or by a fundamentally wrong moral teaching! To these dangers our children should no longer be exposed in the future, where possible. What congregation, what Christian parent, what pious and conscientious teacher should not rejoice in this? We can hardly wait the time until these reading books are produced."

Apparently, this is a minor matter. But it is not so. Apart from the fact that these books are of great value in themselves, they show that our educational system in South America continues to build itself on a firm foundation.

J.T.M.

Domestic.

From the Wisconsin Synod. Our sister synod of Wisconsin has lately lost one of its institution teachers by death, Prof. M. J. Wagner of its Martin Luther college at New Ulm, Minn. Having been suffering for some time, he underwent and recovered from an operation on March 11, but a sudden turn of events occurred which brought about his death on March 26. He was born Jan. 5, 1887, at Norfolk, Nebr. had graduated from his synod's institutions at Watertown and Wauwatosa, entered the preaching ministry in 1911 and was called to New Ulm in 1916. There he not only taught, but also held the office of superintendent, and it is credited to him that he conducted his teaching with great skill, and especially for the always quite difficult

Inspectorate possessed special gifts and used them very beneficially. On the 1st of April he was laid to rest in Norfolk.

In the circle of the Wisconsin Synod a very aged pastor, Hermann Wille, who was a member of our Synod for many years, also passed away blessedly on February 8. He was born in Hamburg, Germany, December 18, 1843, emigrated with his parents to Freistadt, Wis. and first attended the Martin Luther College of the Buffalo Synod at Buffalo, N. Y., but completed his studies at our Seminary in St. Louis and entered the sacred preaching ministry in 1870. Nearly sixty-one years he served in it: four years in California, Mo. twelve years in Emma, Mo. five years in Geneseo, Ill, eighteen years in Whiting, Ind. and five years in Woodland, Ind. Since 1914 he has been assistant pastor at the Bethesda congregation of his son-in-law, Rev. H. Knuths, of Milwaukee, Wis. who belongs to the Wisconsin Synod. Shortly before the service on Sunday, Sexagesimä, which he was well disposed to attend, he was called away to blessed eternity by a quiet, gentle end without struggle or suffering. A funeral service was held at Bethesda church, Milwaukee, February 10, and the next day the mortal remains were removed to Whiting, Ind. and there interred. From the Wisconsin Synod it is written to us:

Wille was one of those intimately acquainted with the founders of the venerable Missouri Synod and the very first professors of the St. Louis Theological Seminary, and he spoke most approvingly of their effectiveness." Our blessed Prof. D. E. A. W. Krauss was his brother-in-law. L. F.

Our public libraries, in large cities as well as in smaller ones, are being used more and more by old and young. Day by day they are filling up not only with those who desire to borrow books, but with men, women, and children who are staying there to read books and magazines. Here in St. Louis one can seldom find a vacant chair in the large reading room of the city library during the hours appointed for that purpose; in crowds the readers sit at the tables, engrossed in books and magazines. We have noticed that the majority of the visitors are workers, school children, college students and students of our colleges and universities. These are all people who are in need of healthy and decent reading material. But, as an English journal rightly points out, our public libraries are often used for the propagation of unbelief and atheism, especially through the magazines that are kept in the reading rooms. There one finds few Christian magazines, but all kinds of papers written by people who want to eliminate Christianity from the world. Catholics, Mormons, Christian Scientists, Adventists and others are not lacking in this piece, but the very church communities that still hold the main pieces of the Christian faith often do not make their magazines available. And yet the public libraries are glad to receive them as well. Therefore, see to it that Christian periodicals are also placed in the reading rooms of the libraries.

We, too, want to heed this hint of a change sheet. Our Lutheran periodicals are mostly instructive and interesting. They offer the readers the pure gold of the unadulterated word of God. So, too, we should bear witness to our Savior in such a way that we give the world an opportunity to read these journals. This too is a piece of missionary work. And we have experienced that they are sometimes read. The other day in the St. Louis public library we sat next to a man who had made it his business to read church magazines. We watched him as he picked up one after the other and read them...

he leafed through it. At last he also took up a periodical published by our Synod, and as long as we lingered in the reading-room he occupied himself, for more than an hour, with this paper. He was evidently reading it with great interest, and on looking at him for the last time we saw him holding his head propped up in his hand and musing to himself. At first we wanted to talk to him, but in the end it seemed best to leave him alone with his paper. We know exactly what was in the number in question, and were especially pleased to see that he was reading the doctrinal article eagerly. J. T. M.

Proselytizing. We cannot fail to call attention again and again to the dangers threatening our Christians, especially in large cities, through the sects and enthusiasts who creep into the houses without being called, pretend to be Christians, offer the people "Christian literature" and deceive many of them of their faith. It is especially the Mormons who engage in this. They like to get involved with Lutherans because the latter are usually more thoroughly instructed than others; they also have special writings for Lutherans in which Luther is cited one time over another as if he really held the false doctrine that the Mormons lead.

The Mormon danger is by no means behind us. This unchristian sect is growing, especially by turning Christians away from their faith. As the Mormons themselves claim, they gain about ten thousand members from Christian communities every year. In their proselytizing they proceed very cunningly. First, they pretend to teach all the truths set forth in the Apostles' Creed. At the same time they know how to exploit the deficiencies that are still to be found even in Christian congregations, and in contrast present themselves as the real saints of the last days, although they deny all the fundamental doctrines of the Christian religion and lead heathen teachings. Their teachings are partly so blasphemous that one is afraid to even mention them.

One should therefore be warned against the Mormons. In general, warn off all visitors who come with religion. He who goes from house to house to teach people a "new religion" is a false prophet, and against their seductive arts the Saviour warns us when he says: "In vain do they serve me, because they teach such doctrines as are nothing but the commandment of men. . . . Let them go! They are blind and blind guides," Matth. 15, 9. 14. We live in a time of great temptation and want to keep the word of Christ in our hearts at all times: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves," Matth. 7, 15.

J. T. M.

The Reformed Church in Western Canada. The Reformed "Church Newspaper", after a report in the "Lutheran Herald", writes plaintively: "Hard times, bad harvests, war and other causes hindered the work very much, so that even some congregations died. The work in Canada, however, suffered most from the lack of preachers. The fact is that for the last ten years no pastor from the Reformed Church in the United States could be induced to go to Canada. The only pastors who could be sent to Canada in the last decade were trained in Germany (made in Germany)." In all, the Reformed Church in Canada has been able to gather only fifteen congregations. These are now to be given to the United Church of Canada, which has been formed in a genuinely unionistic manner.

We may thank God that the work of our Synod in Canada, though with great difficulties and hindrances, has been carried out.

but it is growing and prospering. God has provided us with many candidates so that the vacant churches have always been filled. However, Western Canada needs our fervent intercession and support. The difficulties there are great, and only strong faith and fervent love can overcome them. J. T. M.

A Catholic Church independent of the Pope. In Mexico there is an ecclesiastical community called the "Orthodox Mexican Apostolic Church." It is entirely independent of the Roman Catholic Church, and, according to its own account, has about two missions of adherents. It claims to be the actual church or national church of Mexico. Now the community has penetrated into the United States, and has established congregations of its own in San Antonio and Waco, Tex. To these, the "Apologist" reports, fifteen hundred Mexicans have already joined. In doctrine the Mexican National Church otherwise differs little from the Papal Church. J. T. M.

On the school question in South America. As the "Ev.-Luth. Kirchenblatt" reports, a new school law has come into effect in the state of Santa Catharina in Brazil. We read about it: "According to this decree, all private elementary schools that have existed up to now can continue to exist if they employ for every sixty pupils or part thereof a teacher examined by the state authorities for instruction in the national language in the following subjects: Portuguese language instruction, geography, local history, history, civic and moral education, and patriotic singing. The teaching of these subjects shall be adapted to that of the recognised State schools. Private schools are those in which one or more subjects are taught in foreign languages and which are attended by children under fourteen years of age. For new private schools to be opened, which receive pupils from within two miles of public recognized schools, the conditions have been tightened. They must be open only in hours outside the scheduled school hours, and must be attended only by children who also attend the public schools. If the schools are more than two miles from existing state schools, permission must be obtained from the Secretary of State for the Interior. Examinations must be taken by the teachers concerned before a board of examiners chaired by the director of instruction."

On this Prof. Schelp remarks: The state wants to have well-educated citizens, and it is entitled to demand that children learn what is necessary in school. For us, this is an incentive to ensure that our communities have capable teachers. But the state does not have the right to determine that children up to the age of fourteen must attend a state school. This interferes with the rights of the parents and robs them of the liberty secured to them by the covenant. If our communities want to open a parochial school in Santa Catharina, this law may cause them hardship. This incident shows again that we must be constantly on our guard. Let us try to meet all the conditions which the State may justly require, but otherwise stand up for our rights, that we may be permitted to bring up our children in discipline and admonition to the Lord. J. T. M.

A Committee for Freedom of Conscience. As the "Ev.-Luth. Kirchenblatt für Südamerika" reports, a Central Committee for Freedom of Faith and Conscience has been elected in Porto Alegre, Brazil, with the aim of opposing the Catholic movement, whose efforts are directed at restoring the Catholic Church to the status of a "Catholic" in the drafting of the new Federal Constitution.

State Church, as it was in imperial times. The efforts of the Central Committee have also been joined by the Niogrande Synod in assuring the Committee of its full support in the name of all congregations, families and souls associated with it. The Central Committee intends to establish local chapters in the area of the State and to work for the guarantee of freedom of conscience by the new Federal Constitution through persistent witness to the authorities of the Federation, the States and the Municipalities. Prof. P. Schelp writes: "The number of those who ask our government, after all, to leave the paragraphs on religious liberty unchanged, is not small." Our brothers have already addressed their request for the preservation of religious liberty to the government.

Should the Roman Church in Brazil become a state church again, this would also make our mission more difficult.

J. T. M.

Abroad.

An "Alliance for a Living People's Church". As the "Lutheran Herald" reports, an "Alliance for a Living People's Church" has been founded in Nuremberg. What the new. What the new federation strives for becomes clear from the adopted guiding principles. There it says: "We want to serve our Evangelical Lutheran Church, which rests on Jesus Christ, the crucified and risen Son of God, with complete dedication in the manner given to us by God. We ask God for a revival and renewal of the same. We want to become and be a community of faith, love and prayer, faithful to the Church of the Reformation." At the founding meeting, which was attended by a number of church leaders and two members of the state synod, the speaker demanded that "the spiritual heritage of Lutheran Pietism be given more of a home in our church than it has been in the past."

This sentence characterizes the "Alliance for a Living People's Church" as one that has not yet clearly recognized what the "heritage of the Reformation" actually consists of. Lutheran [!] Pietism" was not a step forward in the church of the Reformation, but a step backward. It no longer knew how to properly appreciate the pure doctrine to which Luther had so clearly testified, but instead of the pure confession it emphasized in a captious manner the "pure, living Christian life." Thus Pietism led to Unionism and finally to Rationalism.

J.T.M.

Preachers in Alsace. "The Allgemeine Ev.-Luth. Kirchenzeitung writes: "For the public appearance of clergymen of foreign nationality in Alsace and Lorraine, the Kultusdirektor, who is a former Lutheran clergyman from Alsace, has announced the following conditions: 1. Without permission of the government, no foreign clergyman may take the floor in a church service or in any other church meeting. 2. the permission is to be applied for at the Kultusdirektor through the mediation of the ecclesiastical authority. . . . This prohibition may be lifted by the Director of Worship, if in this case also an application is made through the mediation of the ecclesiastical authority."

We share this decree because in the future it will be best if only those who are French citizens serve as preachers in the small Alsatian Free Church. American or German citizens may easily find themselves in a difficult position.

J. T. M.

Planned purge of Scottish free churches. Scotland was "reformed" in the sixteenth century by the pugnacious preacher John Knox. Gradually fragmented

The Church of Scotland has divided into smaller denominations, often for quite inadequate reasons. Now three of these fellowships are in the process of carrying out a long-planned union: the Free Church of Scotland, the Reformed Presbyterian Church and the Original Secession Church. As far as confession as well as church order is concerned, the three mentioned communities agree so far that a unification can be carried out without difficulty.

The Scottish communities are to be commended for their valiant resistance to the spread of modernistic unbelief and for their diligence in the work of the mission to the Gentiles, even though their members are all poorer people. Unfortunately, John Knox has spread the Calvinistic leaven of doctrines contrary to the Scriptures in Scotland, so that there has not been a full realization of the pure doctrine of the Bible among the Christians there.

J. T. M.

The "humble" Pope. The speech that the Pope made to the world on the radio has not yet been forgotten. The press, namely the ecclesiastical press, reproduces it in excerpt over and over again. On the Catholic side it is praised and extolled; to thinking Protestants it has once more clearly shown what the papacy really is. The opening words of the speech will sufficiently show any Lutheran why Luther opposed the claims of the Papacy with such force. For the Pope said: "By God's inscrutable counsel We are the successor of the Prince of the Apostles, namely, the Prince of those men whose teaching and preaching mission, according to God's command, extends to all peoples and the whole creation. Thus We address first the whole universe and all, saying with the Holy Scripture, "Hear, ye heavens, what I say! Let the earth hear the words of my mouth!"

By the prince of the apostles the pope means the apostle Peter. But what Peter teaches in his two letters is proof enough that the pope at Rome is not his successor. Peter's teaching is Christian, while the pope's teaching and preaching is thoroughly anti-Christian. Whoever compares the first Epistle of Peter with the Pope's speech on the radio will soon notice the great gulf that exists between the Apostle JESU and the Antichrist.

J.T.M.

Further Persecutions in Russia. The "Apologist" writes: "According to reliable reports just received, the persecution of the churches in the Soviet Union is continuing in the worst forms, even against the Lutheran Church. The situation is particularly oppressive in the northwestern region of European Russia (White Russia), especially in the cities of Smolensk, Minsk and Polozk. There all church life has been devastated in the last three weeks. Of the two permanent Protestant pastors who were still in office, one has been shot for alleged "contrarvolutionary" sentiments. The other had to flee in the night under threats from the police. Since the activity of the traveling preachers has also been suppressed, the Protestant message has now fallen silent in the whole vast area. All Lutheran churches and prayer houses in White Russia have been expropriated and confiscated for secular purposes. According to the latest confirmed news, a young preacher has been shot in the North Caucasus. Another aged pastor has been arrested as a "harmful element."

Thus in this land of unbelief and hostility to God, Satan rages in this last, sorrowful time. But this raging is also a sign of the times, pointing to the Last Day. Let us not cease to pray!

J. T. M.

From the past and present.

At the Atlantic District Synod.

1.

The principal purpose of my trip to the East, of which I sketch some pictures for the values readers of the "Lutheran," was to attend the Atlantic District meeting held last year at Bristol, Conn. in the congregation of P. Geo. J. Meyers, was held. As it was the first time that I had been able to visit the New England States, so it was the first Atlantic District Assembly that I attended, and I must always say how grateful I am when I have again become a little better acquainted with a new area of our Synod, with its peculiar conditions and difficulties, its history and its mission.

Now, of course, the Atlantic District is not one of the old, large districts of our Synod, but is one of the younger districts. Until the year 1906 it was a part of the Eastern District, and the Eastern District was one of the districts into which our Synod divided when, after its formation in 1847, it had grown under God's blessing to such an extent that a division seemed desirable, even necessary. This division was accomplished in 1854, and then in 1855 these four first districts, the Western, the Middle, the Northern, and the Eastern, held their first meetings. Therefore these four Districts were able to celebrate their seventy-fifth anniversary last year, as the Eastern District was especially reported in an earlier number of the "Lutheran" (July 29, 1930, p. 241). When one reads the old minutes of the partition negotiations in the old synodal reports, one is convinced anew of the conscientiousness, the foresight, and the great holy zeal of our fathers now resting *sämling* in God. The main points of view were: That no separation, but only division, should be made; that the blessing of regular synodal attendance should be made possible to all the members of the synod, especially to the younger and more distant ones; that by smaller districts more active and more vigorous participation of all the members should be called forth; that by a general presiding officer attending the whole synod, and by the general synodal assemblies themselves, union and unity should be preserved and promoted, and the emergence and prominence of different tendencies prevented. And I think subsequent times have clearly shown that the thoughts of our fathers were the right ones. God's blessing has rested in a marvelous way upon the institution which was then made, and which has ever since been carried out.

The Eastern District was now by far the smallest district at that time. At its first synodical meeting there were nine voting pastors present, two school teachers and six voting deputies; two pastors and one teacher were absent. And this handful of pastors were quite isolated and scattered over a large area. But even then the territory represented was that which in course of time became the center of the Atlantic District, the city of New York, where the blessed Bro. Th. Brohm stood at one of our old churches. The Eastern District then grew and became large in the course of time, and in 1906 came to the conclusion that the question, which had been negotiated for several years, whether its territory should be divided, should be answered in the affirmative. As the General Synod had already given permission for such a division, it was now carried out. The old Eastern District,

"Go, then, and do likewise!" Save as these two examples relate—that is what you expect to be the lesson? However, "one thing is not fitting for all." It is not fitting for everyone to go about in a worn-out overcoat or to count every match. But save, save gladly, especially in these times, where you can, save it on your person, your mouth, if you must. To be thrifty is and ought to remain a virtue, which admittedly sometimes looks like stinginess, indeed sometimes outwardly does not differ from it. Let this then be thy touchstone: If thou hast always something, yea, precisely because thou livest so thriftily, so much more and abundantly to spare, and givest it gladly, whether quietly and secretly, so that the left hand knoweth not what the right hand doeth, according to the first example, or publicly, for the church, for the mission, for the poor, then thou hast, at least for thyself and thy heart, the proof: thrifty am I, yes, but not stingy.

E. N.

Enemies everywhere. But the good host, whose name is called Wonderful, Isa. 9, 6, he gave everything to the noble house of Israel in the wilderness, and his hand was a shield and buckler in all trouble.

So be thou believing and not unbelieving, and trust all things to him on account of thy children, and learn once to be glad of thy heaps, and to say from thy heart, "Children are a gift, and the fruit of thy womb is a gift." Fold thy hands daily as thou lookest on the little flock, and say, O dear HERRgod, how hast thou made me so rich! How much goodness, how much blessing! What thou hast given, let me keep faithfully, that I may one day say, Behold, here am I, and the children which the Lord hath given me," Isa. 8:18.

"Behold, children are a gift, and the fruit of the womb is a gift."

Ps. 127, 3.

From man and woman God the Lord builds the house. It is the power of his word of blessing that he spoke over marriage: "Be fruitful and multiply!" Gen. 1:28, whereby it comes to pass that the wife beareth children to Manue; and it is a proof of God's blessing, when thy wife becometh as a fruitful vine round about thy house, and thy children are as the olive branches round about thy table, Ps. 128:3.

But do you believe this with all your heart? Do you see in this alone, when your house builds and increases, the kind hand of God, the proof that his word of blessing is also fulfilled in you? This faith, that God is building the house, consecrates the house, and a house that loses this faith loses its consecration. It becomes mean.

Does our time in general still believe that children are a gift, and that the womb is a gift? Ah, not only in godless, morally rotten France, but also in Germany, and perhaps still more here in America, there are thousands of homes in which more than one or two children are not welcome, are not tolerated; and how much infanticide, which does not become loud before men, cries out to God for vengeance in city and country! The world knows nothing of the fact that begetting and bearing children is the work of marriage ordained and sanctified by God, but wants no children, and in every way prevents the blessing of marriage. This should drive us to prayer, that God may protect us from the contagion of this moral pestilence, and preserve in us the simple faith which, without hypocrisy, confesses in full truth: "Children are a gift, and the fruit of the womb is a gift."

But if this is our confession, let us also act accordingly! Let us give thanks for the children, let us rejoice over them! "Blessed is he that hath his quiver full of them," says the above Psalm, v. 5. Say not in your heart the contrary! Say not, But who supplies the heap of children, who makes them learn a trade, who maintains them in the schools, who furnishes them, who guards them from sin? Don't say that! Do you believe that God has built your Hans, or do you not believe it? Well, then, if you believe it, trust him to keep the house he has built. Count it an honor, a proof of special blessing, if God has built you a goodly house, and trust him that he can also keep a goodly house. What was there in the wilderness where God brought the house of Israel after he had built it in the land of Egypt? There was no water, no bread, much less meat; there was no road, no footbridge, but wild animals and

New printed matter.

Christian Family Life in the Light of the Word of God. By Heinrich Stallmann. Verlag des Schriftenvereins (E. Klürner), Zwickau. 95 pages 5x71/2. Price: K. 1. 80. To be obtained from Concorckia l'uvistün-; llouso, 81. üouis, 110.

The sixteen chapters that make up this book originally appeared in the German "Freikirche" and we liked them so much that we thought of printing some of them in the "Lutheran". Now they have appeared in book form and can be had for little money. We recommend them most particularly, and give the headings of the chapters to whet the appetite for ordering and reading them:- J. The Choice of a Husband in God's Children. 11. betrothal and bride-time in children of God. III. Childless marriages. IV. Many children-many blessings. V. The principles of right child-rearing. VI. Home worship. VII. A man of strong faith and a weak wife. VIII. A fearful danger to our family life. IX. Necessary and unnecessary expenses. X. Honour father and mother. XI. Between brothers and sisters. XII. The bitterest sorrow in married life. XIII. Servant and maid in the house. XIV. At the bedside of the sick and dying. XV. Pious Widows. XVI The great main thing.

L. F.

Fourteenth Synodical Report of the Southern Illinois District of the Evangelical Lutheran Church.

Synod of Missouri, Ohio, and other states. Conoocrlis. ?ubil8Üin§ H0U8", 81st Douis, Llo. Price: 40 Cts.

Two papers are offered to the reader in this report, one by D. P. E. Kretzmann on the ever timely subject of "The Justifying and Beatific Faith," and another by P. G. Beiderwieden on the question, "Why Subscribe to the Augsburg Confession after Four Hundred Years?" Whoever diligently and conscientiously collects and rightly arranges our Synodal Reports will possess a library that cannot be paid for in gold. This report, too, is a treasure trove of Christ-like theology.

J. T. M.

Picture folders for the German house. I. Frau Musica. Five pictures. II. grandfather and grandmother. Five pictures. X. In the wandering step of life. Six pictures. Each 9X12. Drawings by D. Rudolf Schäfer. Stistungsverlag in Potsdam.

These are three portfolios of pictures by the well-known artist D. Rudolf Schäfer, which have already seen the 41st, 28th and 17th editions. As always with Schäfer, the most important Christian draughtsman and painter of the present, there are apt pictures full of spirit and content, one portfolio almost more beautiful than the other, which remind a thoughtful observer of times past, as they are not honoured again in our hurried, restless time. We pick out the tenth portfolio, "In the Wandering Step of Life." The first picture shows the little citizen of the world taking his first steps under the gaze of his mother and grandfather; the second, entitled "Farewell," shows him leaving his father and mother and going off into the distance; the third, "The Leader," shows him having an angel for an escort on a perilous path, carrying a lantern in his hand, recalling the psalm saying: "Thy word is the lamp of my foot"; the fourth picture, "Homecoming," as the son returns to his aged parents in good health, body and soul; the fifth picture, "On High," as he goes his way in ripe old age; the sixth picture, "Last Journey," as he lies on his deathbed, and the angel is ready to bear his soul into Abraham's bosom; and under the picture is the Paul Gerhardt verse:

Then I'll do the last rice and most beautiful
journey home And after the sour sweat of
the earth Rest in sweet silence.

And so natural, sensible, beautiful and pious find all the pictures. L. F.

from the mouths of their hearers. In horror they say, "We hear them speak with our tongues the great deeds of God," v. 11. God has done many great deeds. He has made heaven and earth, sun, moon, and stars, mountains and valleys, and the roaring sea. He has made that from one pair of men all the families of men on earth are descended. He gives clouds, air, and winds ways, course, and course. Do the apostles speak of these great acts of God? No, for there is a deed of God of greater importance to sinful men than the creation of the heavens and the earth. Which act of God is that? We learn that from the great sermon of the Apostle Peter on Pentecost. The theme of his sermon is: "Ye took Jesus of Nazareth by the hands of the wicked, and hanged him, and slew him: whom God hath raised from the dead, and loosed the pains of death", v. 22-24.

Peter speaks of JEsu of Nazareth, the son of the carpenter, whom the Jews had rejected and crucified as a blasphemer between two evildoers. He was torn away from the land of the living, and his memory was cut off from the earth for ever. O no, his memory is not blotted out from the earth. This is the very purpose of the Pentecost, to set his memory in the right light, and to show sinners that God has done a deed through this JEsum which is more important to them than the creation of the world. For who is this JEsus? He is not an ordinary man, but, as David the arch-father said, he who always set the Lord before his face, who became obedient to the Father even unto death, even death on the cross, in whom the Father was so pleased that he did not leave his soul in hell, nor admit that his saint should see corruption, and therefore raised him from the dead, and made him a Lord and a Christian, vv. 25-32.

What was the effect of this preaching of Peter? "But when they heard it, it went through their hearts," v. 37. When Pilate presented the thorn-crowned Saviour to the people, saying, "Behold, what a man!" the sight did not go through their hearts, but the multitude cried, "Away, away with him! Crucify him!" Joh. 19, 5. 15. But now, when the apostle Peter reproached the people for their sin, that they had crucified the Lord of glory, it went through their hearts. Now the scales fell from the eyes of the listeners, and they recognized their blindness, folly, and immoderate crime. This was an effect of the Holy Spirit. He opened the blind eyes, touched the hard hearts and transfigured Christ before them.

Now the hearers, realizing their horrible sin, are no longer so sure, proud, and self-righteous as before, but deeply distressed, they ask, "Ye men, brethren, what shall we do?" V. 37. Then the answer is given them, "Repent, and be baptized every one of you in the name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the Holy Ghost," v. 38. Christ, passed away for our sins, and raised up for our righteousness, Rom. 4:25, is to sinners the greatest act of God for time and eternity. If this God's

If this had not happened, they would wish that God had never created heaven and earth and the human race. And this is the work of the Holy Spirit, to make this divine act clear to sinners, to plant it in their hearts, and thereby to transfigure Christ. Where this clarity enlightens the sinner's heart, the angels' song of praise resounds: "Glory to God in the highest, and on earth peace, and goodwill toward men!" Luk. 2, 14. M. J. Von der Au.

In our schools and colleges.

Community Schools in Southern California.

With praise and thanksgiving to God the St. John's congregation in Los Angeles dedicated their new school building on April 12, D. W. H. T. Dau and A. G. Webbeking preached the sermons. The congregation had a radio announcer installed so that that part of the congregation which was outside the church because of lack of space could participate in the entire service.

The new building has been erected with the aid of the Synodal Church Building Fund at a contract price of P7, 850. It contains two classrooms for 45 to 50 children each, two smaller rooms for school and Sunday school purposes, two spacious entrance halls, and other necessary rooms. The outlay for this building is so large because the city's regulations for school buildings had to be followed.

We rejoice that our congregation enjoys the blessing of the parochial school. Southern California had nine Lutheran parochial schools in 1910. Of these, only five remain. In the last twenty years four new schools have been opened, and one of them has died again. Thus only eight schools now exist in Southern California against nine twenty years ago. If one wished to indicate the cause of the decrease in the number of schools in our district, one would have to tell the story of each school that died. Nor is it easy to answer the question why more schools have not been established. In stating the reasons, it would be necessary to give a whole series of details from the history of each of our communities. At any rate, one reason for our small number of parochial schools lies in the fact that until the year 1919 our Mission District had not authorized the Mission Commission to support schools also. With an increasing population, more emphasis was placed on the mission in general than on the parochial school. Lack of landed property and space, which young congregations, established in some cases with only three and four voting members, could not provide, increasing work of missionaries who feared they were just not up to the task of keeping schools, and, unfortunately, underestimation of the blessing of the parochial school: these are reasons for our few parochial schools, as in our whole synod, so also in our district. We find congregations all over the country who first wish to acquire, or have already acquired, a handsome church, a club-house, a pipe organ, and the like, at the expense of the parochial school, in the hope that the children may later be provided for, that is, those who will then be children. The example of such congregations is not the best.

Under God's blessing, we experience here that children are sent to our schools, not, as in previous

years, for the sake of the German language, but because we have a better school. Our school children are given the opportunity to learn German and Spanish outside of school hours. We are gaining more and more friends of the parish school, even in foreign circles; for our school is a missionary school. Also, for years, no children who have been dismissed from our school to the state schools have been put back, but rather advanced.

Many parents and communities demand a full-grade school, and therefore one often hears the saying: Better no school at all than one deficient in grades and facilities. With this principle one gets stuck in all corners. One hardly applies it to other undertakings. One should rather try what the St. Johannis parish, and after it another parish, was able to do for years, namely, eight grades of instruction and yet only six grades, and in such a way that in the first year one eliminates the first and fifth grades, in the second year the second and sixth, and in the third year the third and seventh; then one can lead each child through all eight grades with six grades. It should also be possible for

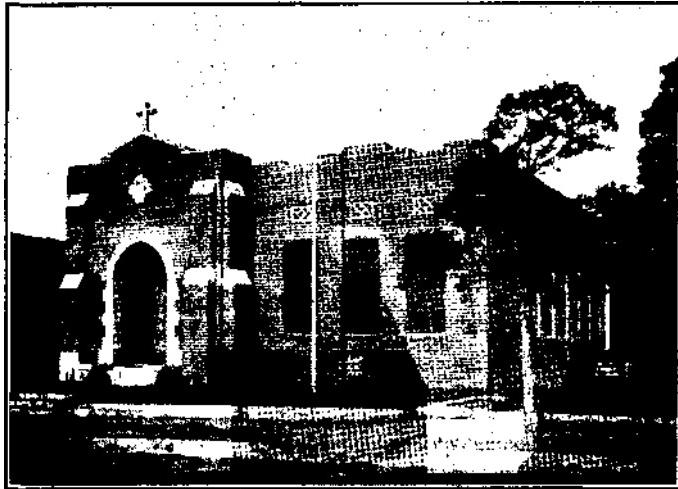
D. Th. Gräbner and Prof. W. G. Polack presided over the celebration, and Principal A. Rehwinkel of our college in Winfield, Kans. gave the keynote address, in which he explained in a very fitting manner why such a celebration was taking place and how nature also proclaims the praise of God. The 104th Psalm rightly bears the heading in our Bible editions: "Praise to God from the Book of Nature." The meeting was held outdoors. The Patrons' Association of our Seminary, which has set itself the special purpose of suitably preparing and maintaining our large, beautiful Seminary grounds, gave a report on its activities through its president, Mr. W. H. Querl. This summer's graduating class again planted a special climbing plant on the wall of our beautiful Pritzlaff Memorial Library, as previous candidate classes had done, and all participants in the festivities once again rightfully enjoyed our beautiful seminary property, its buildings as well as its location on a large, open, tree-covered square that is now resplendent with spring decorations.

Our academic year is now coming to an end with rapid steps. The lectures close on May 27, and then the final examinations begin, which last a week. On June 2 and 3 the so-called distribution of candidates takes place, on the evening of June 3 the final service and the dismissal of our class of candidates in the Church of the Holy Cross, and on June 4 the academic closing ceremony in the auditorium of the seminary.

Unfortunately, our dear Prof. D. Pieper, the long-time president of our institution, will probably not be able to participate in these closing ceremonies. Although he is not bedridden, he is still suffering and physically weak, but otherwise takes an active part in the church events. With this school year he is completing his 53rd year of teaching at our institution, and in June he will be 79 years old. We know that we are also speaking in his spirit when we commend him to the loving intercession of our Christians.

A benefactress of our Institution, Mrs. Justine S. Bunke of New York, recently made a special bequest of PS.0.00 to our institution during her lifetime and sent in the first P1,000. The proceeds of this endowment are to be used to enable needy candidates and students of our Seminary to purchase necessary books. This is a very beautiful and at the same time quite necessary endowment. Just as a laborer cannot do his work properly without the necessary tools, so a spiritual worker, a preacher, must have such tools, and his tools are precisely good, useful, Lutheran books. We know from many years of experience and from conversations with many students how necessary such books are to them and how much they desire good theological works. We remember that years ago one of our pastors from Wisconsin sent us the following letter: "At one time my congregation bought Luther's ----- works for Candidate, ----- and this year we want to ----- buy them for Candidate. ----- Now I may not serve as an example, but I would like more churches to follow our example in this regard. Would you not be so kind as to remind us of this in a short article in the "Lutheran"? You could, without naming names, point out that there are already congregations that have made it their task to present Luther's works to every needy candidate of theology from their midst."

Again, we know from experience that the church in question almost always has a student studying theology at our institutions. L. F.



The new school at St. John's Parish in Los Angeles, Cal.

the now eight-grade schools would not be difficult to establish a full so-called junior high school if you consequently eliminate one grade every year. Then every ninth year you don't have a ninth grade. Yes, many things can be done under God's blessing, even with poor facilities; and with faithful devotion one always learns to make the word of God one's motto: "I can do all things through him who makes me mighty, Christ," Phil. 4:13. Trinity School in Los Angeles already has all nine grades. The smaller St. John's School is striving toward the same goal. Only two Lutheran parochial schools exist in all of Los Angeles.

God bless all of our parochial schools!

G. H. Smukal.

News from our institutions.

From our St. Louis Seminary. On May 3, the spring festival, which has been held for several years, took place on our seminary grounds in beautiful weather. A large number of our fellow believers from the city and the surrounding area had come to the celebration. Since this Sunday also marked the beginning of the so-called Music Week, reference was also made to it. The music band of our students played and accompanied the congregational songs, the student choir and the Waltherligachor sang, and the entire festive congregation raised their voices in chorales.

Jubilee Celebration in Milwaukee. On June 7, our Milwaukee Concordia will have the privilege of celebrating its fiftieth anniversary - a day of joy for our institution. After a jubilee service has been held in all our churches in the city and district on that day in the morning, the main celebration will be held in our new gymnasium in the afternoon at three o'clock. Rev. H. Eggers of Watertown, Wis. will preach the German and Rev. W. Hohenstein of Bloomington, Ill., the English festive sermon. So-called loud speakers will enable those who cannot gain admittance to the hall to hear the entire service in the open air or in the other buildings. All friends of the institution from near and far are cordially invited to this celebration. On the following Monday, at six o'clock in the evening, a banquet will take place, at which all alumni of the institution will be especially welcomed.

May God the Lord, for whose glory alone this jubilee celebration is being held, grant us good weather and let everything be done for His good pleasure!

G. Chr. Barth.

Our Colegio Concordia in Argentina. The "Ev.-Luth. Kirchenbote", the newspaper of our brothers in Argentina, brings in its March issue a detailed report about our institution in Crespo, Entre Ríos. What is interesting to us in the report is that our students there are also educated completely bilingually, namely in German and Spanish. In German, especially those subjects are taught which serve the training of teachers, such as pedagogy, catechetics, church history and symbolism; in Spanish: regional history, civics, chemistry, geography, arithmetic, zoology, etc. In addition, the students receive special instruction in German and Spanish. Also in the lower classes the lessons are given in German as well as in Spanish. It is reported that about fifty percent of the pupils suffer from the dreaded eye disease trachoma.

Director B.H. Ergang writes about the behavior of the students: "The behavior of the students in the past year was not quite as good as in previous years, which is probably due to certain causes. However, through discipline practiced in the Christian spirit, order could be maintained to a certain extent, so that a suspension or expulsion from the institution was not necessary."

We read about the lessons: "At the beginning of the year there were only two teachers for the four classes. The supervisory authority succeeded in getting Father G. Hübner to teach in the mornings; students from the upper class also helped out with a few lessons, so that the main lessons could be given from the beginning. In April, Fr. Lange, a candidate of theology, arrived from Germany, and was given to our institution as a temporary assistant for two years." There are now two professors and one assistant teacher, Professors Ergang and Krämer, and Candidate Lange.

The new school year opened on March 5 last year with twenty-four students. On 26 November the Colegio was closed with the usual celebration. Four of the students who entered the Colegio in 1926 were able to enter the Seminary at Porto Alegre in Brazil at the end of February 1931 to begin their theological studies. J.T.M.

I speak to the faithful, who honor and esteem the ministry of preaching above all riches, as - - next to God Himself -- the highest treasure given to men, that they may know how great service they can and ought to do to God in it, . . . even with little goods.
(Luther.)

A missionary journey in Michigan in 1865.

On multiple request described by the only still living travel companion.

In the previous issue we described how Fr. F. Sievers and his travel companions, the students Biewend and Partenfelder and his two young sons, had wanted to advance from Big Rapids to Traverse City, but how they had lost their way in the jungle and had come close to starvation, but finally happily found their way back to Big Rapids through God's guidance and were thus saved. Now follow the further experiences on this strange missionary journey.

3.

The following second Sunday in Big Rapids proceeded as had been arranged the evening before. I still remember that we brothers had to recite the second main piece and the song "These are the holy Ten Commandments" in the catechism lesson, but that we did not attend the evening service. We had some catching up to do in sleeping after the terrible experiences. The people at Big Rapids had taken an intimate interest in our unsuccessful hike, had seen to it that our clothes were mended, and had shown themselves to be very hospitable.

But what now? Should the plan to reach Traverse City be abandoned? That was not to Sievers' mind. He tried to obtain an Indian to serve as guide. When no Indian could be found, on the other hand, a white man, a certain Mr. Mitchell, agreed to lead us, his offer was accepted. Mitchell arranged for a larger supply of food, which he offered to carry, as he had no other baggage. In the course of Monday afternoon we set out. Mitchell led us without doubt the right way. For we noticed that several trees bore a small sign with the inscription "Way to Traverse City".

The night was again spent in the open, and already at 5 o'clock Mitchell called for departure. The day was bravely marched, our guide, a stout man in his prime, seeing to that. The Pine River, shallow at this point, was crossed by temporarily removing our footwear.

The following Wednesday morning we were reminded by our guide of the need to be more concise with our food portions. Only half satiated, we began the new day's journey. The path became worse and worse. Suddenly a clearing opened up in front of us. Should we really be near Traverse City by now? It hardly seemed possible. As we got closer, a large lake spread out before us. The Indian trail led straight into the lake, which Mitchell estimated was about three miles wide. What to do? Go around the lake? We tried. But wild brush made it impossible. The sight of a large bear didn't exactly invite us to venture into the wilderness either. Yes, what to do? There was nothing else to do than to return for the second time as quickly as possible, especially since the view of the dwindling food supply forbade further experiments at random. With what depressing feelings the decline was begun, the friendly reader will feel. We had hoped to be in Traverse City by noon the next day. And now? But we surrendered to God's will.

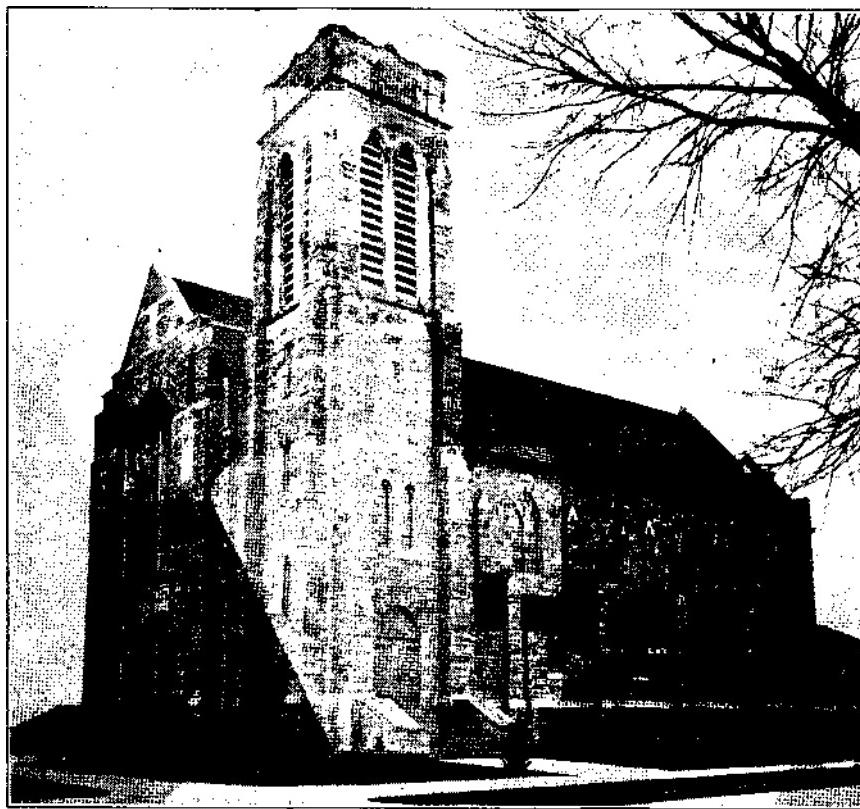
Another night in the open followed. In the middle of the night our Führer shouted: "The boy is on fire!" Brother Friedrich's clothes had caught fire. At the right time.

To the ecclesiastical chronicle.

From our Synod.

From Sheboygan, Wis. March 8, St. Paul's congregation at Sheboygan, Wis. were privileged to dedicate their beautiful new house of worship to the service of the Lord. Three services were held. In spite of a thunderous snowstorm, the spacious church was filled to capacity each time. Pastors Heinrich Grüber, President of the Southern Wisconsin District, Wilhelm Grother, Second Vice-President of the District, Clarence Meyer, Karl Kurth and Walter Läsch served as celebratory preachers.

The church is built of Wisconsin limestone (Lannon stone) and is 127 feet long. The width of the nave of the church is 48 feet. The tower has a height of 87 feet.



The new church at St. Paul Parish in Sheboygan, Wis.

The architectural style of the building is Gothic throughout. Including the spacious narthex, the entire church interior comfortably seats 800 people. The altar niche is particularly beautiful and ecclesiastical in design, being 23 feet wide, 19 feet deep and 40 feet high. On the ground floor, in addition to the heating plant, there is a spacious hall, two committee rooms and other rooms. The cost of the building, including the organ, amounts to about \$105,000. It is also worth mentioning that not only the windows, but also the entire interior of the church (altar, pulpit, lectern, pews, carillon) were donated to the congregation as special gifts, often in memory of deceased family members.

St. Paul's congregation, one of the seven synodal congregations here, is located on the north side of Sheboygan, and was organized in 1904 by several former members of the old Trinity congregation. The first pastor was Father G. E. Meyer, who died twelve years ago. The first church of the young congregation, built in 1905, was taken down a year ago to make room for the present

Construction. A little more than eight years ago, the congregation was able to dedicate a parish school, which includes six classrooms and faces the church. It is gratifying to note that, by the great grace of God, the congregation is still growing beautifully.

E d. H. Schmidt.

Little days are oft the germ of greater things. One day in January, a number of Christians gathered in a dwelling house at Hines Creek, Alberta, Canada, and formed St. Paul's congregation, with about twenty voting members. At the same time it was decided to build a church, and the sum of \$180 was solicited from the church building fund. Although the land was to be donated, the building made of logs, and the work done by the members themselves, yet, after exact calculation, the sum named did not seem sufficient for roof, windows, nails, doors, etc. The courage to build

was about to sink into some limbs; then came the joyful news that Mr. and Mrs. R. A. Kelton had learned of our need through our student vicar and were giving us \$100 for the building of a house of worship.

So now, with God's help, we set to work. Our fellow Christians do not want to forget our Canadian mission area in their prayers, so that under God's gracious guidance His kingdom will be built further and further north in the Peace River area! R. E. Lüning.

Domestic.

Higher Expectations for Theology Students. Early in March, Dr. S. Trexler, president of the New York Synod of the United Lutheran Church, sent a circular letter to all leaders of the theological seminaries in his district, pointing out that the synod's executive committee had determined that many of its pastors lacked the skills necessary to successfully carry out the ministry, and that it was therefore difficult to entrust them with suitable congregations. The letter says: "I have been asked to inform you that it is our conviction that higher demands should be made on those who apply for admission to the seminaries in order to be trained for the profession of preacher. Further, during their period of study they should be sharply

be watched so that those who lack the right talent may be eliminated. The work of the church is placing ever-increasing demands upon pastors, and we kindly ask your assistance in meeting the needs of our day."

This emphasis on greater talent and more thorough teaching is very necessary in our time. According to the Holy Scriptures, the Christian preacher should above all have a thorough knowledge of Christian doctrine and demonstrate right faithfulness, Titus 1:9; 1 Corinthians 4:2. Especially must the preacher of our time heed the admonition of the Apostle Paul to Titus: "But speak thou, as is fitting, according to sound doctrine!" Tit. 2:1. All that the student of theology learns is to be for this one end only, that he may safely, fearlessly, and faithfully "speak according to sound doctrine." J. T. M.

On Church Statistics. The new church statistics for the year 1930 are now available in print. According to these statistics, the Roman Catholic Church has the largest number of members among the churches of the world, namely 370,000,000. It is followed by the Greek Catholic Church with

The various Protestant churches number about 202,000,000 members. The Lutheran Church of the world is estimated at 82, 180,000 members, and therefore stands third, so far as individual church communions are considered. This computation has become fashionable, though essentially erroneous, as it includes the Uniate Church. The Lutheran Church proper by no means numbers 8. 2, 180,000 members. The present population of the United States is 122, 775,046. Of these, according to the ecclesiastical census of 1926, 54, 575, 321 belong to one church.

More than half of the inhabitants of our "Christian country" do not belong to any church, but live like pagans. What an invitation to us to pursue the mission in our own country ever more and ever more zealously! In the United States the Catholics number 18, 600,000 members, the Baptists 8, 400,000, the Methodists 8, 000,000, the Lutherans 3, 966,003, the Presbyterians 2, 600,000, the Episcopalians 1, 800,000, the Campbellites or Disciples 1, 300,000. The United Lutheran Church is recorded as having 1, 214, 340 members; the Missouri Synod 1, 040, 275; the Norwegian Lutheran Church 496, 707; the American Lutheran Church (Ohio, Iowa, Buffalo) 474, 933; the Swedish Augustana Synod 311, 425; the Wisconsin Synod 229, 242.

The various Finnish synods in our country have a peculiar character. They form three groups: the Finnish Evangelical Lutheran Church of America (Suomifpnobe), the Finnish Apostolic Lutheran Church, and the Finnish Evangelical Lutheran National Church of America. These three Finnish synods have about 95,000 baptized members, 395 congregations and 82 pastors in the United States and Canada. The Finnish Apostolic Lutheran Church has about 50,000 baptized members, but only 5 pastors. The Suomi Synod has 36,000 members with 60 pastors; this synod is related to the United Lutheran Church. The Finnish Ev. Lutheran National Church of America has 8,000 members and 17 pastors. It was organized in 1898, is now in doctrinal negotiations with our Synod, and sends its theological students mostly to Springfield.

J. T. M.

Divorces in our country. In Russia, the fight against religion is also directed against marriage, which is defended by the Christian religion as a sacred order established by God. In this, however, as reporters who have visited Russia say, the Soviet Government is making the experience that, while in decidedly Bolshevik circles marriage has actually been abolished, the Russian people as a whole, especially in rural circles, still cling tenaciously to marriage and do not make use of the "privileges" offered by the Soviet Government. God still protects marriage even in Rutzland, in so far as this is necessary for His world government, so that all natural and Christian order does not perish there after all.

We write this after reading statistics published in Germany on the state of divorces around the world. According to this report, there are 305.7 divorces per 100,000 people in Russia. From year to year this number shifts somewhat, but not significantly. In the United States there are for the same number of persons - consider and be alarmed! - 163. 3 divorces. We are, therefore, after Russia, the most ungodly nation, so far as the sin of frivolous divorce is concerned. In other countries the number is considerably lower. For every 100,000 persons in other countries of the world, the number of divorces is as follows: Austria, 89. 6; Japan, 79. 1; Switzerland, 67. 5; Denmark, 66; Germany, 61. 6; France, 47. 1; England, 8. 6. We in the United States, therefore, have every reason to abstain from

hearts to be ashamed and to see to it that marriage is more honored among us.

This is necessary, especially because at the present time some states in our Union are engaged in making divorce even easier. In Nevada, you had to be a resident for ninety days before you could obtain a divorce; they have now lowered the ninety days to forty-two. In Arkansas and Idaho they have limited the period of residence to ninety days, whereas heretofore it was higher. In South Dakota a bill to that effect has been voted down. The purpose of this reduction is purely business: to lure people who used to migrate to Reno, Nev. to get divorced to other states for the blood money associated with divorce. This is very sad. The Associated Press reported the other day that in 1930, of forty-seven actors who were married that year, thirty-seven divorced again.

That is, mocking marriage; and this mocking God will not let go unpunished. Among the sins that brought the flood upon the world was the contempt of marriage: "They feasted, they drank, they made merry, they let themselves go: . . . and they respected it not, till the flood came, and took them all away . . . So shall also the future of the Son of man be," Matt. 24:38, 39. The contempt of marriage, of which our unbelieving generation is guilty, is a sign of the times, by which we are to be warned.

J. T. M.

Birth control. This matter is much discussed in public nowadays. This is in large part because people now want to eliminate the regulations that rightly exist about it. Even the Federal Council of the Churches of Christ in America has come out largely in favor of birth control. It is argued that birth control has been practiced for a long time, and therefore, for the sake of honesty, the old laws should not be left on paper after they have been abolished by practice.

Thus the world argues to and fro, while the Christian also in this matter is guided by God's Word and his rightly instructed conscience. Not one word of Scripture approves of the sin called birth control today. According to God's Word it is a blasphemy against marriage, which is instituted for the purpose that God's Word may accomplish its purpose: "Be fruitful and multiply." Gen. 1:28. That many among our people are so zealous for birth control is a proof of how morally deadened our country has become. Would that all Christian married couples would earnestly write the word of their God upon their hearts!

J. T. M.

Salzburg Commemorative Stamp. As reported in the "Kirchenblatt" of the American Lutheran Church, Representative Edwards of Georgia has filed a bill in the Congress at Washington to instruct our Postmaster General to have a special stamp produced to commemorate the bicentennial of the Salzburg immigration to Georgia. As is well known, the Salzburg Lutherans were expelled by the Catholic Archbishop for decades because of their faith. In 1734, they established the colony of Ebenezer in Georgia. The commemorative stamp is scheduled to be printed in 1934. As of yet, the bill has not been adopted.

This submission can be justified against the reproach that church and state are mixed in this way. These Lutheran Salzburgers have contributed much to the development of the State of Georgia and are therefore rightly counted among the pioneers of our country, to whose work and diligence we owe much. The Salzburgers were a simple, pious, industrious people,

whose testimony of faith shall never be forgotten. For the sake of Lutheran doctrine they have left all their property, nay, in many cases their own children, whom the Catholics withhold, and have gone abroad poor and lonely. J. T. M.

Abroad.

From the Free Church Seminary in Zehlendorf. In the theological seminary at Zehlendorf the candidates Lampert, Thölke and Father Meirich passed their first examination. All three came from the German Free Church. From the Free Church in Poland come two, namely the candidates Patzer and Schlender. They will immediately enter the ministry of the Polish Free Church. Two other candidates passed their so-called "second exam", Osbahr and Meirich, who will both enter our Brazilian District. The candidates Lampert and Thölke will be used in the European Free Church and are at the disposal of the Synodal Council. Thus the blessing which goes out from Zehlendorf extends not only over Germany, but also to Poland and Brazil.

J. T. M.

Free Church Work in Poland. The "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod announces that Fr. W. Bodamer, the superintendent of the church work of the said Synod in Poland, has been granted residence until the end of the year 1931. The paper writes: "Our Polish pastors have often described to us the sad situation of the Protestant Church in Poland. Not only is there a lack of pure preaching of the Gospel, there is a general lack of workers, and thousands are spiritually quite insufficient or not provided for at all, and fall into the hands of the sects which develop a zealous missionary activity in this country. From these reports it is easy to see the necessity of our work in Poland. Of special interest to us is a report which does not come from our circles, but which confirms the reports of our workers."

The report states among other things: "The church constitutions repeatedly adopted by the Protestant church communities have still not been approved by the state; they have been waiting for this for almost two years. The Protestant Church sees in this delay a sign that the equality of the churches in Poland exists only on paper. Yet the number of Protestants in Poland is about one mission. Questions of religious education and the Protestant school system are of concern to the Synod, which have not been raised in the course of the past year. Preachers are deprived of the possibility of giving religious instruction even in private schools. Thousands of Protestant children have to attend Catholic elementary schools, and a portion of these do not receive regular religious instruction. The chief difficulty is the lack of preachers; for of about four hundred pastorates only about two hundred and thirty are filled. One-third of these preachers are over sixty years of age, and the number is getting nearer and nearer to leaving by death or retirement."

Under these circumstances the Free Church work in Poland is all the more important.

J. T. M.

The Riga Tom remains German and Lutheran. After the last war, the enemies of Lutheranism endeavored to win for themselves the old, venerable cathedral in Riga, the capital of Latvia. This large, historically famous church had been used exclusively by the German Lutheran congregation since the time of the Reformation, which had rebuilt it from its deep decay. In recent years, however, influential Latvian circles had repeatedly tried to snatch the cathedral from the congregation. This robbery of the cathedral church has now been rejected by the Latvian parliament on March 23. The vote resulted in eight and

twenty votes in favor of removal and eighteen votes against. Twenty-two Members did not vote. Since in Latvia those who abstain from voting are considered to have voted against the bill in question, the result of the vote was forty against twenty-eight. Riga Cathedral therefore remains Lutheran and German. Called this Lutheran cathedral a "landmark of German history and culture in the East."

J. T. M.

A new marriage law in China. As the "Luth. Herald" reports, the Chinese National Government is preparing a new marriage law which will bring about essential changes in the Chinese marriage law. Basically, the equal position of man and woman is to be established. Equally important and particularly significant for the Christian mission is the planned prohibition of concubinage. This kind of polygamy, still very widespread in many parts of China, often put great obstacles in the way of Christianity and often formed, as in other mission fields, one of the main obstacles to conversion.

J. T. M.

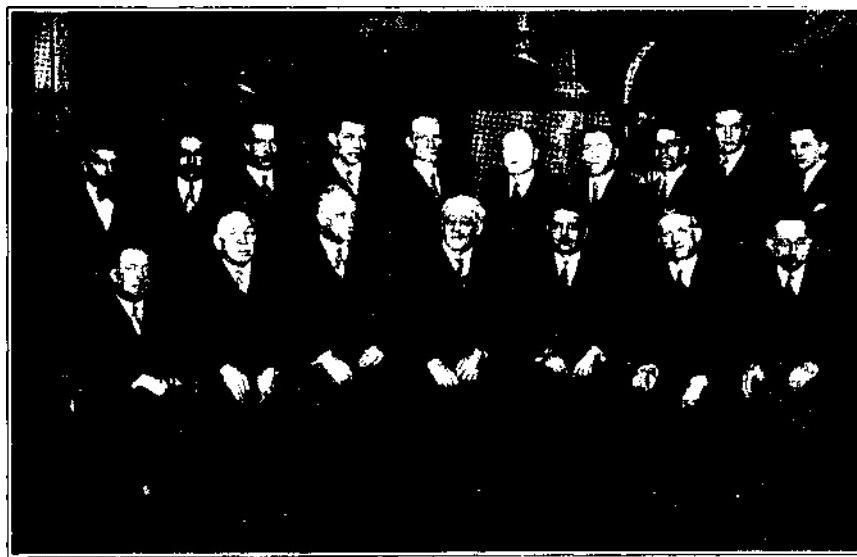
From the past and present.

At the synod in Bristol, Conn.

2.

It was a meeting of the Atlantic District of our Synod, interesting and valuable to me in more ways than one, which I attended in June of last year, and of which I began to give some account to the readers in the last number of the "Lutheran". Of course, the necessary information about the meeting itself and its main proceedings was already given at that time, and I will limit myself to adding a few details and observations here. The District numbers a large number of pastors who are in their prime, with quite a number of younger ones. Among the seniors of the District I met the retired Rev. C. A. Germann, who entered the ministry in 1873, but still attends all Conferences and Synods; also Rev. H. C. Steup, of New York, who is still officiating, not only at his congregation, but also as Visitator, although he has now been in office nearly 53 years. The actual senior of the district, IP. Aug. Ebendick, could not be present, although he is otherwise still spiritually fresh and even in his well-deserved retirement is still lively interested in all things of the Kingdom of God. Born in 1838 and entering the ministry in 1864, he is 93 years old. Father H. Birkner, too, already belongs to the old, but up to this meeting he had still faithfully and skilfully taken care of the presidential business and showed hardly any traces of his age, although he thought it right to resign and place the office in younger hands. But of course I felt again at this synod, as I often do: when I meet so many who were once my students in the seminary, I think they are still younger people and do not always consider that I have now also gradually grown old and that these younger people are in their forties and fifties and form and should form the backbone of a district.

Of the proceedings, apart from the instructive paper on the history of the Augsburg Confession and its contents by Prof. F. T. Schröder in Bronxville (who, however, has recently returned to the preaching ministry), two items were of particular interest to me. One was the English paper on Christian Education by the then Vice-President and present President, Artur Bruns. I have already first



The teaching staff of our Milwaukee institution during the 1930-1931 school year.

Seated, from left to right: Professors P. F. Köhneke, M. J. F. Albrecht, G. W. Müller, D. O. F. Hattstädt, and four teachers; for successively the professors E. Hamann, W. G. Chr. Barth, J. E. R. Schmidt, A. Dede.

Standing, from left to right: Professors A. C. Rehwaldt, J. H. Gienapp, E. Hattstädt, P. Zanow, A. Hardt, L. C. Rincker, V. Varltng, E. A. Jenne; the assistant teachers G. W. Wittmer, A. W. Galen.

To the jubilee celebration in Milwaukee.

This coming June 7, our Concordia College in Milwaukee will celebrate its fiftieth anniversary. This will be a day of joy, not only for those directly involved in it, but for all Christians who have the good of God's kingdom at heart. For what does the Milwaukee Concordia want other than to serve the Church? And that it has done this with all fidelity is evident from the fact that in the course of the years over a thousand preachers of the dear, dear Gospel have come out of it. Is this not reason enough for the loudest rejoicing?

But in order that the "Lutheran" readers may become somewhat acquainted with the institution, if they are not already, let a brief history of it now follow.

From time immemorial it had been the desire of the Milwaukee congregations to have a church institution in their midst; but whatever was begun did not last. Then, at the end of the seventies, the strong German immigration began, and the thousands, even tens of thousands of Lutherans who came into the country at that time would have to be taken care of. Fort Wayne, at that time our only grammar school or college, could not meet the requirements, and so the idea arose in Milwaukee to found a second grammar school. The idea found immediate favor and was considered more and more seriously in smaller and larger circles. Now the Synod of Delegates of 1881 was approaching, and it was decided to present the matter there. It was first submitted to all the delegates of what was then the Northwest District, and the plan met with general approval. But since the construction and maintenance of the proposed institution was too great a burden for one district, it was decided to involve the delegates of the Illinois District. An understanding was reached with President H. Wunder, who was all for the plan, and through his intercession all the delegates of the Illinois District joined in the enterprise. The matter was now submitted to the Synod. With joy the Synod responded, and encouraged the two districts to go forward with the establishment of a new institution. While the synod was still in session, it was now resolved to

A supervisory board was chosen, a teacher was appointed in the candidate C. Huth, and the opening of the new school was then announced in the "Lutheran". That was the beginning of the Milwaukee Concordia.

But how small and unimpressive was the beginning! Only thirteen students attended the opening service in September, which had to be held on the ground floor of the Trinity Church school. Who would have dared to think at that time that such a large institution would grow out of such small beginnings? But obviously God's blessing rested on the enterprise; for in the next year, 1882, there were already 30 pupils, in the third year 73 and in the fourth even 145. No other institution of the synod had to register such a rapid growth. Meanwhile, the beautiful property on which the institution still stands was purchased. This was then outside the city limits, but now, with a population of over 700,000, it is in the geographical center of the city. On this site was built a building, which was inaugurated in January 1883. It was the

"so called old building" which still serves admirably today. Now the institution

had its own home, and happily prospered until the year 1885. It counted four

classes and four teachers; for successively the professors E. Hamann, W.

Müller and O. Hattstädt were employed. Then, however, a standstill

occurred; for, owing to lack of money, the districts did not dare to add the two

upper classes to the institution, and the pupils of the highest class, the

tertiaries, had to continue their studies elsewhere. However, in that year

Father Chr. H. Löber was appointed director, serving until 1893, when Father

M. Albrecht took his place. In 1890 the wish of all the friends of the institution

was finally fulfilled: it was elevated to the status of a full grammar school and

approved by the Synod, and Father C. Rotz and Dr. E. G. Sihler joined the

teaching staff. The latter, however, remained only one year, and Prof. G.

Krönig took his place, who was then replaced in 1904 by P. C. Gäntzle.

Since the number of pupils grew more and more and in 1894 even swelled

to 252, our rooms were no longer sufficient to accommodate them. Therefore

the synod decided to erect a teaching building, and in 1901 this building was

completed.



The Teaching Building.



The new gymnasium where the anniversary celebration will be held.

magnificent ban be handed over to its destination. This put an end to the almost unbearable conditions. The year 1906 brought us the twenty-fifth anniversary of the institution. With praise and thanksgiving to the gracious God who had showered us with such rich blessings, the day was observed; for no less than 450 of its former pupils now stood in the holy preaching ministry, proclaiming the sweet message of the Saviour of sinners. Five years after, the first break occurred in the old guard, Prof. Hamann, who had served the institution with all fidelity for twenty-nine years, resigned his office on account of hearing loss. Prof. A. Bergmann took his place.

Now the time came when the teaching staff had to seriously consider the question of language, since more and more pupils entered the institution who did not speak German. Accordingly, an assistant teacher was employed to help the pupils who had become English to learn German. This went on for some years until English and German parallel classes became an absolute necessity. Since also in the following

As the number of pupils increased greatly over the years, all classes had to be gradually divided in almost all subjects, and in some cases it was even necessary to divide them into three, so that at present the institution has fifteen classes. Of course, this arrangement necessitated an increase in the number of teachers, who now took on a completely different appearance, as various teachers left and had to be replaced by new ones. The beginning was made by Principal M. Albrecht, who had carried the heavy burden of the directorship for twenty-eight years. He was replaced in 1921 by Fr. G. Ehr. Barth and joined the teaching staff as the eighth professor. The second was Prof. Gänßle,

who resigned around the same time and was replaced by Prof. M. Gräbner. The third was Prof. Bergmann, who resigned in 1925 and whose position was filled by Prof. A. Rehwaldt. The fourth was D. C. Huth, who, after forty-six years of service to the institution, was allowed to enter to his Lord's joy in 1926. Father V. Bartling took his place. The fifth was Prof. C. Roß, who resigned after thirty-seven years of service at the Institute because of physical infirmities. He was replaced by Father A. Dede. The sixth was Prof. M. Gräbner, who in 1927 was appointed director at our sister institution in St. Paul, Minn. and was replaced by Fr. A. Hardt. Thus quite a number of fresh forces had been brought to the institution. But now others were added, since, as I have said, the many class divisions simply made it necessary. First, P. P. F. Köhneke and Prof. P. Zanow were employed, who took office in 1923 and 1924. Then in 1927 Prof. L. C. Rincker and Prof. E. Hattstädt were added, and finally in 1930 Prof. E. A. Jenne, P. R. Schmidt and P. H. Gienapp, so that today the Institute counts fifteen professors; and furthermore



Institutional Group.

teach two or three assistants, as has been the case for the past fifteen years. Of the old teachers only Professors W. Müller, O. Hattstädt and M. Albrecht are left.

Like the teaching staff, the exterior of the institution also underwent great changes during this time. Since there was so much lack of space for the many students, the beautiful Miracle Dormitory was built in 1924, which provides comfortable accommodation for a hundred students and also contains the director's office, a meeting room, a reception room and two rooms for the assistants. In the same year the old "frame building", erected as early as 1884, was demolished and a splendid farm building erected in its place. On the first floor of this building there is a spacious dining room and a modern kitchen, and on the second floor there are eight friendly sickrooms and the apartments of the staff, and on the ground floor there is the central heating for the whole institution. Since these two buildings reduced the size of the playground by a considerable amount, the Milwaukee congregations purchased two street corners, thus providing the institution with a large open space where the boys can romp to their hearts' content. In March 1929 our old gymnasium, built in 1894, caught fire and was so damaged that a new building had to be considered. Since the Synod of Delegates meeting that same year rejected such a project, Director Barth set to work raising funds privately, and in a short time he had collected over 100,000 dollars. Thus, construction of a new gymnasium began in April 1930, and it was dedicated in November. It is a splendid building which enables the students to engage in their gymnastic and athletic exercises year in and year out. The large hall can also be used for concerts and church purposes, as it has room for 1,600 people and also contains a large, excellent organ. Next year, God willing, the Synod of Delegates will meet in this hall.

This brings us to the end of the history of the Milwaukee Concordia. But God the Lord, to whom we owe all praise and thanks for the infinite goodness and kindness he has shown the institution in the past fifty years, keep his protecting and blessing hand over it and let it create much benefit for the salvation of his church!

O. F. Hattstädt.

Oklahoma District Convention.

The weather was not at all nice from May 6 to 12, the days when the Oklahoma District held its meetings in the midst of the congregation of P. P. H. Hoyer at Breckinridge. It was cold, wet, and mostly quite windy, so that Praeses Pfotenhauer said he expected it to be warmer here by this time. The somewhat unusually cool weather, however, had no effect on the mood of the Synod members. Even if it was sometimes a little chilly in the church, there was always a warm participation in the events of the Kingdom of God.

Already in D. Pfotenhauer's opening sermon hearts were warmed for the work of the mission. He put it warmly on everyone's hearts and especially emphasized that we should also go to the country roads and to the fences and urge the people to come in. From the presidential address of our district president, H. Müller, it was evident that the work in the vineyard of the Lord had its quiet, blessed progress in the past year and that there had been only a slight change among the workers. The reading of the list of names by the newly elected secretary, P. O. H. Hoyer, resulted in 32 members entitled to vote.

Pastors, 31 deputies, 5 consulting pastors and 6 teachers were present. A number of guests also attended. Fr. H. Leimer was elected chaplain; the teachers took turns in organizing the service. The doctrinal discussions were based on the seven petitions of the Holy Father, on which various pastors spoke, in German in the morning and in English in the afternoon. Father C. Matthies spoke on the salutation; on the seven petitions in turn the pastors E. Hauer, A. C. Dubberstein, O. Hoyer, J. Holtmann, M. Studtmamr, E. Bürger, Ph. Rösel; on the conclusion Fr. A. O. Fürbringer.

Praeses Pfotenhauer reported for about half an hour in both languages at almost every meeting on the affairs of the Synod, on teaching institutions, missions, visitation, the English hymnal, and Synodal bulletins. It should be mentioned that he greatly regretted that the "Lutheran" and the *Lutheran Witness* were not published at

The synodal papers did not have the number of readers they should and could have. The many district and parish papers and other papers made the synod papers strong competitors. Since in these other papers also doctrinal articles and other articles of general content were brought, they helped to displace the main papers of the Synod, but without replacing them. It was advised that in the district and congregational papers one should limit oneself as far as possible to news and articles of local content. Our Christians should all read the "Lutheran" and the *Lutheran Witness* so that they would be kept truly informed about the affairs of the Kingdom of God.

about the mission in the district was reported by its director, Fr. Dubberstein, and his report was supplemented by the workers in the Missions fields. Special efforts have been made in the district to raise funds to enable new fields to be undertaken. Through these special efforts it has been made possible to send two, if not three, workers to areas as yet completely untouched.

P. Hauer and Superintendent A. W. Lietz reported on the school system of the district. Principal A. Rehwinkel had appeared at Winfield, Kans. in the interest of our institution, and asked that more pious and gifted pupils be sent. At his request a sum of money, as yet undetermined, was placed at his disposal to enable needy pupils to earn any necessary things.

Of the various resolutions passed, it may be mentioned that henceforth English shall be the official language of the District, though, as it has been, both languages shall have equal rights in the proceedings.

In the pastoral service Fr. K. Leimer preached, and Fr. L. M. Thcimer gave the confessional address. In the Sunday services, Fr. J. Bohlmann preached the German sermon and Fr. A. Pape the English sermon. A pastoral conference was held and also a special meeting for the lay delegates. An entertainment free to all delegates was arranged by the youth club of the parish.

The invitation of the congregation at Enid, Okla. to meet in their midst in two years was accepted. To the congregation of Breckinridge, who had taken so much trouble to entertain the synod to the best of their ability, the most cordial thanks were expressed by the synod for their hospitality.

A. Lobitz.

Wherever the gospel is preached loud and pure, there is Christ's kingdom. And this mark of the church, or of Christ's kingdom, cannot deceive thee; for where the word is, there is the Holy Ghost, either with the hearer or with the teacher.
(Luther.)

in the galleries 150. High up on the walls are erected in pairs stone image columns of persons from church history in general and the history of the Trinitatis congregation in particular: Luther and Walther as theologians, Hus and Wiklif as martyrs, Frederick the Wise and John the Steadfast as princes, Harms and Wyneken as men of mission, Bach and Gerhardt as representatives of Lutheran ecclesiastical art, J. A. Hügli and H. C. F. Otte as former pastors of the parish, A. H. Fraucke and J. F. Bünger as founders of charitable institutions, and others. In front of the organ there are wooden statues of David and Mirjam, Ambrosius and Gregor and of former school teachers and organists of the parish C. Plumhoff and G. Huser.

The baptismal font stands to the east of the chancel and is made of Italian marble. The window above shows

of the Ascension of Christ and above the entrance a window with pictures of persons as branches on the vine of JESUS CHRIST, from the apostles on up to the blessed in the heavenly Jerusalem.

The crucifix and other worship implements in the church: the altar cloths, communion ware, collection plates, Bibles, agendas, etc., have been donated by associations and individual members in the congregation mostly in memory of deceased persons. The congregation as such has expressed its grateful appreciation of the gift of this church by a fitting feature on one wall of the tower.

Thus the new Trinity Church at Detroit manifolds and artfully displays God's plan of salvation, and induces the faithful attendants on its services to praise the Triune God, for whose glory this house of worship was erected as a sacrifice of thanksgiving. T. ^te.



The chancel of the Trinity Church.

a picture of the baptism of the Saviour in the Jordan. The pulpit is also of stone and shows witnesses of truth: Job, Elijah, John the Baptist and St. Paul. On the reading desk are the German and English Bibles, and below you can see some writers of books of Scripture: Samuel and David, Peter and Luke.

The altar is twenty-four feet high, adorned with images of prophets, priests, and kings as witnesses of the truth, and of the apostles with fiery flames of the Holy Spirit on their heads. In the middle of the altar is the image of the Saviour and below it the Gloria Patri ("Glory be to the Father" etc.) in Latin. On the walls there are stone image columns of the archangels Gabriel, Uriel, Michael and Raphael and in colours the coats of arms of the princes and cities that signed the Augsburg Confession. The windows, made in colours, show persons from the Old and New Testaments and from the history of the Church, from Abraham to John the Baptist on one side, from St. John to Stephen on the other. Above the altar there is a window depicting the Resurrection and

To the Ecclesiastical Chronicle.

Domestic.

From our River Forest Teachers' Seminary. On May 11, our teachers' seminary in River Forest celebrated a double anniversary. Prof. F. H. Schmitt had served twenty-five years as a teacher of English at the institution, and Mr. Paul Schulze of Chicago had also served twenty-five years as a member of the Board of Supervisors. At the celebration Praeses Alex. Ullrich of the Northern Illinois District, the Chairman of the Board of Supervisors, delivered the keynote address, showing how God has blessed both of these anniversaries and made them a blessing to our institution. Dir. O. W. C. Kahn addressed the two jubilarians on behalf of the faculty and Seminarian E. F. Detgen on behalf of the student body. Prof. M. Lochner played the organ, and the Anstalt choir sang a hymn of praise under the direction of Prof. G. C. A. Käppel, while the festive assembly sang appropriate festive songs at the beginning and at the end. Then the celebration continued in a convivial manner in the Seminary dining room. A whole series of speakers took the floor, greeted the two jubilarians and wished them God's blessing in their work. Whoever knows the persistent and strenuous work of a teacher at our teacher training colleges, and whoever knows that the members of our institutional authorities devote much time and energy, and not infrequently also special funds, to the service of the institutions, will always know how to thank such jubilarians properly. L. F.

How much German is taught in our parochial schools? In 1, 263 parochial schools reported in 1930, religious instruction was all English in 800 schools, German-English in 327, and all German in 36 schools. On the whole, then, German religious instruction is given in 363 schools; that is about 29 per cent of the schools.

Out of 1, 182 community schools, 484 still teach German reading; about 41 percent of the total.

Five years ago, that is, in 1926, the percentage was this: partly or wholly German religious instruction in 42 per cent and partly German reading instruction in 51 per cent of the schools. Accordingly, German religious instruction has decreased by 13 percent and German reading instruction by 10 percent.

These figures refer only to the 28 districts in North America. In the following districts, a majority of schools still have German reading instruction: in Atlantic, Kansas, Manitoba and Saskatchewan, Minnesota, North Dakota and Montana, Northern Wisconsin, Ontario, Oregon and Washington, South Dakota, Southern Illinois, Southern Wisconsin, and Texas.

District. Except in the Manitoba and Saskatchewan, Minnesota, North Dakota and Montana, Ontario, Southern Illinois, and Texas districts, religious instruction is predominantly all English, although some of the other districts still have much English-German instruction.

It should be noted that three parochial schools in the Texas district offer religious education in Spanish.

A. C. S t.

How do we attract readers to our journals? This is a question that concerns us all, for we all want our periodicals to be read. He who does not read his church magazine will not keep in touch with the affairs of the Synod. For though he may hear of the work of the church elsewhere, it does not impress itself upon the memory in the way that sustained reading does.

Now one way in which church bulletins may be brought among the members of the congregation is that which was recently followed by our St. John's congregation in Salt Lake City. It is not large, and has to contend with the greatest difficulties imaginable. In the first place, this congregation stands alone; it has no sister congregation near at hand to which it can adhere. Moreover, it is surrounded by Mormons, whose nature we have often described. It is therefore all the more necessary that our fellow believers there keep in touch with the church as a whole by reading our periodicals. In order to make the entire congregation readers of our periodicals, the local youth association visited every family that was not yet a reader of our "Lutheran" or was not yet a reader . The association divided itself into seven groups, which at the same time visited the congregation divided into seven districts. The result was that, all at once, the "Lutheran" or the fifty-strong

The fifty new subscribers will certainly be blessed by the reading of the papers. The fifty new subscribers will certainly be blessed by the reading of the papers, and the whole congregation will be furthered in knowledge by it. In addition, there is the joy that reigns in this small but active association over the success of the work.

By the way, the church bulletin, which is sent to us regularly, shows that our fellow believers there are also busy proselytizing and working in Salt Lake City.

J. T. M..

Spreading the doctrine of evolution among children. The defenders of the so-called doctrine of evolution are usually enemies of the Bible and the gospel. They want to suppress God's Word and bring their perverse views among the people. In the schools they try to do this by putting into the hands of the children reading books which contain such foolishness as the following: "A long time before the tree dwellers lived, there were beasts like unto the horse. They were scarcely larger than a fox. Before that time there were no horses at all. In those distant times there were reptiles on earth that swam about in the water and could also fly about in the air. All other creatures were afraid of them. There were also small mammals in those days, as big as a rat or a mouse, but they were not like them. They could not walk well because their legs were not made for it. They climbed trees and rocks, ate the eggs of the Reptiles, and thus became their enemies. Missions of years passed, and tremendous changes took place on Earth. Countries sank into the water, while others rose out of it. The reptiles died out, but the mammals multiplied. These grew larger and larger until at last they were as big as a fox and a sheep. At first they were similar, but

later they changed and also took on different lifestyles. Some became cats, others dogs; some became rhinos, others pigs; some turned into monkeys, others into horses."

This is the "creation story" of the unbelieving evolutionists! The "Ev.-Luth. Kirchenblatt" writes: "With what impudence the grossest lies are trumpeted here into the world! And in what a sure way it is written, so that all children will want to believe this nonsense! And when the children have been deprived of their faith in the first chapter of the first book of Moses, they will soon be deprived of the whole Scripture. If Genesis 1 is not true, why should 1 John 1:7 be true? If I want to be blessed, then the whole scripture from A to Z must be rock solid and certain, then no part of it can be shaken or crumbled.

"If we now compare the blather of the evolutionists with the divine creation account in Gen. 1, then everyone must say that the biblical account is an impressive, sober and majestically sublime one. Gen. 1:24 reads: And **God** said, Let the earth bring forth living creatures after their kind, cattle, creeping things, and beasts of the earth, after their kind. And it came to pass thus. And God made the beasts of the earth after their kind, and the cattle after their kind, and every creeping thing that is upon the earth after its kind. And God saw that it was good.' When you read this, you have to say, 'This is God's finger.' But in the above silly stuff the blind man speaks. "

J.T.M.

May Catholics read the Bible? This question is all the more important at the present time, since there are associations in the Roman Church which seek to promote the reading of the Bible. But these Roman associations distribute only one Bible, namely the Catholic one, which is mostly still provided with papist additions.

The position of the Catholic Church with regard to the reading of the Bible is precisely defined in the decisions of the Tridentine Council of 1546. There it says: "The reading of Sacred Scripture in the vernacular, since it is generally more harmful than useful, is to be permitted only in such a way that the priests or confessors issue a written permit to such laymen as they know for certain that this reading will not be detrimental to them, but will nourish their faith and piety." Fifty years later, Cardinal Hosius wrote: "To put the Bible into the hands of the laity is to cast pearls before swine." In 1622 Pope Gregory XV demanded that the reading of the Bible be forbidden to the laity altogether. Against the Protestant Bible Societies the Popes still today have a quite satanic hatred. Thus, in 1884, Leo XIII. wrote in a circular letter to the Roman bishops: "It is not unknown to you, venerable fathers, that a certain society called the Bible Society [the British and Foreign Bible Society is meant] is carrying on its nature with insolence throughout the world; a society which, in contempt of the traditions of the holy Fathers, and in contradiction of the well-known resolutions of the Council of Trent, is working with all its might and by all its means to translate, or rather to pervert, the Holy Scriptures into the mother tongue of every people, an enterprise which makes us extremely fearful that by false and perverted interpretation the Gospel may be converted into a human one."

The "Kirchenblatt", from which we have taken these remarks, makes the following remarks: "So it is still today in the Catholic Church; for a leopard may change his spots sooner than Rome changes its policy and its standpoint".

An important admission. As reported by the "Christian Messenger", the "famous" spiritualist Nina Pecararo recently made an important confession. This man was previously considered the best "medium" in the whole world. (Medium is the name given to a person who is supposed to mediate between men and spirits like once the witch at Endor to whom the apostate King Saul paid a visit on his last night on earth, 1 Sam. 28.) Nina Pecararo was so clever that even the famous English writer Sir Conan Doyle was deceived by him and converted to Spiritism. Doyle once declared, "There may be something bogus about the whole being, but essentially spirit traffic is real and true." Now, in New York, the clever Nina Pecararo has declared that all his apparitions of spirits were only hoaxes, that he had never seen a ghost, and that what he had fooled people into believing was only fraud. Admitting these frauds, he was moved by the poor payment he was offered for his great wisdom.

That the Spiritists are mostly deceivers, we as Christians know from the outset; but that Satan uses them to deceive souls, we must not forget either. Thus it may happen that he sometimes deceives his beguiled followers by false and lying miracles.

J. T. M.

Abroad.

From the German Free Church. At our Theological College in Berlin-Zehlendorf the summer semester was solemnly opened on April 21. The Rector's opening address was based on the words of the Lord Matth. 23, 8-12, and it was shown that these words, rightly understood, are nothing other than an admonition to let Christ and His Word alone be the principle of our theology, to beware of all false dependence on human authorities, and yet not to despise the brotherly service and gifts, but to use them gratefully, which God has given to His Church through faithful teachers at all times. Following this, the fiftieth anniversary of the ministry of our dear Prof. D. G. Mezger was commemorated, who was ordained at Waterloo, Iowa, April 18, 1881, by Bro. J. C. Th. Brewer, and has since been continuously in the service of the church, first in the pastorate in various places in the United States, and since 1896 in the theological teaching office, and for nearly thirty years at Concordia Seminary of the Missouri Synod at St. Louis, Mo, and now nearly eight years at our institution. The rector and the president of our church, Rev. P. H. Petersen, in behalf of the college and the general synod, extended to the jubilarian the warmest congratulations and thanks for all his faithful services rendered to the church. The jubilarian emphatically pointed out that God alone deserves all glory and honor. The public celebration closed with the joint singing of the hymn "Bis hieher hat mich Gott gebracht" ("God has brought me to this place") and the last two verses of "Lobe den HERren, den mächtigen König der Ehren" ("Praise the Lord, the mighty King of Honour"), which was followed by a social gathering with the students and several guests in the dining hall of the institution. Various speeches were held and the jubilarian was presented with some tokens of love and gratitude. We rejoice and thank God from the bottom of our hearts that He has brought D. Mezger to us and has kept him until today. May He continue to strengthen him and bless his work, which he has resumed with the beginning of the new semester to our joy.

The external framework in which we do our work has changed somewhat. We have restricted ourselves a little more in terms of space and have rented out various rooms in our institution buildings. For this summer half-year eight

students enrolled and one guest student. We can manage with fewer staff now that the number of students has decreased.

May the Lord God be kind to us and bless our work also in this semester, that it may bear fruit for the good of His Church, which we want to serve and whose intercession and active support we hereby ask for.

Of the five candidates who passed their exams at Easter, two have entered the service of the Lutheran Free Church in Poland, one has accepted a call to Brazil, and two will find use in our Free Church. One of the candidates from the year before last, who has now passed his second examination, is also going to Brazil.

M. Willkomm.

A deserving Lutheran church musician. On March 24, Prof. Bruno Nöthig, director of church music at St. John's Church in Leipzig, went home after a long, severe illness in his seventy-second year. We mention his death because he was also known in America, even in our circles; for he was the founder and director of the Leipzig Solo Quartet for Church Singing, which for many decades, under the motto "Soli Deo Gloria", brought the treasures of the ecclesiastical music of our church to many thousands, including here in America, where the quartet undertook a journey in 1900 and where it organized church concerts in the larger cities. As a result, many have become more familiar with the unique greatness and beauty of Lutheran church music. It is not generally known, however, that the net proceeds of all concerts were used for various church and charitable purposes. The singers were only paid for their actual expenses. For decades, Nöthig organized musical evenings in the Johanniskirche in his hometown, to which countless listeners, especially many poor people who otherwise would not have been able to come, were admitted. For decades he also served the Leipzig Missionary Seminary unselfishly as a singing teacher and led the musical training of the missionaries. In earlier years we have also displayed and discussed one of his works, which presents pearls of noble church music.

L.F.

Blood Witnesses. On May 10, three hundred years had passed since the cruel destruction of the faithful Lutheran city of Magdeburg. The "Kirchenblatt" wrote about it, among other things: "The destruction of Magdeburg on May 10, 1631, is the saddest event of the war, which was not lacking in terrible events, and which immersed the fields of Germany in blood for thirty years, namely from 1618 to 1648. The Roman Catholic Counter-Reformation had powerfully set in. The Catholics did their utmost to exterminate the Lutheran 'heresy' with fire and sword and other means of violence. The Lutherans fought back and fought for freedom of faith. They did not know, and still do not know, other means of spreading the Gospel than Word and Sacrament. Twelve years already the war had raged. Protestantism was down, and Rome was triumphant. Emperor Ferdinand, that wretched servant of the Pope, was already stretching out his hand for old Lutheran property. Augsburg, that city of value to all Lutherans, he had already brought back to Catholicism. Now Magdeburg was to become Catholic, but it resisted successfully and offered refuge behind its solid walls to many persecuted brethren in the faith. The people of Magdeburg held faithfully to the Gospel and followed the admonition of their preachers that they would 'rather die for the Gospel than submit to the Papist yoke'. Even before that, the city had the honorary name of 'Our Lord's Chancellery' in German lands. but also experienced the hatred of the Catholics.

"The city was admirably defended by Colonel Falkenberg, whom the Lutheran Swedish King Gustav Adolf had sent to its aid. The Catholic General Pappenheim offered him 400,000 thalers together with a fine estate from the Emperor if he would surrender Magdeburg. The valiant Swede, however, replied to the Jesuit servant that he should not look for a perjured rogue in him, but that he might seize him in his own bosom. The actual siege began in March, and from the 25th of that month it became evident that the city would not be able to hold. It had only nine thousand men, while Pappenheim had ten thousand, and the imperial commander Tilly added another thirty thousand. On April 10 Falkenberg reported to Gustav Adolf that the city was in danger because provisions and powder were running out. On April 20, it was reported to Gustav Adolf: Now the imperial forces have stormed all the entrenchments; without quick help the city cannot withstand the violence! Gustav Adolf then rushed to the city's aid, but those who stopped him were the petty German Lutheran princes who did not have the courage to turn to the Swedish king.

"Thus, on May 10, the unfortunate city fell into the hands of the imperial forces. The bloodbath that was wrought here, the outrages that were now perpetrated on the people of Magdeburg, the cruelties that were committed even against children and young girls, defy description. About thirty thousand people were horribly murdered; many virgins, fearing Pappenheim's rough soldiers, threw themselves into the Elbe. Of the buildings only one hundred and forty fishermen's huts and the cathedral and the Liebfrauenkirche remained; the others were burned down. But neither on Pappenheim nor on Tilly did fortunes of war rest since; they both fell victims to the swords of the Swedes."

It is well for us to reflect back three hundred years in these years, and to take to heart many an important lesson from the Thirty Years' War. J. T. M.

The Pope and the Family. The "Ev.-Luth. Kirchenblatt" writes: "Under the date of March 24, the Pope has published an order in the public journal of the Vatican, wherein he expressly forbids Catholic teachers to enlighten their children on questions touching the sexual life. Only priests are to be authorized to give the necessary clarifications in urgent cases. According to this command, it seems that even parents are not allowed to talk about what is highly relevant to the child's weal and woe. The Scripture also contains instruction about sexual matters. And according to Deut. 6:6, 7, the LORD commanded the Israelite parents in general: 'These words which I command thee this day, thou shalt take to heart, and shalt inculcate them in thy children, and speak of them when thou sittest in thy house, or walkest by the way, when thou liest down, or risest up.' In the New Testament he exhorts the fathers, 'provoke not your children to wrath, but bring them up in discipline and admonition to the LORD', Eph. 6:4. But the pope, as the true antichrist, cares not for God's word, and forbids parents to perform this their duty in every respect."

As far as this difficult question is concerned, it is above all necessary that the conscience of the children in general be sharpened and that they be properly instructed in the law and the gospel in all respects.

J.T.M.

A confession by Heinrich Heine. Heinrich Heine was a Jew who converted to Christianity in 1825 "out of the wantonness of luxury", even though, according to his own confession, he hated the cross above all else, since he remained "a Jew at heart". As a poet he became known all over the world, but in his poetry there are also such blasphemies that the Austrian

rich poet Franz Grillparzer called him an "inwardly shabby patron" and a famous art critic spoke of him as an "inexhaustible honey cup full of poison for the nation". Now, as the "Luth. Herold" reports, Prof. Ernst Elster, himself a Jew, has published a hitherto unknown letter from Heinrich Heine to his brother Maximilian. At the end of this letter it says: "That there is a heaven, dearest Max, that is quite certain to me, since I have so much need of it in my earthly pains. Farewell, my dear brother; the God of our fathers keep you! Our fathers were valiant men; they humbled themselves before God, and were therefore so stubborn and defiant towards men, the earthly powers; I, on the contrary, bravely defied heaven, and was humble and grovelling before men, and that is why I am now lying on the ground like a trampled worm. Glory be to God in the highest! Thy poor brother Henry." - However, Christum, his Savior, Heine did not find.

J. T. M.

A warning for us too. In a French newspaper we find a population map based on the results of the last statistics of 1929. According to this information, 16,775 fewer children were born in France in 1929 than in the year before, to be exact. The birth rate was the lowest ever recorded, with the sole exception of the war years. For the first time since 1911, the number of deaths exceeded the number of births, by the considerable figure of 12,564. Thus it is natural that the old fears of the French about the "extinction of the great nation" should arise again. On this the "Ev.-Luth. Kirchenblatt" writes: "This is a sign that the last supports of a people have become rotten. If the Christian family no longer exists, and thus the last protective dam against the waves of godlessness no longer wants to stand, then all hope is lost. Even in Berlin the deaths already outweigh the births. According to statistical findings, there are said to be 200,000 babies there, but 240,000 dogs!" J.T.M.

Persecution in Russia. In Leningrad, the capital of Russia, in December 1929, about eighty Protestant Christians, including a number of pastors, were arrested for the sole reason that they had participated in the church life of the Evangelical Lutheran congregations. For over a year the unfortunates were held in strict imprisonment, and at the end of 1930 their future fate was decided. Most of the prisoners were sentenced to three years in penal camps. The two Lutheran pastors, however, received ten years penal servitude, and all their property was confiscated. Mrs. Hansen and a daughter of the late Lutheran Bishop Freifeld received five years penal camp. Thus Russia still continues to try to suppress and exterminate religion in the country. J. T. M.

Vexilla regis prodeunt. We purposely place these Latin words, which form the beginning of an ancient Christian hymn, at the head. They are called in German, "Die Banner des Königs gehen voran," and have been transcribed into an English hymn, "The Royal Banners Forward Go," by a famous English hymn writer. For, according to the judgment of missionaries and others who have an overview of the whole, a great hour of the heathen mission has apparently dawned throughout the world. The Hamburg Mission Director, Dr. W. Freytag, recently reported: "In the area of the Basier Mission in Cameroon, Africa, in spite of the strictest screening of baptismal applicants, the congregations are growing by thousands annually; in the Transvaal, South Africa, there is an unprecedented awakening of the tribes; in Sekukunisland alone there are over fifty

Chiefs who demand preachers and teachers from the Berlin Mission; in the Telugu area in India a movement unique in Indian mission history has arisen not only among the casteless (the lowest class of people) but also among caste members. Whole families and sections of villages are turning to the Breklner Mission. In New Guinea, after decades of unsuccessful work, the Neuendettelsau and Rhenish Missions experience a tremendous influx of native Papuans. In the churches in the territories of the Brethren (Herrnhuter) and Leipzig Missions in East Africa and the Rhenish Mission in Sumatra and Nias are similar movements."

Such news also comes from other areas of the Gentile mission. This fact is all the more important because in some parts of the world, such as East Asia and South Africa, communism is exerting great influence. The very social and economic questions and problems of today provide fertile ground for the spread of communism. It is reported that of the 101 works translated from German into Japanese in 1928, only one is a Christian work, while twenty-three are of Communist origin. Our own missionaries have more than once mentioned how Russian-Communist influences are always making themselves felt in China in the turmoil of the civil war. In other missionary regions, as in North Africa, Mohammedanism is busily at work, offering all possible resistance to the advance of Christianity. Thus the whole situation of the twentieth century calls for more zealous, more strenuous missionary work than ever before. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matt. 24:14.

L.F.

"The Youthful Godless." Under this title the Central Committee of the Ingendverbände in Russia intends to publish a new godless paper, which is to be distributed en masse. Moscow newspapers have announced the appearance of this paper under the headline "A new organizer of the struggle on the anti-religious front." The real task of the new journal is said to be the creation of an organized youth to fight religion. The paper is to serve especially the young men and women who attend the higher schools. Thus the hearts of the young are also to be poisoned so that they will believe all the more the atheistic lies of their older seducers.

J. T. M.

Christ and the Holy Scriptures from the pulpit. I require, finally, that my pastor act upon the conviction that Christ's gospel is the sure remedy for all social and political harm, and that the pastor thus best promotes temperance, morality, and civic respectability in bringing people to church. In a word, I require my pastor to express in his life's work the declaration of the most successful preacher, the apostle Paul: "It pleased God well by foolish preaching to save them that believe," 1 Cor. 1:21.

W. J. Bryan, translated by F. D.

"Risk the life"

Whoever loses his life for my sake will find it. Matth. 16, 25.

It is still a hard time in China. Robber bands are roaming the country, and without the weak government in Nanking being able to prevent it, they are raiding towns and villages, robbing and murdering, and leading foreigners and even respected Chinese into captivity. From this the mission in the provinces concerned has suffered severely. It is reported that during the years 1924-29 the Protestant mission has recorded no less than 21 murdered and 39 carried off, and the Catholic mission 33 murdered and 98 carried off. These figures show how uncertain the conditions were in some parts of China. In the summer of 1929 the raiders dragged three Basler missionaries into captivity and threatened to kill them unless 2 missions paid them Chinese thalers as ransom. The missionary leadership wavered. It could have raised the almost prohibitively high sum through rich friends. But what would have been the consequence? The robbers would only have been encouraged to continue this "business," and no missionary would have been safe. In this difficult situation, the missionaries' wives themselves gave the go-ahead by telegraphing to the leadership in Basel: "Risk the life." This short word, heavy in content, deserves to be inscribed in the book of missionary history in glowing letters. Thus brave women, fearing for the lives of their husbands, chose and proved their valiant sense and unselfishness. And the men? They too, as soon as they could send a message, had asked with all firmness that the ransom demanded should not be paid.

"Risk the life" has always been the motto of those who have gone out into the field as missionaries. How many lost their lives at the hands of savage natives in the early days of missionary history! Calmer times came when the thought of such dangers receded altogether. Today the above slogan is gaining new meaning, first in China; but how easily the Bolshevik wave can pass over into other lands! The word of Jesus, "He that loseth his life for my sake," though addressed to all his followers, is especially applicable to those who place themselves in his service as his messengers and go to the Gentile nations. They rejoice and thank God when they can do their work of peace in a peaceful land and under the protection of a strong authority. But they are also prepared, when stormy days come, to stand at their posts and face death.

It is good for the Chinese, who do not want to know anything about self-surrender, to see how the missionaries, men and women, are ready to remain with their congregations as shepherds of the flock and to stand up for the gospel they preach with their blood and their goods. Even where it does not go to the extreme

Right Sermons.

I require my pastor to preach the simple gospel to me every Sunday. The old and yet ever new story of the life, suffering, death, and resurrection of Jesus Christ, this message, after proper preparation and delivered in a right spirit, will never weary the Christian congregation. In my opinion, this is right preaching, as it should be, if it has for its object the conversion of sinners and the advancement of the Christian in his faith. I expect my pastor to keep abreast of all new theological questions, but I do not wish him to bring these things, the judgments of human reason and wisdom, into the pulpit. By careful reading of the book of all books, as well as of the catechism, God alone has procured faith in Christ, in his gospel, and in the divinity of the Bible, and it will never further me in my Christianity if I should learn the new and newer views of

New printed matter.

Church-Membership. Addresses and Prayers at the Meetings of the Ev. Lutheran Joint Congregations of St. Louis, Mo., and Its Board of Elders, by Dr. C. F. W. Walther. Translated from the Original German by Rudolph Prange. Concordia Publishing House, St. Louis, Mo. 261 pages 6X8^2, bound in cloth with gilt title. Price: Z1. 50.

Walther's "Addresses and Prayers," that is, the addresses which he delivered as pastor of the St. Louis general congregation to the newly received members of the congregation, and the many beautiful prayers with which he opened the meetings of that congregation during a period of more than forty years, are known in wide circles within and without our synod. The German edition had been completely out of print for a number of years, and at most could still be obtained by chance from antiquarian sources. So Father R. Prange of St. Joseph, Mo. has set himself to the work of translating these addresses and prayers, each of which contains a certain thought, into English, not translating them word for word verbatim, but expressing the thought in good present-day English. And with intention this book has been given another general title, so that it will not only be used in congregational and board meetings, but also on other occasions and as a house book for right church members interested in the church. It is a beautiful work with a beautiful layout.

L. F.

1881 - Concordia College - 1931, Milwaukee Wis. Issued by the Faculty on the Occasion of the Institution's Golden Jubilee. 88 pages 5s^X8^L, bound in cloth with gilt title. Price: 75 Cts. To be obtained from Concordia College, Milwaukee, Wis.

Elsewhere in today's issue there is an article on the fiftieth anniversary of our Milwaukee Concordia. The institution has published an especially beautiful anniversary book with 56 good pictures, which describes the history and the present state of the institution much more thoroughly than can be done in an article, and which we would therefore like to recommend to all who love our institutions.

L. F.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1930. Concordia Publishing House, St. Louis, Mo. 223 pages 6X9. Price: H1.00.

The new "Statistical Yearbook" of our Synod for the year 1930 is again richer than its predecessors and remains indispensable to all who wish to remain acquainted with the external state of our Synod. Besides the reports of all district presidents, the exact statistical data on each individual congregation of our widely ramified Synod, the notices of all our missions, teaching institutions and charitable institutions, and many other details about church and school consecrations, jubilees, finances, lists of the dead, etc., it contains two special new compilations this year. Of each individual state of our country it is stated how many counties it has, in which counties our Synod is represented, and how many baptized members of our Synod are to be found in the counties in question. And then we are informed of what the "Lutheran" treats of in a special article in this number, namely the statistics on the confirmed of the last five years and their membership in our congregations (Synod-wide Roll-call). Father E. Eckhardt certainly deserves the thanks of all of us for his laborious and yet so valuable work. L. F.

News about the community chronicle.

Ordination and Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be done by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 6.)

Ordained and inducted:

On Sunday. Misericordias Domini (April 19): Father Maida at St. Petrigemcinde, Hoboken, N. P., assisted by the UP. C. Bergen, A. F. Bobzin, J. Böhling, A. Bongarzone, G. E. Hageman, A. Messina, and B. von Schenk of P. F. Jena.

Introduced:

Pastoren:

On Sunday. Jubilate (April 26): P. A. W. Trinklein at St. Paul's parish at Caro, Mich. assisted by P. Hufnagel, W. Roth, M. Kretzmann and L. Käsmeyer by P. A. A. Hahn.

On Sunday. Cantate (May 3): P. T. Waack in St. Peter's parish at Claresholm, Alta. by P. W. A. Rädeke. - P. G. G. Krebs in Trinity Parish at Glenella, Okla. by P. Ph. Rosel.

On Sunday. Rogate (May 10): Fr. G. Klattenhof in the St.

St. John's parish at Herington, Kans. assisted by C. Predöhl, O. W. Meyer and Wm. Mietzler of P. W. G. Viel. - P. O. F. Krause at Dorset, Akley and Badoura, Minn. assisted by the.

C. Missen in Badoura and G. Schweikert in Akeley by P. J. C. Meyer.

On Sunday. Exaudi (May 17): Rev. B. Martinelli at Los Angeles, Cal. as missionary among the Mexicans and Italians in Southern California assisted by A. E. Michel, J. McDavid, E. G. A. Wachholz and H. Gihring of Pres. G. H. Smukal.

Initiations.

Dedicated to the service of God were:

Churches: On Sunday. Quinquagesimä (February 15): The Trinitatiskirche zu Detroitz, Mich. (P. G. T. Otte). Preachers: 1). Bro. Pfotenhauer, D. W. H. T. Dau, Dr. W. A. Mater, and P. E. H. Buchheimer. - On Sunday. Cantate (May 3): Immanuel church at Kelle, Wyo. (P. C. Hellman). - On Sunday. Misericordias Domini (April 19): St. John's Latvian Church at Philadelphia, Pa. (P. J. C. Pudsell). Preachers: I. Graudin and O. Burhenn.

Anniversary.

On Sunday. Jubilate (April 26), the Bethel congregation at Detroitz, Mich. (P. G. Krach), celebrated its 40th anniversary. Preachers: N. J. Smukal, O. G. L. Rieß, E. F. Manske, F. A. Kolch, H. B. Fehner and G. M. Krach.

Advertisements and notices.

Synodal Ads.

The Alberta and British Columbia District of our Synod will assemble, w. G., from the 1st to the 7th of July, at St. Matthew's parish, Stony Plain, Alta. (P. E. Eberhardt). Rev. A. J. Mueller will deliver a paper on the subject, "What do the Scriptures teach of the justification of a sinner before God?" The opening service will be held on Wednesday morning, July 1, at 10 o'clock. Credentials of congregational deputies, signed by the pastor and two officers, should be turned in to the clerk immediately following this service. Timely registration is desired by the local pastor.

A. Fenske, Secretary.

The Atlantic District of our Synod will meet, w. G., from June 29 (2 P.M.) to July 3, at Trinity Church (P. P. Loeber), Roxbury Crossing, Boston, Mass. The silver jubilee of the district will be celebrated on this occasion. Papers: "The Task of the Christian Church in the World" (Fr. Paul Woy); "The New Testament View of the Ministry of Preaching" (English; Fr. F. H. Lindemann); "The Mission in the Atlantic District" (English; Fr. F. P. Wilhelm). For more details, see LuLuJutin.

Karl Kretzmann, Secretary.

The Manitoba and Saskatchewan District of our Synod will assemble, w. G., from June 24 to 30, at Zion Church, Melville, Sask. Two papers will be presented to Synod, "Unionism" (speaker, D. J. H. C. Fritz) and "Missionary Work according to the Acts of the Apostles" (speaker, P. W. A. Reitz). More details will appear in the district bulletin. J. H. Meichsner, Secretary.

The Minnesota District of our Synod will meet, w. G., from the 24th to the 30th of June, at Concordia College, St. Paul, Minn. The opening service will be held on Wednesday, June 24, at 10 o'clock in the morning. Paper to be presented, "The History of the Minnesota District" (speaker, Rev. H. Meyer). Further notices will appear in the district bulletin, "Our Inner Mission." As. R. Streusert, Secretary.

The Northern Illinois District of our Synod will meet, w. G., from June 29 to July 3, at Niver Forest, Ill. paper, "The Doctrinal Articles of the Augsburg Confession" (Rev. C. J. A. Hoffmann). Opening service, with celebration of the Lord's Supper, June 28, 8 P. M.

F. L. Gehrs, Secretary.

The Northern Wisconsin District of our Synod will assemble, w. G., from June 10 to 16, at St. Martin's parish, Clintonville, Wis. (Rev. W. O. Speckhard). The opening service will be held Wednesday evening, June 10. All deputies must be accompanied by credentials signed by their pastor and two church officers. Pastors, teachers and lay deputies are to pay a registration fee of H5 for their board at the time of registration. Any requests for exceptions, submissions, etc., should be in the hands of the President by June 1. Registrations find requested immediately. Two papers will be presented to the Synod: "The First Epistle of St. Paul to the Corinthians" (speaker: Fr. R. A. Karpinsky) and "Düe Cürroll" (speaker: Fr. W. J. Schröder).

A. M. W. Wahli, Secretary.

The Ontario District of our Synod is assembling, w. G., from the 7th to the 12th of July, at St. Luke's parish, Ottawa, Ont. (N. A. Dashner). The opening service will be held July 7, in the evening at 8 o'clock. The credentials of the congregational deputies find to be filed at the close of this service. Presentation: "Hw kroser"



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No. 12.

† D. Franz Pieper. †

It has already become generally known in our Synod and beyond the borders of our Synod through the daily and weekly press that it has pleased God to take the long-time theological professor and president of our seminary at St. Louis to himself through a blessed death. What a loss this means for our whole church, all members of our synod know. In the nearly one hundred years of history of our institution, he served fifteen years longer than any other teacher, for nearly fifty-three years, and for nearly forty-four years he held the presidency of our seminary. We are still very much under the impression of the loss. But we do not want to think mainly of the loss, but of what we have had and possessed for so many years by God's grace, D. Pieper's name and importance has become known far beyond the borders of our Synod, and generally one also knows of his main work, his comprehensive "Christian Dogmatics", and his numerous articles in "Lehre und Wehre". Thus



his name will also live on in the history of our Synod and of the Lutheran Church in general, and by God's grace, through our humble prayer, the truths that D. Pieper confessed, testified and defended with great clarity and holy zeal throughout his life will also remain with us. They can be summarized in three short words: sola Scriptura, sola gratia, sola fide: Scripture alone, grace alone, by faith alone.

Today's issue of "The Lutheran" brings elsewhere news of his gentle, blessed end and of his funeral as well as the sermon that was preached at it. We add briefly the main events of his life, but in later issues of our paper we will go into more detail about his many years of richly blessed activity and its significance for our church.

Franz August Otto Pieper was born on 27 June in Carwitz, Pomerania, as the third son of the married couple August Pieper and Berta Pieper, née Lohff, and attended the grammar schools in Köslin and Kolberg,

Pomerania, came to America in 1870, completed his high school studies in 1872 in Northwestern College at Watertown, Wis. studied theology from 1872 to 1875 in Concordia Seminary at St. Louis, Mo. and was dismissed to the sacred preaching ministry at the close of the academic year 1875. In July of the same year he was ordained and installed as pastor in the Wisconsin Synod at Centerville (now Hika), Wis. From November, 1876, to September, 1878, he held the pastorate at the church at Manitowoc, Wis. June 2, 1877, he married Minna Koehn, of Sheboygan, Wis. who survives him with four sons and six daughters. October 1, 1878, he took office as theological professor at Concordia- Seminary, St. Louis, and in May, 1887, he also became president of the institution. He held both offices until his death. From 1899 to 1911 he was also president of our synod.

We can't complain about him, we can only complain about ourselves. It is

beautiful, leaving almost in the middle of work. As late as March 5, on the morning of the day he went to the hospital in the afternoon to undergo an operation, he delivered his lecture. And shortly before that, as chief secretary of the committee appointed by the Synod, he had drafted the "Theses for a Brief Statement of the Doctrinal Position of the Missouri Synod," which were published in German and English in the June and July numbers of our *Concordia Theological Monthly*. They are, as it were, his last legacy to our Synod. And upon the grace of God in Christ JEsu, as the Gospel proclaims it, and which is once more so firmly, clearly, and definitely expressed in these theses, he also died.

"Remember your teachers, which have told you the word of God, which end look ye on, and follow their faith. Jesus Christ, yesterday and today, and the same forever", Hebr. 13, 7. 8. L. F.

Funeral oration about Joh. 17, 10,

held at the funeral of D. F. Pieper on 6 June 1931.

In Christ JEsu, our faithful Saviour, heartily beloved mourners!

The text read is taken from the high priestly prayer of our Saviour, which he spoke in view of his imminent suffering and death. In it he asks his heavenly Father for the church of the New Testament, that he may preserve it and lead it through the hardships of time to eternal glory. When the Saviour says to his Father in our text, "I am glorified in them," he gives thanks to his Father and praises the fact that the faithful, especially the faithful teachers of the Church, glorify him and praise his name.

If we look back on the long life and work of D. Pieper, which has now reached its end through death, we recognize that it is a fulfillment of the read words of our Savior.

Let us then, who are gathered here to lay our Father in Christ in the sepulchre, meditate a little on these words of prayer of our Saviour, that we may not fall into too great sadness at our loss, but, as befits Christians, be confident and praise our Father in heaven.

Let me show you under the protection of God the Holy Spirit:

How is our Lord Jesus transfigured in our fallen-away teacher?

001 In that this our Teacher hath known Jesus to be the only Saviour in faith;

2. by spreading this knowledge by word and writing.

1.

Our text chapter begins with the words: "These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is here, that thou shouldest glorify thy Son, that thy Son also should glorify thee, even as thou hast given him power over all flesh, that he might give eternal life.

To all whom thou hast given him. And this is life eternal, that they may know thee, that thou only art true God, and whom thou hast sent, Jesus Christ," vv. 1-3.

From these words we see that the Lord Jesus is transfigured in a man when he is seen by him in the form of the Savior, as the eternal Son of the Father, sent into the world to save and redeem men from all sins, from death, and from the power of the devil, and to give them eternal life. By nature no man has this knowledge of Christ. By his own reason and strength no man can give it to himself. We are so blind by nature that we cannot see the splendor of our Savior, and so wicked that we transform His glory into an image like that of a moral teacher or a hero of virtue. It is exclusively God's work that a man's eyes are opened so that he recognizes Jesus in the likeness of the Savior and can no longer take his eyes off Him, cannot get enough of Him, believes in Him, and trusts in Him alone. Therefore our Saviour, in his high priestly prayer, beseeches his Father: "Declare thou thy Son! V. 1. 5.

And blessed is the man who has received such a transfiguration! A man may be at home in all fields of human knowledge, he may have acquired all earthly knowledge, but such knowledge does not bring lasting, eternal profit. The knowledge of Jesus Christ is different. This is blessed. Our Saviour says: "Now this is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ.

This is the consolation of our dear father's coffin, that Christ was transfigured in him, in that he recognized Jesus as his only Savior in faith and built on him with firm confidence in life and death. The man who fell asleep was not a closed nature. He possessed in a high degree the gift of communication and conversation. And in his intercourse with him it soon became evident that his heart was surrounded with a bright light, and illumined with the knowledge of the clearness of God in the face of Jesus Christ. In his heart was the one article of Jesus Christ, who was the one beginning, means, and end of all his spiritual and divine thoughts. His mouth overflowed, and his countenance was transfigured, when he was filled with the love of his Saviour.

who had come to save him and to redeem him from death and damnation with his holy blood of God. His soul bathed in the sunshine of Jesus. The friendly face of his Saviour made him certain that he was in God's grace. The warm love with which his Saviour surrounded him made him willing and ready to spend his strength in the service of his neighbor and to flourish and blossom in crosses and tribulations, of which there was no lack. And when it came to the point of dying, his Saviour appeared to him as the overcomer of death, and fulfilled in him his word: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me." v. 24.

So today, at the coffin of our Father in Christ, we praise the great kindness of our God, which brought him to the knowledge of his Saviour and enabled him to attain the end of faith, the salvation of the soul, and we take comfort in the fact that he now sees his Saviour face to face in eternal joy and blessed light, far from all earthly sorrow.

But our Saviour is transfigured in the deceased not only because he has recognized him in faith as his personal Saviour, but also because the deceased has spread this knowledge through word and writing.

2.

God had placed D. Pieper in a wide area and assigned him a large field of work. For fifty-three years he worked as theological professor at our local seminary and since the death of O. Walther in 1887 he was also the president of this high school. The number of students who sat at his feet grew constantly, so that every year larger and larger classes were sent to the wide field of work of our Synod. At synods and conferences, and at important doctrinal discussions, he was our acknowledged and safe leader. Through our periodicals and books he exercised great influence over our pastors and congregations, and also in circles outside our Synod. Through his work as a theologian, our Synod was comforted at the homegoing of D. Walther, in whose work he entered and which he faithfully continued. If one wants to characterize the theological activity of II. Pieper's theological activity, it cannot be done better than by saying: "He spread the knowledge of Jesus through word and writing and thus transfigured his Saviour.

JESU's face alone shines in the Holy Scriptures. The Bible is nothing else than the revelation of the kindness and lightness of God, our Saviour. If a theologian takes anything away from it or adds anything to it, he obscures the form of Jesus, and may even obscure it altogether. A true theologian must therefore be a theologian of Scripture. This D. Pieper was in a high degree. He described Christ's person and Christ's office as the Holy Spirit has revealed it to us in word. Therefore he taught mightily the eternal deity of our Saviour, His consubstantiality with the Father, His clarity, which He had with the Father before the world was, v. 5. And in regard to the work of Christ he emphasized both equally strongly: the *gratia universalis* and the *sola gratia*, that is, that JESUS is in like manner the Saviour of every man,

and that he saves without any merit, worthiness or action on our part, but by grace alone. This doctrine was at the center of his theology. He therefore never tired of talking about it. He defended this doctrine with great courage. From it he did not allow himself to be driven away by the objections of human reason. He gave nothing away from it, even in the slightest point, for reasons of expediency. He did not want to let a shadow fall on the clear form of his Saviour, but to transfigure him through word and scripture and to reveal him in his true form.

And precisely because his theology was focused on Christ alone, the great Saviour from all misery and Saviour of all people, that is why we listened to him so gladly and grew through him in the grace and knowledge of our Lord and Saviour Jesus Christ. Our hearts often burned within us when we listened to his oral explanations or read his writings at home.

D. Pieper has now completed his run. His activity has come to a conclusion. If we survey it, we must marvel at its glory and greatness. His activity was glorious; for in it we see a fulfillment of our Saviour's high priestly words, "Father, I am glorified in them." It was great. What greater thing can a man do than to transfigure JESUM to his fellow-men, to show them JESUM as a sure Saviour out of all trouble?

Therefore, today not only the wife and children of the deceased lament a great loss, but also the whole Church. And, alas, in our lamentations are mingled grave concerns about the future of our Synod. "The righteous are snatched away from calamity," Isa. 57:1. Certainly, our father had reached the full measure of a human life. His age and the added sickness told us that his end was naturally not far off. But this does not change the fact that the passing away of great men of God is a harbinger of evil times in the Church.

Let us then, at this epoch in the history of our Synod, tremble and fear for the future with regard to ourselves, our sins and our inability, and seek all refuge in our faithful Saviour alone, and ask him here at this coffin to remain with us, and especially to help our faculty at our Concordia Seminary here in St. Louis, of which D. Pieper has been the ornament and decoration for half a century. Pieper has been for half a century, that it may not fare as so many theological faculties have fared, obscuring the glory of our Saviour by their teachings, but that through it, as in the past, so also in the future, the knowledge of our Saviour may be spread by word and scripture and our theological youth may be properly prepared for their profession for the temporal and eternal salvation of many immortal souls and for the glory of our highly praised Saviour.

God be gracious and merciful to us and give us his divine blessing!
Let his face shine upon us, that we may know his ways upon the earth.
God bless us, our God! God bless us and give us his peace! Amen.

F. Pfotenhauer.

Since our Master and Lord Jesus Christ says: "Repent," etc., he wants the whole life of his believers on earth to be a constant or unceasing repentance.

Luther's first thesis at the castle church in Wittenberg on 31 October 1517.

1. what true repentance is.

Repentance is a disreputable word with the world. The world does not like to hear about repentance. It has learned this word from the Christians and uses it well, but what does it mean? When a man has sinned, it says to him, "Only be satisfied again; if you are only sorry, and if you confess it, and if you do not do it again, all is well." These are the three pieces of the Roman atonement. That is the repentance of the world, and our old wicked heart thinks just so.

But what is repentance according to the Scriptures? When it calls out to us: "Repent!" Matth. 4, 17; Mark. 1, 14; Apost. 2, 38, it means something quite different from what the world understands it to mean. We must not explain the word repentance from the German language. There, according to the dictionary, it is supposed to be connected with "baß," "bessern." According to the Greek language, in which the New Testament is written, we must be guided, and there the word is "change of mind." In repentance man becomes of a different mind, and indeed of a completely different mind. Repentance is the most profound change that can take place in a man. There can be no greater difference between men than that between a penitent and an impenitent. And what is this change of heart? It is accomplished in the two pieces, repentance of sin and faith in forgiveness through God's grace and Christ's blood.

Newness is already a certain change of heart. As long as a man is safe, he does not regret that he has sinned and is still sinning. It is just as well for him if he can only sin. His avarice, his drinking, his whoring, his lying and cheating is his kingdom in heaven. Abraham says to the rich man in hell: "Remember, son, that you have received your good things in your life," Luk 16:25. To be clothed in purple and fine linen, to live gloriously and joyfully all your days, and to forget God, that was his good thing, his kingdom of heaven.

But when the law of God strikes the heart and conscience, things turn out differently. Then one becomes aware that not only temporal sufferings, such as disgrace before men, loss of money and goods, loss of health and other things, are the evil consequences of sin. One realizes that the wages of sin are God's wrath and disgrace, temporal death and eternal damnation. Then sin is no longer lovely to look at and a funny thing. That's when sin becomes ugly. After all, it's not so wise to just sin proficiently. It is unearthly that "it is appointed unto men once to die, but after this the judgment." Heb. 9:27. Sin may still hold man fast, but it has taken on a very different face. It is now said, "O if only I had not sinned! If only I had not done it! If only sin could be left alone!"

But this change of mind in repentance is not yet the right one. The real change of mind comes only through

the gospel and the faith in it. Only through faith it becomes really different with man. The law destroys and kills; the gospel heals and brings life. Under sin man resents God the Lord. He sees in him an enemy. The law tells him that God is deservedly angry and will punish. The gospel teaches him by faith to know the grace of God. He now learns that God is his best friend. God means heartily well by him. So the servile fear disappears from his heart. Childlike, heartfelt faith takes its place. Before he could not imagine that God would forgive sin without satisfaction on his part, but now he says with faith: "God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life", Joh. 3, 16. He is now childlike and confident that God forgives all sin completely.

This is the right repentance, the right change of heart. Now it is hardly necessary to say expressly that with such a sense of faith one will also have the right sense against sin. It goes without saying that the penitent brings forth righteous fruits of repentance. He will sin no more; he will do all good. He fights sincerely against the sinfulness that still clings to him. It is said of him, "But I pursue after him, whether I will take hold of it, after that I am taken hold of Christ," Phil. 3:12.

This is repentance. By repentance a man becomes a Christian, and in such repentance he remains a Christian until he attains the crown. Without repentance he cannot be one day. The whole life of the believer is repentance. Of this we will say more next time. H . . . n.

Our week of celebration and mourning.

It was truly a week of celebration, the first week of June, for our seminary in St. Louis. After the final exams were held, the members of the second and third seminary classes were dismissed on June 2 with a special closing devotion. On June 3 and 4, the closing ceremonies for our candidates of this year took place, the largest class of candidates since the existence of our institution, in that we were able to dismiss no less than 141 young prospective preachers with God's word and blessing into the holy preaching ministry in various places in the country and even abroad, as will be further communicated in connection with their names elsewhere in today's number. The solemn closing service was held in the church of the Holy Cross (pastors P. König and E. T. Lange), and the spacious church, one of the largest churches of our synod in St. Louis, could by no means accommodate all the visitors. Louis, could by no means hold all the visitors; for not only did the members of our local congregations show their interest and participation in our institution and its work, but more relatives, friends and acquaintances of our candidates than ever before came from out of town, some from far away, one even by airship because of special circumstances, to take part in the festivities. The candidates entered the beautiful house of worship, which was also furnished in a genuinely ecclesiastical manner, under the escort of their former teachers. The congregation sang old, well-known chorales in German and English: "Begin your work with JEsu", "Lobe den HERren,

the mighty King of Honour", "Lord, when at Thy Command the Word of Life We Sow". Teacher W. Wismar accompanied the singing on the organ, and the choir under his direction sang two appropriate choral songs, "Go Forth into the World in Peace" and "Der HErr segne dich". Bro. King, as local pastor, read as a Scripture lesson the so appropriate passage Isa. 6, in which Isaiah is called to be a prophet of the LORD, and which might also be headed "To the Ordination of Preachers"; and above all, Bro. O. W. Wismar, of Los Angeles, Cal. preached a beautiful sermon in English on the scripture so appropriate on such an occasion, 1 Cor. 1:21: "It pleased God well by foolish preaching to save them that believe." The dismissal of the candidates on the part of the faculty took place according to a form in German, drawn up according to the old church model, by the writer of these lines in the place of the long-time president of our institution, Prof. D. F. Piepers, who had blessedly gone home early that morning. The celebration was concluded with prayer and blessing, spoken by Father König, and the final verse. And after the service many could greet their acquaintances among the candidates and give them a last blessing on their way.

On the following day, the academic closing ceremony took place in the auditorium of our seminary, and this large room was also completely occupied. Those gathered sang appropriate songs of the church, Prof. M. S. Sommer read an appropriate passage of Scripture and said a prayer, the undersigned was commissioned to give the closing speech in place of the departed President of our institution, in which he could not do otherwise than, after recalling the members of the class, which was now the last class taught by O. Pieper, to lay especially to their hearts that which the now blessedly completed teacher had taught. Pieper had taught, he especially urged upon them that which the now blessedly accomplished teacher used to inculcate especially emphatically in such speeches: adherence to the Scriptures as the only valid principle of all theology and the testimony of the eternal Gospel as it found its right expression in the biblical Lutheran doctrine of reconciliation and justification. Then the distribution of the diplomas to the 141 candidates took place by Dean J. H. C. Fritz, D. J. T. Müller announced that nine candidates had acquired the degree of baccalaureus divinitatis (B. D.) after passing special examinations and writing a special treatise, to which were then added two candidates from the previous year and a younger pastor, and handed over their diplomas to them, and D. Th. Gräbner reported that two candidates of the last year, who, together with the aforementioned and other candidates of the previous year, had studied a fourth year of theology in our Graduate School this year, had earned the degree of Magister magister sacre theologiae (M. S. T.) by a second, more detailed paper, and handed them their diplomas. The names of the baccalaurei are: E. Arndt, R. Biegner, A. Born, V. Eichenlaub, H. Gockel, R. Janetzke, F. Miller, M. W. Müller, O. Stahlke, J. Gärtner, M. J. Steege and P. E. A. Schack, and the names of the *magistri* are G. Gehlhar and L. Stephan.

So far the course of the celebration had already been determined a week before, but now two numbers were added in particular. A quartet of students sang the last two verses of "O Haupt voll Blut und Wunden" (O head full of blood and wounds) in the well-known, beautiful setting of J. S. Bach: "Wenn ich einmal soll scheiden" (When I am to leave once) and "Erscheine mir zum Schilde" (Appear to me as a shield).

emphasized. The whole congregation then said the Holy Lord's Prayer together, and D. W. Arndt said the blessing. W. Arndt said the blessing.

Yes, it was a week of celebration and yet at the same time, according to God's providence, a week of mourning. As already mentioned, what we had feared for some time, but had not yet expected so soon, occurred during this week. Our highly esteemed and much loved Priest, Prof. D. F. Pieper, went quietly and gently into the blessed rest of God's people in the early morning of June 3. Although we had noticed that his strength was declining more and more, he still kept himself upright and welcomed quite a number of his friends in and in front of his house at our spring festival four weeks before. But in the second half of the month of May his strength dwindled rapidly as a result of an internal ailment which could not be relieved by an operation. Yet he was blottz some days bedridden, slept much, and was free from pain. Only a few hours before his departure he had a violent attack of pain, which, however, also passed quickly, at any rate an internal hemorrhage hastened his end. On June 4 his mortal remains were laid out in his home, so that the members of his last class, as well as pastors and fellow believers from near and far, could take a last look at them. Then on June 6, after a short funeral service at the house, conducted by his pastor, Father J. Oppiger, and at which his former colleague and neighbor, D. W. H. T. Dau, offered a prayer, it was removed to the church of the Holy Cross, in the immediate vicinity of which he had resided for nearly fifty years, and in which he had maintained his membership to the last.

The solemn funeral service was then held in the afternoon. D. F. Pfotenhauer, the President of our Synod, one of his very first students and since 1911 his successor in the Presidium of the Synod, preached the funeral sermon in German on John 17:10. Shorter addresses were given by the writer of these lines as representative of the faculty of the Seminary and the other institutions of our Synod, in English by District President D. R. Kretzschmar as President and representative of the Supervisory Board of our Seminary, and by Father Oppiger. The congregation sang the well-known chorales "Ich habe g'nug: mein JEsus lebet noch", "In Christi Wunden ich ein schlaf" and "Jerusalem, du hochgebaute Stadt", the last of which was especially precious to the departed, for he had seen a number of teachers of the Seminary depart this life during his long official activity: Walther, Schaller, Lange, Günther, Gräbner, Stöckhardt, Krauß and Bente, had held a memorial speech for most of them and had this song sung repeatedly. The mixed choir of the Kreuzgemeinde sang the old, great song of the cross and consolation "Was Gott tut, das ist wohlgetan" in four-part harmony.

From out of town were present and participated in the funeral service Vice-President Prof. M. Lehninger of Thiensville, Wis. representing the Presidium of the Wisconsin Synod and the faculty of its theological seminary, Fr. Geo. Majoros, as representative of the Presbytery of the Slovak Synod. From our sister institution in Springfield came the entire faculty, who, like the members of the St. Louis faculty, had all been students of the blessed departed, as had all the theologically trained teachers at all our teaching institutions with one exception. Dir. D. W. Kohn represented our teachers' seminary in River Forest, Dir. W. C. Burhop the faculty and superintendent of our college at Fort Wayne, Prof. D. O. Hattstädt our institution at Milwaukee. The pastoral conference of Fort Wayne had sent Father W. E. Moll, and the pastoral conference of Cleveland had sent Father J. H. Meyer. The district presidents, Rev. A. Brunn of the Atlantic District, Rev. H. E. Meyer of the Southern Nebraska

District and D. G. Schuessler of the English District had either remained or returned after the meeting of the Distribution Commission for the funeral. The Board of Supervisors and Electoral College of our Seminary were nearly all present, as were the Board of Directors of our Synod, the Board of Directors of our Concordia Publishing House, and its General Agent, Mr. E. Seuel, who was also a disciple of the deceased, and then for many years had had much intercourse with the Blessed One as manager of our Publishing House. And nearly all the pastors of the city, who were not detained by official duties, were present, and a large number of pastors from the nearer and farther vicinity, who wished to pay their last respects to their teacher, and to take a last look at his mortal shell. The whole ceremony was plain and simple, but by that very fact very impressive, and after this manner was in keeping with the character of the departed. Six of his colleagues served as bearers.

The burial took place in the Western Lutheran Churchyard, where the new Immanuel Church also stands. D. Pieper had been connected with this congregation since 1882 as an assistant preacher, in that he first cared for it in the vacancy after the death of the blessed D. J. F. Bünger, and then for many years assisted D. G. Wangerin, who had also already gone home, and still assisted the present pastor of the congregation, D. Oppiger, in the administration of Holy Communion until the last time. There, where two of his children, a little daughter who died in infancy and a grown-up daughter, already rest, his body awaits the joyful resurrection on the Last Day.

More will be said about its significance for our institution and synod, indeed for the entire Lutheran Church, in another place and on another occasion.

L. F.

Our preaching candidates this year.

On June 2 and 3, the meeting of the so-called Distribution Commission was held here in St. Louis, consisting of all the District Presidents, but naturally attended by representatives of our two Seminaries of Preachers and Teachers, also the President and the four Vice-Presidents of the Synod and members of individual Commissions, in order to assign this year's candidates their vocations. The St. Louis class numbered 141 candidates. To these, however, were added 22 candidates of last year, of whom 8 had studied in our Graduate School, and 14 had either served as substitutes in congregations and teaching institutions, or had continued their studies in universities. This brought the number out of 163. But not all 163 are already taking up a permanent profession this year; some will continue their studies, others will serve as assistants in institutions or churches, or as assistants to a pastor. We leave their names and the positions to which they have been assigned to follow:

Candidates from previous years.

E. Allwardt; Willoughby, O. A. Rebber; Kingsbury, Tex.
W. Bandt; Chippewa Falls, Wis. H. Romans; Herrin, Ill.
P. Boriack; Spindale, N. C. A. Schmidt; Southern California.
I. Domsch; Concordia College, District.
St. Paul, Minn.
A. Galen; Clarksville, Tex.
A. E. Meyer; Oklahoma District.
C. S. Meyer; Rochester, Minn.

M. T. Steege; Trenton, N. J.
C. Weidman; Western District.
G. Wittmer; Peoria, Ill.
L. Wunderlich; Indianapolis, Ind.

Candidates from our Graduate School.

E. Brott; Valley Home, Cal. R. Rimbach; Longview, Wash.
T. Brust; Concordia College, H. Rosenberg.
St. Paul, Minn.
J. Gärtner; Mexico City, Mex. L. Stephan; Stillwater, Okla. G. Gehlhar; San Francisco, Cal.

Candidates this year.

V. Allacher; Northern Nebraska District.
P. Office; Cordova, Del.
E. Arndt.
E. Bartel; Burr Oak, Mich.
W. Bertram; India.
A. Besalski; Jackson, Miss.
E. Biberdorf; Trail, British Columbia.
R. Biegner; Concordia College, Conover, N. Dak.
H. Böhne; Vicar.
E. Bohm; Negro Mission.
A. Born; Concordia College, Milwaukee, Wis.
R. Bosse; Concordia College, Conover, N. Dak.
L. Bräunig.
K. Breehne; Longview, Tex.
A. Brohm; Pittsburg, Cal.
I. Bundschuh; Pablo, Mont.
E. Burseind; Engadine, Mich.
R. Delventhal; St. Louis, Mo.
H. Dick; Watseka, Ill.
W. Dierking; De Solo, Mo.
A. Diers; China.
V. Eichenlaub; Lethbridge, Alberta, Can.
N. Ellermann; Iowa Falls, Iowa.
T. Fischer; Pittsburgh, Pa.
E. Freiburger; SUd-Nebraska District.
E. Friedrich; Vicar.
H. Fry; St. Paul, Alberta, Can.
A. Geßwein; Atlantic District.
B. Gobel; South America.
H. Gockel; Anna, Ill.
O. Gräbner; Pittsburgh, Pa.
F. Grass; Momence, Ill.
I. Grapatin; Vicar.
E. Grotelüschen; Elgin, Ill.
M. Grumm; India.
G. Gullixson; Norwegian Synod.
M. Härtcher; Willow City, N. Dak.
E. Heidorn; China.
E. Hellwege; Wapato, Wash.
H. Hemmeter; St. Paul, Minn.
W. Hepting; Hines Creek, Alberta, Can.
F. Hetz; Fresno, Cal.
I. Hieber; Livington Co., Mich.
A. Hillmann; Signal Hill, Ill.
R. Hingst; Roswell, N. Mex.
I. Hohengarten.
F. Jlten; Davenport, Iowa.
R. Janetzke; Mount Olivet, Mo.
O. Janke; Oakland, Cal.
E. Juhn; South Wisconsin Distr.
C. Jösting; Deer River, Minn.
E. Kanning; Painsdale, Mich.
O. Keiper; Vicar.
E. Kettner; Atlantic District.
E. Kieninger; Northern Illinois District.
W. Kinsky.
M. Kirsch; Berefina, Saskatchewan, Can.
E. Klemp; Cable, Wis.
N. Kline; India.
O. Klinkermann; Brentwood, Mo.
A. Köhler; China.
H. Krämer; Port Arthur, Tex.
A. Kretzmann; Northern Illinois District.
F. Kretzschmar; Vicar.
W. Läsch; Emblem, Wyo.
W. Landgraf; Oakes, N. Dak.
E. Lang; White Cloud, Mich.
P. Langer; Southern Nebraska Drstr.

H. Larson; Pierre, S. Dak.
E. Lechner; Kildare, Okla.
L. G. Leonard; Western District.
W. Lieder; Vicar.
P. Lindenmeyer; Vicar.
F. Lorberg; Jacksonville, Fla.
R. Martin; Brownwood, Tex.
E. Matthaidetz; Oklahoma District.
T. Meibohm; Washington, Iowa.
P. Melcher; Owensville, Mo.
J. Melzer.
C. Menicke; Redfield, S. Dak.
S. Meyer; Vicar.
H. Meyer; China.
C. H. Miller.
F. Miller; Concordia College, Milwaukee, Wis.
R. Miller; Piper, Kans.
M. Möllering; Vicar.
A. Müller; Vicar.
B. Mueller; Sidney, Mont.
G. Müller; Vicar.
M. E. Müller; Mission to the Deaf and Dumb.
M.W. Müller; Vicar.
R. Muhy; Squirrel, Idaho.
G. Nickelsburg; San Jose, Cal.
R. Ochs; Torrington, Wyo.
E. Passow; Fort Dodge, Iowa.
E. Paul; Southern Wisconsin District.
D. Pfeiffer; Vicar.
P. Plawin.
E. Prange; India.
F. Rechlin.
O. Neeb; Flint, Mich.
W. Reiser; India.
P. Reith; Dresden, N. Dak.
G. Reschke; Maysville, Ky.
O. Rohrer; Concordia College, Milwaukee, Wis.
T. Rottmann; Marengo, Iowa.
M. Rupprecht; Northern Illinois District.
E. Schedler; Humphrey, Nebr.
W. Schlie; Vicar.
M. Schliebe; Vicar.
A. Schmalz; Vicar.
E. C. Schmidt; Colorado District.
W. Schmidt; Salina, Kans.
H. Schultz.
N. Schumm; Southern Illinois Dist.
I. Schutt; Toronto, Can.
G. Seager; Western District.
N. Seebach; Southern Wisconsin District.
M. Sengle; Schillersdorf, Elsatz, France.
A. Singer; Wyoming, Minn.
Eugene Smith; Georgetown, Tex.
F. Sprengeler; Thorp, Wis.
O. Stahlke; Detroit, Mich.
E. Stelling; Audubon, Iowa.
W. Stellwagen; Motley, Minn.
R. Steude; Bedford, Ind.
L. Streufert; Vicar.
W. Sylvester; Roseburg, Oreg.
H. Tietjen; Monrovia, Cal.
E. Ude; Los Angeles, Cal.
F.W. von Spreckelsen; Troutville, Pa.
H. von Spreckelsen; Vicar.
O. Weitz; Logan, Iowa.
M. Weitzbach; Niagara Falls, Ont.
W. Wendland; Pyrmont, Mo.
G. Wenger; China.
L. Westerkamp; Rupert, Idaho.
F. Wiese; Lake View, Iowa.
L. Willer.
G. Zeitzer; Rochester, Minn.
H. Zimmermann; Central Illinois District.

We note the following in regard to this list. Candidate Gullixson is from the Norwegian Synod, and will enter their service, first as an assistant to his father in Chicago. For the mission to India, the five candidates Grumm, Bertram, Kline, E. Prange, and Reiser have been appointed, and for the mission in

To the ecclesiastical chronicle.

From our Synod.

Our mission is a search. The Holy Scriptures often emphasize the right way to search for a mission. The prophet Ezekiel prophesies of our Saviour: "I will take care of my flock myself, and will seek them as a shepherd seeks his sheep", chap. 34, 11. 12. And in the New Testament he himself, our highly praised Saviour, says in accordance with the prophecy just mentioned: "The Son of Man is come to seek and to save that which is lost", Luk. 19, 10. 19:10. He sought the lost sheep with great diligence in the days of his flesh, and now that he is glorified, he will continue the seeking through us. Therefore we should also diligently learn missionary seeking from him and faithfully follow him.

In the process, some congregations are having wonderful experiences. For example, the Good Shepherd mission church in the eastern part of Detroit recently held a so-called house-to-house canvass. For a week the house-to-house visitation continued, and the result was that five unbaptized children were presented to the pastor for baptism. This, however, was not the only fruit of this missionary search, for much other missionary material was found in the vicinity of the mission station. But are not the five children who were placed in the arms of the Saviour through baptism alone worthy of such effort? How long do we often labor in the heathen mission to get only one baptized child! Here in our own land the field is ripe for harvest.

This is not to say that the mission to the Gentiles should be left undone, for Christ has also made it our duty; but at the same time we must make the most of the ripe harvest in our own land. Let us leave nothing undone, that our land may be filled with the gospel! J.T.M.

Mission blessings in state institutions. How blessed is the mission among the inmates of our state institutions is again shown by an account of the work of our city missionary, E. Dümling, in Milwaukee. His prison service in Milwaukee was attended by five hundred prisoners, all of whom voluntarily presented themselves for service. At the time of the service, all work was suspended so that all could attend the service. The missionary experienced a similar thing at the Waupun prison. Eight hundred attended the service there, and they did so unceremoniously. After the service, ten prisoners were given Holy Communion and one was confirmed.

Our penitentiaries so often complain of insubordination on the part of the prisoners; the best means of removing it is by the preaching of the word of God, which is a pure one. But we are not primarily pursuing earthly advantages in our missionary work. The wonderful thing about all this work is that God, in His grace, chooses His elect from among these people, some of whom are quite depraved, and brings them into His kingdom of grace. We do not have to complain about a lack of missionary opportunities. The doors are still open to us everywhere for the preaching of the pure gospel, and God is giving us one victory after another.

J. T. M.

Domestic.

From the Wisconsin Synod. To the fifth professorship in the theological seminary of our sister synod of Wisconsin at Thiensville, Wis. which had been vacant for some time, Rev. A. F. Zich, of Green Bay, Wis. the president of the Northern Wisconsin district of his synod, has recently been called. He has accepted the appointment and will soon move and begin his duties with the new academic year in September.

Likewise, the one vacancy at the V. Martin Luther College of the Wisconsin Synod at New Ulm, Minn. which was caused by the death of Prof. M. J. Wagner, has been filled. Prof. Edwin Sauer, already working at the institution, has been called to be superintendent of the boarding school for boys, and has accepted the appointment. But the professorship, which thus becomes vacant, must now be filled again.

L. F.

On the church statistics of our country. Recently Dr. G. L. Kieffer, of the United Lutheran Church, who has taken the place of the late Dr. H. K. Carroll as church statistician, had his figures of the churches in our country printed in the *Christian Herald*. The various church papers have subjected these figures to close scrutiny, and have attached to them their remarks. So also has the "Church Journal," the organ of the American Lutheran Church. From this article we would like to pick out a few things.

First, in Kieffer's report, the total of all those who profess to be church members in the United States was given as 80,008, 181. To this the "Kirchenblatt" remarks: "Finally, we must not forget that among the 50,008, 181 members of the 'churches' all kinds of things are counted which have nothing to do with our concept of 'church', even in the broadest sense. Not only Universalists and Unitarians are counted, but also Christian Science, the Mormons, even the Jews and Buddhists. Fifty missions! In itself certainly a respectable number, but how dreadful, how ominous, when the necessary deductions are made, and then the proportion to the total population of our country is considered! Not yet half of the inhabitants of our country profess a church. Do we not want to hear the exhortation? Shall we not work while it is day?"

Kieffer had stated that the number of preachers had grown strongly. But the "Kirchenblatt" writes about this: "Dr. Kieffer states that the number of pastors has increased by 1, 978, and thinks that this is a hopeful sign. Let us look at the figures! In 1929, 721 Jewish rabbis were enumerated; in 1930, 1, 751, or an increase of 1, 030. Surely there is some mistake here. In the Roman Catholic Church in 1930, there were, accurately counted, 753 more priests than in the previous year. Among the Methodists there was an increase of 872 pastors, but of these 825 are Negro pastors. The extremely rapturous Pentecostal and Holiness Churches have 866 .pastors* more than last year. Looking at these figures with sobriety, one will hardly want to place too much hope in this kind of increase. Rather, one will regret that the number of candidates for the pastorate with sufficient previous education and seminary training is greatly diminished."

According to Dr. Kieffer, the Lutheran Church has increased by 56, 180. The above-mentioned newspaper writes: "That we do not also have to record a minus is probably also due to the fact that we possess the God-given means of grace unadulterated. Well then, let us preach God's pure, all-salvific Word to our dying environment and not forget our own children and fellow believers! The numbers speak a plain language to him who will hear. Here is a trumpet call calling us all to work in the vineyard of the Lord. "J. T. M.

Increase and decrease of church members in our country. To the above we would like to add something from the instructive article in the "Kirchenblatt". We do this with full consideration of the fact that one cannot rely entirely on the church statistics, nor can one draw any premature conclusions from them.

Conclusions may be drawn. And yet these figures speak a serious language to one who thinks about them. According to Dr. Kieffer's report, all "churches" together increased by 59, 286 members in 1930. This small figure is obtained by comparing the increase with the decrease of the individual communities. Increased have been the Roman by 17, 526, the Baptists by 45, 642, the Episcopalians by 16, 532, the Congregationalists by 753, the Mormons by 2, 268, and the Lutherans by 56, 180 members. On the other hand, the Methodists have decreased by 43, 211; the Greek Catholics by 37, 200; the Presbyterians by 22, 763; the Campbellites (Disciples) by 18, 567; the Reformed by 4, 512; and the Unitarians by 4, 994.

The "Kirchenblatt" writes: "The year 1930 has shown the smallest increase since 1919, and the second smallest since 1890 - a very sad result! From 1890 to 1930 the average growth amounted to 31/2 per cent annually. In 1930 the figure had fallen to .1 per cent, that is, one-tenth of one per cent. In other words, a thousand members gained a new member for the MrcheU And this is counting all the thousands who moved up from the Sunday School or other institution into the number of communicants. Where is such 'growth' to lead? Think for a little while. What is it supposed to mean: 'The churches have increased by 59, 826 members,' when we consider that the population of our country has increased about ten times that number? It means nothing else than this: The number of members of the Church is increasing, but much more slowly than the population of our country. The latter line is increasing much faster than the former. The gap between the two is growing. In other words, the already larger number of dechurched people is growing faster than the number of churched people. Let us look the facts firmly in the eye! Things are bad, very bad! We are not pessimists, but rather the opposite. But we must ask ourselves, in the face of such facts, whether our American churchmanship has not become 'dumb,' saltless, powerless, or whether it is not on the way to soon reach the dead center. We also consider that we are not yet dealing in this country with the purposeful and systematic freethinking and godless propaganda which is making itself strongly felt over in Europe and especially in Germany. When the waves of this movement reach the shores of our country, what terrible devastation will they wreak on our pithless, defenseless, weak church system, which, judging from these figures, seems to lack the thrust so grievously!"

"Instead of boasting, 'We have gained 59, 826 communicants,' we should repent, ask pardon for our dalliance and negligence, and for greater zeal in the work of the Lord, for love to the lost, for patience and strength for missionary work."

J. T. M.

The increase of the Lutherans in our country. Dr. Kieffer in his report had given the increase of Lutherans as 56, 180. In 1929 there were in the United States 11, 235 Lutheran pastors, 15, 227 Lutheran congregations, and 2, 750, 617 communicants. In 1930 the numbers stood, as follows: 11, 336 pastors, 15, 238 congregations, and 2, 806, 797 communicants. This means an increase of 101 pastors, 11 congregations and 56, 180 communicants. On this the above-mentioned paper remarks: "How many Lutheran confirmants do you suppose there were in the year 1930? We estimate the number at 100,000 to 125,000. And yet we had only 56, 180 members more than the year before. Did the other sixty or seventy thousand all die? Where are they? At least half have disappeared. We should think about this high number of losses..."

instead of acting as honorary saviors of the American church system."

On one point the writer gives the statistician a rebuke. Dr. Kieffer had divided the Lutherans into two groups: 1. the synods served or represented by the National Lutheran Council, and 2. the synods belonging to the Synodical Conference. This dichotomy the "Church Gazette" condemns as premature and proposes the following grouping: 1. The American Lutheran Conference (American Lutheran Church, Swedish Augustana Synod, Norwegian Church, Free Church, United Danish Church); 2. The United Lutheran Church; 3. The Synodical Conference (Missouri, Wisconsin, Slovak Synod, Norwegian Synod, Negro Mission); 4. Free-standing synods (Eielsen, Brethren, Danish Church, Icelandic Synod, the three Finnish groups); 5. Independent individual congregations (about eighty in number). The reason for this rebuke is this: "Not as if we wanted to speak the word of dismemberment. Not at all! But the combination of the United Lutheran Church with all the other synods of our country, except the Synodical Conference, can easily give the wrong impression that the points of separation which really still exist have disappeared." This is true, to be sure. But is this not promoted by the very fact that all the synods mentioned are represented in the National Lutheran Council?

We have devoted so much space to this whole matter in order to get our churches as well as our pastors to deal with it. Putting it all together, we could say that the present church statistics teach us the following: 1. The majority of the inhabitants of our country do not belong to any "church", but grow up without God, without the gospel and without the hope of eternal blessedness. Our whole country is therefore a great mission field for us. The number of those who hear the Word of God in the churches of our country is extremely small and will become even smaller in the future, since the sects are trampling the Gospel underfoot more and more, falling more and more into unbelief, and thus bringing the curse of God upon themselves and disappearing. The Lutheran Church in our country has a great task, for there are still people in this country who hear and accept God's Word. But the Lutheran church must remain faithful to the confession in doctrine and practice, because only then can it expect God to bless it. This fact should dampen all hasty zeal for unification and direct all hearts to real unification in doctrine. Before the division that still exists can be removed, the points of separation should, after all, be taken out of the way. In this the writer in the "Church Gazette" is quite right. J. T. M.

Women's suffrage in the Swedish Augustan Synod. At its meeting in the spring, the Swedish Augustan Synod decided to grant women the privilege of appearing as delegates at the synodal meetings. For the time being, however, this decision is still somewhat obscure. It refers only to those congregations which have already granted women the right to vote. Congregations whose constitutions have a paragraph against women's representation are to leave it at that in the future. At the first meeting, however, a female representative was immediately given the right to vote.

The importance of this new institution will be clear to anyone familiar with the position of the Lutheran Church with regard to the right of women to vote in the congregation. The Augustana Synod leaves the old ground of the church on this point also.

J.T.M.

The Bible for Airmen. The American Bible Society in New York has produced a special edition of the Gospel of John for aviators serving our country. The edition is published in pocket size with large print so that the Gospel can be read easily. Four hundred copies have been distributed. It is hoped that this will give aviators an opportunity to read God's Word before ascending or even while flying through the air. The first Bible given to aviators for the journey across the ocean was the one given to the crew of the dirigible R-34 as it prepared to return to England in 1919. This was in 1919, and since then the Society has supplied Bibles to all the crews of the battleships of our country, as well as to the harbor sailors. The Bibles are supplied free of charge to the men in the service of the country.

This is a work of love that deserves all recognition. Usually one says to oneself: Such people do not read the Bible after all. And yet the New York Bible House receives many letters in which the writers testify how delicious the dear book of God has become to them in a difficult hour. It is a blessed work that our Bible societies are doing, and it should spur us all on not only to read the Bible diligently, but also to see to it that it comes to the people.

J. T. M.

Denial of the Savior. On January 5, the faithless former president of the Federal Council, Dr. Cadman, made a speech over the radio in which he spoke in praise of Masonry. In an explanation of this speech to Fr. B. Schwarz of Chappell, Nebr. Cadman then went on to write, "What I said in my speech was this: 'I rejoice that I am a Mason because the Masonic Lodge is the only place where I can greet (equal) my Jewish brother as a friend and Sinnes genossen.'" Following this, the *Lutheran Witness*, to whom we are sending this report because of its importance, remarks: "I am glad to be a Mason."

In 1918, the former Jewish Rabbi Max Wertheimer made the following statement: "Before I joined the Lodge, I was told that I did not need to believe in Jesus Christ as my Lord and Saviour. This was my objection to joining the Lodge as an unconverted, but nevertheless conscientious Jewish rabbi. But when the Holy Spirit had given me new birth, He also convicted me of my sin and transgressions, and the reason which then moved me to join the Lodge, now moved me to leave it, according to 2 Cor. 6:14; 7:1." This account proves quite clearly that our exhorting, chastising, and witnessing against the Lodge is not without reason. The Lodge is indeed a spurning of our Saviour and His gospel. Let those consider this who think that right Christianity and Logism are compatible.

J. T. M.

The Devil's Music. Under this heading the "Christian Apologist," the organ of the German Methodists in this country, directs a word of exhortation and warning against the unchristian and immoral popular songs which are now so frequently sung. The application is first to German conditions; but what is said applies also to the songs sung by our American people. In Germany such songs are called "Schlager"; in this country they have various names, among others also the not bad name "rag music." This expression is significant.

We want to pick out a few sentences from the article. We read: "A measure of the moral condition of a people or a man is his song. What he sings is an outpouring of the content of his heart and being; for 'whose heart is full, his mouth overflows,' says our Saviour. So also are

the songs of the present are a mirror of the soul and **essence of** our people and of the individuals who sing them. But what kind of songs are they? Sacred? They are only sung in church and at most by a few who are 'pious.' Folk songs? They are too sentimental, too meaningless, too decent for the people, at least for the great masses. The modern, most sung song of today's people is the Schlager. But what is a pop song? Either he is a mindless, senseless 'poor madman,' or he is a lecherous libertine inciting sensual lust, or at least a glorifier of unambiguous vulgarities and sensual licentiousness, of fornication, and especially of fornication and adultery. A hit song is always a blow, a manslaughter. Above all, the slap is a slap in the face of God and a mockery of His wise, man-blessing will. It is a blow against his authority. It praises unfaithfulness to God and man, it glorifies murder, it mocks marriage and motherhood, and makes fun of people who respect and love one another in custom, reverence, and fidelity; indeed, it dares to mock the holiest thing there is: Christ gone to death for us. Therefore the Schlager is one of the most atrocious and grievous sins against God and man; and true as it is that the sin of the people is corruption, so true all who have any fellowship with the modern Schlager and its spirit corrupt themselves."

With what has been said, let us leave it at that. But it should warn us anew against the silly, unchristian, often filthy songs that spread their pernicious poison into the hearts of children and young people. Not all songs are such as those just described; but on thousands the description patches. "What is sung in thy house?"

J.T.M.

Abroad.

A commemoration in honour of "Saint Elisabeth". On November 17, 1231, Elisabeth, Landgravine of Hesse and Thuringia, died in her twenty-fifth year, "consumed by a life of passionate devotion and sacrifice in the service of the sick and miserable." This year the seven hundredth anniversary of the death of this generous woman is to be celebrated in Marburg, Hesse. Special memorial services will be held in St. Elizabeth's Church, which has been erected over her grave, while special lectures on the life and work of this woman are to be given at the University. Celebrations in honour of "Saint Elizabeth" are also planned by the Catholic side.

In his writings, Luther mentions "Saint Elizabeth" in several places and praises her for having had a great abhorrence of adorning herself with precious things, for having once rebuked a monastery for spending so much money on an image that could have been much better saved for the nourishment of the body, and for having so unselfishly served the poor beggars and lepers. Luther, however, still remarks on this chapter, "that one should look to God's word, and follow the examples of the dear saints no further than where they follow your word of God." (II, 311.) This admonition should also be remembered for the planned "celebration of Elizabeth."

J.T.M.

Norway a Lutheran country. In the Scandinavian countries, Sweden, Denmark and Norway, the Lutheran Reformation spread miraculously and gained a firm foothold there in spite of the formidable resistance that the Romans offered to the pure teaching of the gospel. As early as 1519 the Gospel made its way into Sweden, and from there spread to Finland and Lapland. In the

In 1520 it was also preached in Denmark, and from there it went on to Norway and Iceland. Since then, these countries have also remained essentially Lutheran, although unbelief has tried again and again to establish itself in the national churches there. Even today, of the 2,650,000 inhabitants of Norway, all but 71,000 profess the Lutheran doctrine as represented in the state church. The Catholics number only 2,400. Besides these, there are 1,500 Jews, 500 Mormons, 14,000 Methodists, and 7,000 Baptists. The two last-named sects have recently decided to cease their "missionary activity" from our country. In Norway there is also a free Lutheran church, which numbers 18,000 members. The Scandinavian countries have not, like Germany, suffered from the Catholic "Counter-Reformation" and the activities of the Reformed. They have all the greater reason to hold fast to the heritage of the Reformation. J.T.M.

The Spanish people and the Roman Church. In Spain, the previous monarchical government had to abdicate, and in its place a republican government was elected by the people. In connection with this overthrow of the government, there were also attacks on the Roman Church, which finally led to the burning of Roman churches, schools and monasteries. This was reported in detail in the daily press; but it also indicated the reason which led to these acts of violence. They were the expression of an awakening people against the deep oppression of which the Roman Church in Spain was guilty in every possible way. Spain had hitherto been one of the few stock Catholic countries where the Pope held the reins. Dissenters were scarcely tolerated, the evangelical missions were persecuted, and the spread of the Bible was fiercely opposed.

The revolt of the people against the Papal Church is nothing new. What has happened recently in Spain has happened before. But again and again the church gained control, so that the people remained under the pressure of the papal servants. This will happen again now, unless the Spanish people come to know the gospel of Christ. Only then, when the Spaniards believe the Gospel, will they become free from the Pope, first inwardly, but then also outwardly. The Word of God is the only weapon that helps against the papacy. Where this weapon is not brought to bear, all else is in vain. J. T. M.

A beautiful testimony. According to a report in "Ev. Deutschland" some time ago the American General Butler gave a beautiful testimony for the missionaries in China. We read: "General Butler, who commanded the marines of the Americans in the time so dangerous for the Anglo-Saxons, recently said: 'I have met a great many missionaries, certainly over fifty, and I have found none among them disagreeable. I have heard many things about missionaries that have endeared them to me. There was one in particular-and there were many like him in China-who lived in an unsheltered place outside Shanghai. He was about eleven miles from the city, and only Chinese roads led there. I met him one day and suggested that he should go to another place where we could protect him. But he replied, "I am here to preach the gospel of Christ, and I have never heard that Christ needed a guard. If I had to be protected with bayonets to preach the gospel, I would go home.'" Thus this missionary only stated what missionaries in the heathen countries have long since emphasized: "The greatest slit of a missionary is the gospel of Christ."

J. T. M.

All good and perfect gifts.

"Every good gift and every perfect gift cometh down from above, from the Father of lights," Jam. 1, 17. This delicious saying is itself such a bright ray of sunshine from above into the darkness of error. For if the readers of the Epistle of James were in danger of error, as if God could be to blame for the temptation to sin, v. 13, here James tells them that only good things come from God and that he must never and in no way be made the author of evil.

And now, my Christian, take hold of this ray of sunshine in your poor life and say to yourself heartily against all the doubts of your mind and against all the murmuring of your heart, that truly throughout your life you have received nothing but good and perfect gifts from God. Look at your life from the cradle and baptism to this day and say, "My life is a monument to his mercy. Look into the three articles of our faith and say: "The Lord has done great things for us; we rejoice in them", Ps. 126, 3, "this is certainly true". Look into the Scriptures, and they tell you that "all things work together for good to them that love God," Rom. 8:28. Look up to the mountains from whence cometh thy help, look up to the Father of lights - behold, with him is no change of light and darkness, no change of truth and error, no whim of fortune; with him is light, ever clear, bright skies, and out of his bountiful hands, which he daily opens, spring forth all good and perfect gifts for his children that seek the truth. Yes, even in the nights of affliction, even in tears and painful sorrow, take this ray of sunshine into your heart: even affliction is nothing but a good and perfect gift from the Father of Light. With thee there is a change of light and darkness: thy days are yet all woven of evening and morning, as the first days of creation: but with God there is no change.

I once climbed a high mountain in the Alps. Below me hung the gloomy storm-clouds, and hid the view into the deep valley; the lightnings flashed, and the thunders rolled; above me was blue, serene sky, and the sun shone peacefully over the world. Then the clouds broke, and I saw a town lying deep below, and thought to myself: The people down in the valley would have said: How dark and dreary it is in the world today! But I, on the mountain, rejoiced in the brightness of the sun. Who was right? There is a difference between looking at things from above and from below.

So come up, climb the mountain of the Scriptures, take your stand above the clouds, look in faith into the Father's heart of God: there is light, there is bright heaven of eternal love in Christ, on this sunny high of heavenly thoughts you will learn to say even of affliction: All good and all perfect gift comes down from above.

Food for thought.

Man lives not only in his own body, but also among other men on earth. Therefore he cannot be without works towards them; he must speak and work with them, although none of these works is necessary to him for godliness and salvation. Therefore his mind should be free in all works, and should be directed only to the end that he may be of service and use to others, and that he may have no other purpose than that which is needful to others. This then is called a true Christian life, and there faith goes to work with delight and love. (Luther, "Of the Freedom of a Christian Man.")

"I don't believe in anything."

I once drove - so Emil Fromme tells us! - down the Rhine from Bingen to Cologne. I stood at the bow of the steamboat and looked at castles and towns that lay in the sunshine in indescribable beauty. Then slowly a gentleman advanced towards me. "You are a preacher," he said. "Well," I replied, "if you will call me that, I am." "Why? Are you not comfortable with the appellation?" I replied, "Preaching is, after all, only a piece of my ministry, and therefore the name is not exactly appropriate. It is the most delicious part of my ministry, but not the most difficult." "What do you mean?" "Well," said I, "I think it applies, after all, to practising pastoral care, visiting the sick, teaching children; all that is, after all, an essential piece of the preaching office." "You'll be taking a lot of trouble for nothing," he said, with a fine, somewhat mischievously pinched smile; "because, you see, I, for one, don't believe in anything."

He awaited my reply with a certain triumphant superiority. I said to him only briefly, "Allow me to say that I do not believe that you believe in anything." He looked at me puzzled, and only brought out, "What do you mean?" "Well," I told him, "you do believe that you are the son of your parents?" "That goes without saying; I don't need to believe that at all; I know that." "So, how do you know?" "Well, I have my baptismal certificate for that." "Baptismal certificate? That can be forged, like all certificates. They told you so, and you believed it. When you were a child, you might as well have taken your nurse or nanny for your mother. Who told you that you were the legitimate and not the adopted child of your parents? Recently I blessed a boy at his confirmation. Before confirmation I had to tell him that he was not the child of his parents, but a child found on the street. The boy had stubbornly believed for fifteen years that he was the child of these people, and wept bitterly when I had to tell him that he could no longer bear their name. That might well be the case with you." "I never thought of such a thing in my life," he said, laughing; "it is news to me." "Well, I beg you will think about it for once, and believe that you do believe in something.

"But look, you can have it even closer. You had a bottle of wine in front of you just now, and you drank it. Who is to say that this wine is not poisoned, and that the waiter has not put something in it for you to die a miserable death tonight? He could have been bribed somehow by someone you've lived too long for." "Well, look here, I have a better faith in people and in the waiter; he has such a good face." "So you do believe in something, that is, in the waiter. Well, if you can believe in a waiter, then let me believe in our HERRGOTT, and now let me look at the beautiful Rhine." With that I turned, and he went into the cabin.

All from God.

You do not seek him, he seeks you; you do not find him, he finds you; for the preachers come from him, not from you; their preaching comes from him, not from you; your faith comes from him, not from you; and everything that faith works in you comes from him, not from you; and where he does not come, you remain on the outside.
(Luther.)

Obituary.

Charles Eckert, a student in the third clade of our theological seminary at St. Louis, died unexpectedly soon. From his home in Alsace, France, he came to our institution in Milwaukee nearly five years ago to prepare for the sacred preaching ministry. Before Easter he had to undergo an operation for goiter, which went well. However, soon thereafter an incurable mental disorder appeared, as we now know. The cause of his death, however, was pneumonia, and on May 19, as we may confidently hope, God took him to his heaven of grace. After the pastor of the deceased, A. C. Nitz, had held the funeral sermon on Hebr. 4, 9 in the St. Stephanus church and the undersigned had spoken a few words in the name of our institution, the body was laid to rest on the Bethlehem graveyard.

May God, who has received six students and two members of the faculty of our seminary in St. Louis during the past two years, keep us in his grace, in firm faith, in Christian humility, and in service pleasing to him, and may he continue to give us his gracious care!

John H. C. Fritz.

New printed matter.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 17: Abide with Me. By J. A. W. Wiers i g. Xo. 18:

N/voeless
From Bach-Lee. Nixcl Oborus. 4 pages each.

Price: 20 Cts. each 6oncorckis l>nblüÜin§ lhouse, 8t. l'ouis, llo.

Two new numbers in the well-known collection of choral songs for mixed choir. No. 17 offers a special accompaniment for the well-known beautiful English song, sung first by an alto or soprano solo, then by the whole choir in the original melody. I certainly cannot, however, warm to the performance of chorales with humming voices (bummrnS). When a choir, which according to the right view is a part of the congregation and as such represents the congregation, sings in the service, then it should really sing, and it should sing in such a way that the words can be understood. That is what the choir is for, and the singing of the choir forms - and should form - a part of the whole service. The choir is not in the service to achieve special musical effects. All showmanship, whether in the pulpit or at the altar, on the organ or in the congregational and choral singing, is excluded! - No. 18 offers the well-known, wonderfully beautiful chorale "JESU, meine Freude," by Johann Crilger in the harmonization of J. S. Bach, with adaptation to the English text by P. S. Lee. L. F.

Commentary on St. Paul's Epistle to the Galatians. By Martin Luther. A new edition, corrected and revised by Rev. Erasmus Middleton. With foreword by Prof. Leander S. Keyser, D. D. 536 pages 5^X8, bound in cloth with gilt title. Price: H3. 50. to be obtained from the Onconräis ?ubliÜün§ Louse, 8t. 4.OUI8. ^lo.

To our blessed v- A. F. Hoppe, the deserving editor of our great edition of Luther, came one day a distinguished preacher of the Episcopal Church, hitherto unknown to him. In the course of conversation he informed him that in some way he had got hold of Luther's interpretation of the Epistle to the Galatians in English, and this work had made such an impression on him that he wished to read and study more of Luther. He did not know, however, whether any other works of Luther were available in English, and therefore turned to him who had been named to him as an authority in the field of Luther's writings. D. Hoppe told me this and inquired of me about other English translations of individual works of Luther. What this Episcopal preacher had read with such great interest is now available in a new edition, published by a Reformed publishing house, endorsed by a well-known theological professor of the United Lutheran Church. We are very glad that this thorough interpretation of the greatest expounder of Scripture since the time of the Apostles, who was especially fond of the Epistle to the Galatians, is now again available in English translation, this translation having first appeared more than 350 years ago. The first English edition of this work in the year

1575 was accompanied by a very special warm recommendation from the then Episcopal Bishop of London Edwinus (Edwin SandyS). The great library of the British Museum in London possesses other English editions of this work, dated 1577, 1580, 1588, and 1616. I myself possess from the library of the blessed Professor Guenther a valuable, rare edition of 1685, in which the various inscriptions of names show that the Bnch was for many years the property of an English family, and the last editions which have come to my knowledge were published in London in 1888, and in Philadelphia in 1891. Thus individual works of Luther in English have had a wide circulation in ancient and modern times. Instead of all our own recommendation, let us follow the words on the title page of one of the old editions, where it is said of this work: "Wherein is set forth most excellently the glorious riches of God's grace, and the power of the Gospell, with the difference between the Law and the Gospell, and the strength of Faith declared: to the joyful comfort and confirmation of all true Christian believers, especially such as inwardly being afflicted and grieved in conscience, do hunger and thirst for justification in Christ Jesu. For whose cause most chiefly this Booke is translated and printed, and dedicated to the same." Every word of this is true and correct, and we can only recommend this interpretation most highly. We have compared a number of passages, and found it to be a faithful copy of the older edition, and the book is truly worth the price. We know of younger pastors who have studied through this whole interpretation with great diligence, and have had the greatest blessing from it. L. F.

News about the chronicle of the village.

Ordination and Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be made by the district president concerned. (By-laws to the Constitution of the Synod, at 12 E.)

Ordained and inducted:

On the Feast of Trinity (May 31): K a n d. A. Popp in St. John's Parish at Winkler, Kans. by P. L. W. Temme.

Introduced:

Pastors:

Pentecost Sunday (May 24): P. C. W. L a d e w i g in St. Paul's parish at Port Arthur, Tex. assisted by P. H. Roitsch. - P. C. F. H i n richs in Trinity parish at Mallard, Iowa, assisted by ??P. P. Ross and L. Wittenburg by P. J. G. Kitzmann. - P. C. W. Long in Lt. Matthew's church at Brussels, Ill., by P. K. J. Baumgart.

On the Feast of Trinity (May 31): P. W. W a c h l i n at Trinity Parish, Pincher Creek, Alta. can. by P. C. J. Klewer.

Teacher:

Pentecost Sunday (May 24): K a n d. T h e o. K ä l b e r e r in the St. Petrigemeinde at Hanover, N. Dak. by P. L. Wohlfel. - C a n d. E. W. Heidemann in St. John's parish at Hooker, Okla. by P. M. Stuttmann.

Groundbreaking.

On Pentecost Sunday (May 24), the Immanuel congregation in K a n s a s City, Mo. (P. L. J. Schwartz), laid the cornerstone of their new church.

Initiations.

Dedicated to the service of God were:

Church: On Pentecost Sunday (May 24): Bethlehem Church at R i c h m o n d, Va. (k. O. A. Sauer).

Pipe norgel: On the Feast of Trinity (31 May): The organ of St. Paul's Church, Sherwood, Oreg. (P. F. Westerkamp).

Anniversaries:

Anniversaries.

On Sun. Exaudi (May 17): St. John's parish at Ela rinda, Iowa (Rev. Theo. J. Vogel), the 25th anniversary. Preachers: PP. W. Happel and O. Nieting. - On Trinity Day (May 31): St. Paul's parish at Addison, Ill. (P. A. Pfotenhauer), the 25th anniversary. Preachers: I'1>. A. Werfemann and M. Pfotenhauer.

Advertisements and notices.

Conference Display.

The Eastern Mixed Conference of the Central Illinois District will meet, w. G., June 23-25, at the Seminary at Springfield, Ill. registrations should be sent to Dir. 8th Lsln, Loneordin Lorninnr^, Lprin^ield, Ill.

W. Heyne, Secr.

The General Lchrer Conference will meet, w. G., from the

7th (10 ^l) to the 10th of July, at the Seminary at Niver Forest, Ill. You are requested to apply to the undersigned before the 30th of June. Board and lodging at the Seminary. All who have real interest in the Christian Church School are kindly requested to attend this conference. Work: What questions trouble us in regard to the Christian education of our youth? Pros. C. Haase. idnle iJa. 8ter^ in Ili8kor^: Arthur Miller. Maates in ^rittrmebw: E. L. Bierlein. 1^P68 ok I68i8: P. Japker. Prof. H. C. Gärtner. IrnininA Lüldren in Ltrrmittn Divin^: J. H. Meyer. Vi8ib to Ionin: S. J. Bergmann. Ldnontionnl Objektivdg ok tue Dntberan 8010018: A. C. Stellhorn, ^dvortring Lsln 8oùöol8: H. G. Grube. Nsnelmr UriotipLition in 8uxorvi8ion ok limtruetion: J. A. Koß. iZ4i88ionn^ Dnd6nvor8 in Onr 8etrool3: Supt. W. L. Nickel. Oeneral Oi8en88ion ok tue 8e1roo1 8ituntion in Onr 8z^nod: Ded6 .8tell- üoi n. C. W. Linsenmann, Chairman.

Show Synodal.

The Manitoba and Saskatchewan District of our Synod will assemble, w. G., from June 24 to 30, at Zion Church, Melville, Sask. Two papers will be presented to Synod, "Unionism" (speaker, Rev. J. H. C. Fritz) and "Missionary Work according to the Acts of the Apostles" (speaker, Rev. W. A. Reitz). Further information will appear in the District Bulletin. J. H. Meichsner, Secretary.

The Minnesota District of our Synod will meet, w. G., from the 24th to the 30th of June, at Coneordia College, St. Paul, Minn. DLr opening service will be held on Wednesday, June 24, at 10 o'clock in the morning. Paper to be presented, "The History of the Minnesota District" (speaker, Rev. H. Meyer). Further notices will appear in the district bulletin, "Our Inner Mission." As. R. Streufert, Secretary.

The Northern Wisconsin District of our Synod will meet, w. G., from June 10 to 16, at St. Martin's parish, Clintonville, Wis. (Rev. W. O. Speckhard). The opening service will be held Wednesday evening, June 10. All deputies must be accompanied by a credential signed by their pastor and two church officers. Pastors, teachers and lay delegates are required to pay a registration fee of P5 for their board at the time of their registration. Any requests for exceptions, submissions, etc. should be in the hands of the President by June 1. Registrations find requested immediately. Two papers will be presented to the Synod: "The First Epistle of St. Paul to the Corinthians" (speaker: Fr. N. A. Karpinsky) and "Ille Öüuretr" (speaker: Fr. W. J. Schröder).

A. M. W. Wahl, Secretary.

The Ontario District of our Synod will assemble, w. G., from July 7 to 12, at St. Luke's parish, Ottawa, Ont. (Rev. A. Dashner). The opening Service will be held July 7, in the evening at 8 o'clock. The credentials of the congregational delegates are to be submitted at the close of this service. Paper presented, "Il'lw kroper IrLininA ok HunZ Usople." Speaker: o. W. C. Kohn. By June 20, all submissions and conference minutes should be in the hands of the President, all registrations in the hands of the undersigned.

. Alfred Dashner, Secretary.

The Southern California District of our Synod will meet, W.G., from July 5 to 10, at Ernos Church, Los Angeles, Cal. (P. O. W. Wismar). The opening service will be held Sunday evening. Immediately after this service the delegates will hand their credentials (signed by the pastor of the congregation and two officers of the same) to the district secretary. Papers: "Gtrri8lian Uovo in It8 Rels,bion8Üip to tle 8nit^ in Oootrino" (Rev. G. Witte): "U688ON8 kor Onr Nimo krom tue Ilmtor^ ok LÜ88ion8" (P. A. Sz. Kuntz). Timely registration with xrmtor looi requested.

I. H. Heiserman, Secretary.

The Texas District of our Synod will meet, w. G., from the 8th to the 14th of July, at Immanuel Church, Giddings, Tex. (Rev. G. W. Fischer). Prof. Th. Lätsch will finish his paper on the eighth article of the Formula of Concord: "Of the Person of Christ," and P. Fischer will read a paper on "Lürmtirn Idberti". On Tuesday evening, July 7, the opening service will be held. Lay delegates will want to remember their credentials, signed by the pastor and two superintendents. Pastors, teachers and deputies want to sign in or out immediately with the local pastor. Please state how you intend to travel and when you expect to arrive. F. H. Stelzer, Secretary.

Teaching School Announcement.

St. Paul's College at Concordia, Mo. The new school year of this institution commences, w. G., on the 2d of September. All pupils should arrive the day before. Such as have an examination to pass will have an opportunity to do so on Tuesday and the afternoon of the opening day. Those wishing to enter the lowest grade (Sexta) must have graduated from the eighth grade of a school and be able to show their diploma. Those who wish to enter a higher class must send their diploma earlier to the director of the institution for evaluation. For those who come with insufficient knowledge of the German language, special facilities are provided. The boarding fee is tzIOO and is to be paid quarterly in advance. Pupils who do not intend to enter the service of the church



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St. Louis, Mo., June 30, 1931.

No. 13.

For each new day.

Give me strength every day, O Lord, that I may serve thee continually. That I may dare to confess thee Before all the world by deed and word.

O JESU, bend down to me in the quiet chamber and pour into my songs the radiance of your light.

O teach me to fold my hands, to intercede in prayer, And teach me to keep still finely, When sorrow passes through my soul.

O let me be faithful in small things, And not desire to rest;

Let me not make an eye to weep, nor a heart to woe.

O Lord, strong on the pilgrimage, Who with me through the land of earth go, And lay thy hands softly in their outstretched hand.

So lead me in thy path Up to the light, up to the goal, That, secure in grace, I may serve thee and give thee thanks.

Margarete Schubert.

Luther's house tablet and our time.

Take, dear Christian, your catechism. You still have this delicious booklet from your school and confirmation days. Whether you were confirmed in German or in English, whether you are old or young, the catechism, your catechism, should accompany you as long as you live. In Luther's catechism there are first the five or six main pieces. (Luther had five pieces at first and pushed

the piece of confession as an appendix to baptism. Some Lutheran catechisms therefore still count five main pieces. The number and arrangement does not matter much). These main pieces are what the Word says. Whoever knows and believes them and lives by them is certainly a Christian, a child of God.

But after the main pieces there are several appendices in our Catechism, and these are also important and useful. First of all, there are the morning and evening blessings and the table prayers. At the very end are the "Christian Questions. But before that comes the "House Table." It is entitled:

"The House Table

of some sayings for all sorts of holy orders and estates, thereby to admonish them, as
by their own lesson, of their office and service."

And at the end, there's this signature:

Everybody learns their lesson,
So it will probably moan (stand) in the house.

This house tablet is quite a delicious and delightful addition to the catechism proper.

First of all, it rejects the papist slander that Luther, through his doctrine of "faith alone," opened the door to all indifference and licentiousness in the Christian life. The very opposite was the case. Just as the Ten Commandments at the beginning of the Catechism are primarily intended to serve as a mirror for sins, so Christians are also to use them as a rule and guideline for their lives. And the house table is to be helpful to the ultimate purpose of God's law, is to hold up especially to all "holy estates and orders" what God's word says to them.

It should also be noted that Luther speaks of the holy estates. By this he means the "three main estates," the teaching estate, the military estate, and the nourishing estate, in other words: the preaching office and its auxiliary offices, the secular authorities in city, state, and country, and the household, the parents and all who represent the parental office. The so-called

The "spiritual state" is certainly the most glorious, but even in the states often called "worldly" one can and should serve God. Yes, as Luther so often pointed out, a Christian ruler in the country and a good mother in the home live in a more holy and God-pleasing state than all lazy monks and nuns.

If we now look at the individual pieces of the house tablet, we notice that Luther nowhere expresses his own opinion. This is quite different from what we are used to in our time. Nowadays, when a man becomes famous (and Luther certainly was famous), he is, to use American parlance, "interviewed." He is asked how he explains his success, his great name, his health, and so on. And then the interviewee, probably with an uplifted chest, gives information about his way of life, gives out of his experience all kinds of good advice and wisdom, which other, less famous and successful people then read, probably also undertake to act upon, but which they usually soon forget again.

None of this is in Luther's tablet. Although Luther was able to give some good advice and real wisdom for practical life and did so on occasion, he was silent about it when he began to compile a table. He took the pieces for it entirely from the Bible. Only the Holy Scripture, God's Word alone, speaks to us in the table. The selection and arrangement certainly show Luther's great knowledge of the Bible and of man; but the "lessons" by which the orders and estates are admonished "of their office and service" are not Luther's lessons, but the instructions of the divine Teacher, our God Himself.

Not much seems to have come down to our time about the time and circumstances of the origin of this tablet. But no matter when Luther made this compilation from the Bible, no matter how he was moved to do it, we have in the Haustafel a quite delicious, glorious and useful part of our catechism. These Bible verses, which Luther selected for the various classes, should be printed on large cards or painted on large signs; indeed, according to the fashion of our time, they could be illuminated electrically and written in flaming script, so that they could be read by day and by night. These cards and signs would then have to be hung up wherever they fit, in our churches, schools and clubhouses, in the public buildings of our country, in institutions of every kind, in factories and business buildings, in short, wherever people live, dwell and work. The unbelievers and the children of the world would not turn much to them, but Christians in all professions and walks of life would be reminded by these exhortations of their Christian duties to serve their spouse better and better, and become a brighter light and stronger salt for our time.

We want to take a closer look at and study this unique house tablet in future issues of the "Lutheran". Therefore, keep your catechism ready and use it diligently every day.

C. A. Gieseler.

From repentance flows certainty of faith.

Since our Master and Lord Jesus Christ says: "Repent," etc., he wants the whole life of his believers on earth to be a constant or unceasing repentance. (The first of Luther's 95 theses.)

Man needs repentance to become a Christian. Without repentance, however, he cannot remain a Christian for a moment. The repentance by which he becomes a Christian is, however, a unique act, the essential part of which takes place in a moment. This is the moment in which the Holy Spirit works faith, and therefore conversion, in him. Now he is a Christian; not half a Christian, but a whole Christian. He is justified; all his sins are forgiven.

But nevertheless, he must practice repentance throughout his life. This is the way in which the Holy Spirit keeps him in Christianity. With repentance, Christianity soon ceases.

But not only consistency in Christianity is based on repentance. All Christian virtues have their root in repentance. The certainty of faith also comes from it.

Especially in our time, Christians are much challenged in their faith. Almost everyone among us knows how unbelief spreads. One is not content to remain unchallenged in spite of his unbelief. One is out with all his might and cunning to destroy all faith. Scholars and their followers are bent on seducing all mankind to unbelief; professors in colleges, teachers in universities, even pastors, who are supposed to teach faith, plant unbelief in the hearts of their students and listeners. Newspapers and magazines are full of the poison of unbelief. In the cleverest and most cunning ways they seek to spread this poison.

This also affects the Christians, both young and old. The old Adam in them immediately stirs when he is touched by unbelief. That is his very nature. Soon they say, "Surely these scholars should not be right? Who knows whether our pastors can maintain their cause against people who have studied so much?" - and what other such thoughts are.

What then has the Christian to defend himself against such temptations and to preserve his faith?

One tries to protect the Christians from contact with unbelief, and that has its good. It is certainly necessary to have not only Christian schools for Christian children, but also Christian colleges and a Christian university for Lutheran youth, where they can live their faith unhindered. It is Christian duty to avoid the opportunity for seduction to unbelief. In an "Open Forum" popular nowadays and in this country, where an unbeliever foams his venom, truly no Christian should be found. A Christian has no business reading unbelieving books. It is sad when Christians, instead of reading the Bible, devour everything the newspapers write. A wise Christian reads in the newspapers, weeklies, and monthlies only the things he needs for civic and business life.

of our synod, most of the audience can well keep that in mind."

K.: "Yes, you can put a number here and there in the sermon - the Bible does it too - but you should be very careful. People often do not believe the statistics. Such derogatory remarks are often made about it. One hears people say: 'With numbers you can prove everything' or: 'Numbers lie'. One can really make numbers lie. That's why people often put a question mark right after numbers that are given to us, unless they know what source they come from."

St.: "I feel the same way. It also happens so often that people draw conclusions from statistics about things about which statistics tell us nothing at all, and the conclusions may be quite wrong."

K.: "This reminds me of the conclusion that has been made so often in recent years. One concludes something like this: 40,000 entered in such and such a year, 12,000 died, so we should have increased by 28,000; but we have only increased by 10,000; consequently 18,000 have fallen off."

St.: "Under normal circumstances, the conclusion would be correct; but as soon as another thing comes into play, the conclusion becomes completely wrong. It is sometimes so with elections in the state. Two candidates stand opposite each other; one is for the repeal of the Prohibition Act, the other against it. But now the personality or religion of the candidate plays a part, and many who are for the repeal of the law vote for the candidate on the other side, and vice versa, so that the result of the election leaves one quite in the dark as to the position of the people on the Prohibition law."

K.: "You're saying, I take it, that the budget system is overturning, or has overturned, the whole bill on the apostates?"

S t.: "Karl, if you can listen to a few more numbers, then listen; then we will conclude and you can rest. In 1917 38, 006 entered the Synod by baptism, and 12, 883 died, so that we should have had an increase of 25, 123. But the increase was 29, 222, that is, a plus or majority of 4,099. We want to say 4,099 over zero. Now if you calculate the following years in the same way, you still get 4, 331 over zero in 1918, when influenza carried off 3, 000 more among us and thousands of soldiers were abroad. But now look at the following figures:

19174M9	above zero.	1924 - 3,423 under	Zero.
1918 -ff 4,	331 above zero.	1925 - 18, 325 .	/,
1919 - 24,	669 below zero.	1926 - 13,473 "	"
1920 - 9,	220	1927 - 3, 654 "	"
1921 - 9,	810	1928 - 1, 836 "	"
1922 - 6,	662 "	1929 - 6, 147 "	"
1923 - 13,	795	1930 -ff 4, 547 via	Zero.

After being below zero for eleven years, we are above zero again for the first time in 1930."

K.: "Yes, it would undoubtedly be wrong to conclude that all the many thousands have been lost. They have disappeared from the statistics. There are always some people who turn away from the Church, but our loss was not so great. - Nor must we forget that in these years, since 1917, we have received 499,067 new members through baptism."

St.: "There are four reasons which have occasioned the great minus or decrease of the past few years. 1. before the budget system was introduced, pastors at large churches estimated their number of souls; we. will say, one estimated it at

1,800; but when they began to pay exactly, it was only 1,675. 125 disappeared from the statistics who had not been there at all. Before the budget system was introduced, there were all kinds of names on the list of church members that should have been deleted long ago. Now, all at once, the lists were revised; all were crossed out who no longer came to the church, and so the loss, which would have belonged to the previous years, was included in the years of the budget system and made the number of those crossed out especially large. Then they came up with all kinds of ways to keep the number of communicants down as much as possible. For example, if you just count the number of people who have really communicated in the last year, you can cut 50 or 100 in all large communities. All the people who move in the last months of a year and do not go to communion in the new church until the first months of the new year are not counted in either the old or the new church. 4. Finally, every year, as in all church communities, people fall away from the church or get out of our sight by moving."

K.: "The apostasy from the church in our midst cannot be particularly great."

St.: "The 'Synod-wide Roll-call', about which we have already given a brief account in No. 11 of the *Lutheran**, gives some information about this."

E. E.

The celebration in Milwaukee.

With hearty praise and thanksgiving to God and great joy, our Concordia College at Milwaukee, Wis. celebrated the anniversary of its fiftieth year, Sunday, June 7. In spite of pouring rain, the spacious new gymnasium was filled to capacity. After the festive assembly had sung the hymn, "O that I had a Thousand Tongues," Rev. H. Grüber, the President of the Southern Wisconsin District of our Synod, and ex-officio Chairman of the Board of Supervisors of the Institution, read the 95th Psalm and offered a prayer. The College Glee Club, under the direction of Teacher K. Markworth, then sang "Jauchzet dem HErrn, alle Welt" by Silcher.

Then Father F. H. Eggers of Watertown, Wis. preached the German sermon on Ps. 103:17: "But the grace of the Lord endureth for ever and ever upon them that fear him." He pointed out that this was a day of joy and thanksgiving. A rare feast is being celebrated today. Who would have thought fifty years ago, when this institution had such a small beginning, that it would grow, flourish and prosper as it has done? This was due to the grace of God. That is why the keynote of today's feast is "Soli Deo gloria!" "Glory to God alone!" The speaker then set the theme, "The Memory of God's Grace the Song of Praise and Rejoicing of Today's Feast," and spoke of the past, present, and future of our Concordia College.

As far as the past is concerned, the institution enjoyed a rich blessing of students, had learned but truly Christian professors, and found generous friends and patrons who supported the institution with their gifts. This was due to the grace of God.

As far as the present was concerned, the ranks of the old had thinned out; but even today the institution had professors who held high the banner of the Word of God, the number of students was greater than ever, and the number of stately buildings had increased. This, too, was due to the grace of God.

With regard to the future, the speaker referred to Luther's saying that God's Word is like a driving downpour that does not return to where it once was. Therefore it is necessary to ask God: "Lord, stay with us, for it will be evening!" The shadows would have inclined to the last

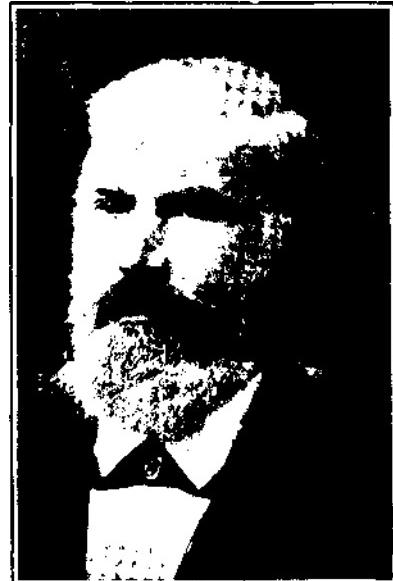
with a banquet at the Hotel Schroeder. 640 alumni and friends of the institution had come together with their wives. Director G. Chr. Barth served as president of the festivities. Speeches were held by Prof. em. E. Hamann (the second professor at the institute), Prof. G. W. Müller, Prof. D. O. Hattstädt, Prof. em. D.



k". Chr. H. Löber.
Born 11 October 1828 at Eichenberg, Saxony.
Died March 18, 1897, at Brooklyn, N. Y.
First principal at the college, from 1885 to 1893.



Prof. O. C. Huth.
Born 30 November 1857 at Rieden,
Brandenburg. Died April 28, 1926, at
Milwaukee, Wis. Professor at college from
1881 to 1926.



Carl Eißfeldt,
Member of the first Board of Supervisors of the
College, 1881.

The hour is here, the Last Day is no longer far away. But one should be confident, because the grace of God is from eternity to eternity. Let us not become lukewarm in the care of this institution. Let today's celebration warm the hearts. May the LORD of hosts be with us, and may the God of Jacob be our refuge.

After the "God Is Our Refuge and Strength" by Kratz had been sung, W. E. Hohenstein, of Bloomington, Ill., preached the English sermon. He based his address on John 2:17, "Zeal for thy house hath eaten me up," and pointed out that through the labors of the Bible-believing, Christ-loving professors here, a rich stream of blessing had flowed from this institution. Just as the zeal for the house of the Lord drove the Lord Jesus to seek and to make blessed that which is lost, so also the zeal for the house of the Lord moved the fathers to call this institution into being and to nurture and care for it. In this institution the pupils would not only be instructed in all kinds of worldly knowledge, but above all in the word of God. Here the Holy Scripture reigned. The words of the Psalmist apply here: "The fear of the Lord is the beginning of wisdom", Ps. 110, 10. Then the speaker encouraged the professors, the students and the members of our congregations to follow in the footsteps of the fathers, so that the age of the institution would be like its youth.

After the festive assembly had sung the hymn "Come, Thou Almighty King", D. F. Pfotenhauer conveyed the blessings of the Synod. He pointed out that our college had two characteristic features: firstly, thoroughness in teaching and, secondly, the cultivation of languages.

P. H. A. Steege, the Secretary of the Supervisory Authority, then said a prayer, and the festive assembly said the Apostles' Creed and the Lord's Prayer together. The beautiful and impressive celebration concluded with the singing of the Doxology and the Benediction.

Then, on Monday evening, there was a social gathering...

C. Roß, Prof. M. J. F. Albrecht, P. H. Steege, secretary of the Board of Supervisors, Prof. C. Huth, of Chicago University and son of the first professor of Milwaukee Concordia, Pres. D. R. Kretzschmar of St. Louis, Mo., E. Kurth of Brooklyn, N. Y., and P. J. E. Elbert of Oshkosh, Wis.

Prof. R. Schmidt read a large number of congratulatory letters from near and far. The (Glee Club performed beautiful songs under the direction of teacher K. Markworth. The large assembly itself sang a number of serious and happy songs.

The basic tone that sounded through all the speeches was: "The Lord has done great things for our institution, and we are glad about it.



John Pritzlaff, member of the college's first Board of Supervisors, 1881.

To the ecclesiastical chronicle.

From our Synod.

Fifty and twenty-five years ago. The close of our academic year and the dismissal of 141 candidates into the sacred preaching ministry always directs the eye backward to the years past, and the period of fifty and twenty-five years naturally stands out in such retrospect. In 1881, fifty years ago, thirty-three candidates entered the ministry from St. Louis, thirty-one from our Synod, one from the Wisconsin Synod, and one from the Norwegian Synod. The great majority have already passed to the rest of God's people; but eight are still in the active service of the church, namely, Pastors Bro. Bergen, Bro. Brust, E. Flach, O. Hanser, R. Köhler, Prof. D. G. Mezger, J. Meyer and H. Schulz, and three are living in well-deserved retirement, C. Germeroth, E. Heinecke and F. W. Husmann.

Twenty-five years ago, in 1906, forty-four candidates entered the ministry, and of these the vast majority are still in the service of the church. Some have retired from the preaching ministry, and deceased from this class are W. Dierker, W. Hitzemann, F. Leimbrock, and E. Wehrs. Also in the class were two Norwegian pastors, J. A. Moldstad and H. M. Olsen, and a Slovak pastor, E. Jarosi.

L. F.

A work of faith. The distribution of the candidates for preaching and school ministry, which takes place annually here in St. Louis at the end of May or beginning of June, is always a kind of celebration of joy and thanksgiving, even if it is not celebrated with so many words and songs. No Christian can accept the blessing of God, which he bestows on us in the candidates for the preaching and school ministry, without heartfelt thanksgiving to the gracious giver of all good gifts, and so the whole church rejoices in the rich blessing of candidates, which by God's grace is bestowed upon her from year to year. For she never forgets this: "The Lord giveth the word with great multitudes of evangelists," Ps. 68:12. Now this year there was special cause for thanksgiving to God in the distribution of our candidates. God has given us the grace to have utilized with right faith the rich blessings of the many candidates. Had we followed our flesh, we would have lamented, "What shall become of these many young men? Where shall we put them? Lord, stop; we cannot salvage the blessing!" But this is not how our Synod acted, but in view of the abundant blessing, it took up a special collection to place the existing candidates in entirely new places, that they might serve Him in His kingdom. It has, as it were, laid the whole matter to the Saviour's heart, saying, "Here is our money, and here are our young men, thy servants, who will preach thy word. Now take care, dear Lord JEsu, and make thy name glorious and thy word strong!" Now all this is of our Lord and God, who will make his power mighty in us sinners, and will give his gospel to the ungodly world for his glory before the last day. If we look at the matter in this way, we will also not only be thankful from the bottom of our hearts, but we will continue to ask him, the faithful Lord of his church, that he may give his blessing to our little doing. Then he will also make our church great and glorious, not before the world, but before his high throne of grace, and we will contend and win one victory after another. To this end God give us further strong faith! "Thy kingdom come!"

J. T. M.

How will it be in the future? This year all the candidates have been placed; but with the great abundance of the blessing of candidates, many a father may ask, "Shall I really send my boy to college, that he may one day serve his Saviour as a pastor or teacher, or shall I rather let him become something else?" This question is certainly an important one for our church. But it is also a not too difficult one on the other side. It goes without saying that only the best is good enough for the Savior's service in His kingdom of grace. Boys who have no desire to devote themselves to the service of the church, or who do not have the necessary aptitude to be able to successfully apply themselves to their studies, or who even show a worldly mind, belong neither to the college nor to the seminary. Therefore, if the church always and everywhere keeps a strict examination and eliminates the inadequate, this is only in accordance with the will of God. But it is different with gifted, pious and diligent boys, whose hearts God himself makes willing for his service. Whoever has such a son should not let carnal reasons prevent him from putting him into the service of the church. Such servants God wants to use in His kingdom and to perform miracles of grace through them. Let us put this matter also into the will of God, and give him what is his! J. T. M.

Our teachers have a divine calling. That our Christian church school teachers have a divine calling has always been recognized by our church on the basis of the Word of God. They are entrusted with an auxiliary office to the divine ministry of preaching, and therefore are not simply employed, but are called with prayer and conscientious consideration of the duty which a Christian congregation owes them. And as called servants of Christ, so long as they are faithful in their profession, they are to be treated and honored. This includes that they are not simply dismissed if the number of pupils decreases a little or if the congregation gets into debt, perhaps even through irresponsibly splendid buildings, just as a tailor is dismissed when he has mended his skirt. If the circumstances of a congregation change, then one also goes the way of Christian order with the teacher.

Furthermore, teachers should not be deprived of their wages, which are often small anyway, during the summer; for a pious, industrious teacher is in great need of rest after he has toiled at school for ten months. School-keeping, like teaching in general, is a heavy, strenuous, and often thankless office, and one which a conscientious teacher often bears heavily. Our community school teachers also serve the community in various ways during the summer, so that they also earn their salary during the months of leisure.

We are writing this because there is an evil train going through some of our churches. Let us be warned, lest God punish us for our ingratitude! J. T. M.

Domestic.

Luther's Small Catechism in the Yiddish Dialect. The "Luth. Herold" reports: "A translation of Luther's Small Catechism into Yiddish was produced by P. H. Einspruch in Baltimore. One need not be a gusher to prophesy a sincere appreciation of this little book among Jews seeking truth and peace. As to so many missions of Christians and Gentiles, it will commend itself and prove itself to them as a brief but comprehensive exposition of the main points of the Christian religion. Therefore, missionary friends should make it their business to distribute this booklet. Especially for Lutheran Christians, there is probably no other source than the Bible."

no book they would rather put into the hands of Jewish seekers after truth than Luther's Small Catechism." There is a truth in this word. The Small Catechism of our dear Luther is, after the Holy Scriptures, the best missionary booklet in the world, precisely because it sets forth the truth of the Scriptures so well.

The United Lutheran Church is engaged in missionary work among the Jews in Philadelphia, Baltimore, Pittsburgh, and Toledo, and has beautiful fruits to show from its long years of labor. Our own mission to the Jews here in St. Louis, established about a year ago, is first endeavoring to gain a firm foothold among the Jews. So far, the missionary has sought to bring the Gospel to the Jews through home visits as well as through preaching through our broadcasting station, KFUO. Now the St. Stephen's congregation here has offered the Commission a room in their beautiful church as a gathering place for our mission, and the missionary is busy visiting the Jews who live in the vicinity of this house of worship. He hopes soon to be able to teach a small class in catechism.

J. T. M.

Dr. Kugler's successor. As the *News Bulletin* of the National Lutheran Council reports, Dr. Nellie S. Cassell has been chosen to succeed the recently deceased missionary physician, Dr. Anna Kugler, at Guntur Lutheran Hospital in India. Dr. Cassell is only twenty-eight years of age and has already served in the said hospital for two years. She received her medical education in the Women's Medical College of Pennsylvania, and there also received her degree of Doctor of Medicine with special distinction for her services in surgery. From the beginning it was her desire to serve the Lord in India as a missionary doctor. Dr. Anna Kugler was twenty-seven years old when she came to India. She taught there for ten years before she could begin her actual ministry. The small beginning then became a glorious work, which is a great credit to the Lutheran missionary work. All her life this noble woman has devoted to the ministry of nursing the sick in India. J. T. M.

Holiday Thoughts. In this country, more than among any other people in the world, it has become the custom to "take a vacation" during the summer. Young and old go on short or long journeys during the summer, and for this purpose they use above all the automobile, with which they travel from one end of the country to the other on good roads. In general, this holiday custom does not harm our people. One gets out of one's surroundings, becomes acquainted with other regions, and in the end turns back to one's homeland, usually very happy to be where one is.

But we Christians should also consider a few things concerning vacations. First of all, Christians should never, ever go on vacation if they lack the money to do so. Unfortunately, far too many of our people do so. If the money for amusements is lacking, it is simply borrowed. No conscientious Christian does that. Nor should any Christian go on vacation at the expense of the kingdom of God; that is, a Christian should never curtail or even stop his contributions to the kingdom of God above the special vacation expenses. That is irresponsible. Finally, no Christian should miss church services during the holidays. If he cannot arrange to attend orthodox services in foreign places, he should at least read God's Word with his own. There are many other "holiday sins" that the Christian must guard against; therefore, a Christian has every reason to always examine himself to see if he is walking in God's ways. The devil is very crafty and never rests, and he has caught many a Christian,

if he has not been vigilant. Finally, we must not forget that our people's great addiction to pleasure, which also manifests itself in holiday travel, has contributed to the misery in which we now find ourselves. Let him then take a holiday who will; but let him make it for God's glory and his own real good.

J. T. M.

A parochial school that has no right to exist. Our brothers in South America have to struggle with many strange fellows. The so-called evangelical Riograndens Synod has also often made their work difficult. This synod has not ceased to portray our church there as "North American" and therefore dangerous to the welfare of the country. The reason for this was that our brethren sharply rebuked the practices of this synod, some of which were very evil.

The practice of this synod can be seen in a short report in the "Ev.-Luth. Kirchenblatt". There we read how a Protestant congregation praises its "community school" thus: "The school cultivates the Portuguese and German languages equally; Protestant and Catholic religious instruction is also given there." The "Kirchenblatt" remarks: "Jeremias writes: 'Can a Moor change his skin, or a Parder his spots?' Jer. 13:23. But a Protestant pastor manages to be on the board of a school where Protestant and Catholic instruction is given; he may wear a Protestant skin today and a Catholic skin tomorrow. May it be supposed at all that these people still have a religious conviction?"

This serious rebuke is well deserved. A parochial school which teaches at the same time the Protestant and Catholic faiths is not entitled to exist; for it makes a mockery of the most holy Christian faith. J.T.M.

How not to enlarge a congregation. The "Ev.Luth. Kirchenblatt" brings another contribution to the practice of the Riograndens Synod. The Protestant congregation in Porto Alegre has 1,824 members. This high number has been reached by considering everyone who pays a congregational contribution as a member, regardless of whether he is a Christian or not. Christian or not. But the church is not satisfied with the number 1,824. It wants to celebrate a jubilee and therefore wants to show big numbers. So it writes to the public: "At its last meeting the board of directors [does the board really have the right to do this? - editor] decided to mark the jubilee year of the congregation by a considerable increase in its membership. In the first half of the year, that is, until Fr. Gottschald's return, we absolutely must reach the number of 2,000, for which reason the prescribed entrance fee will be waived for all new entrants until June 30."

Consider what this offer means! First of all, it is an interference with the work of the Holy Spirit to say, "We must by all means reach the number 2,000." That is to prescribe to the Holy Spirit how He must bless the preaching of the Word. But there is no question of right preaching of the Word of God and true Christianity in this church. It is only a matter of the "entrance fee." The church wants to gain members by waiving the "entrance fee" until a certain time. This is an offer, such as a secular business makes to the people, to the tune of: "Whoever buys a new pair of trousers by June, gets a ten percent discount." The devil laughs up his sleeve at this way of winning members for the church. With great seriousness the "Kirchenblatt" writes: "God protect us from the temptation to build our churches externally in a way that is contrary to the Scriptures!"

German missionary murdered in Nicaragua. As the "Christian Apologist" reports, the missionary of the Brethren congregation Karl Bregenzer has become a victim of the unrest in Nicaragua. According to the report, he was murdered by the bandit leader Pedro Blandon. Bregenzer had already fled from the bandits once and had had to hide in the forest for two nights with his wife and children. But he then returned to his station. No word has yet been received as to the fate of his relatives, but it is hoped that they are safe.

Bregenzer entered the missionary service there in 1922 and worked under great difficulties, but with the utmost faithfulness in his difficult post. The Christian congregations in Nicaragua, it is reported, have done well in the storms that have befallen them, and it is to be expected that they will devote themselves all the more earnestly to their task when peace and order once again prevail.

J. T. M.

Abroad.

"Great Words." The "Lutheran Herald" reports, "Pope Benedict XV (1914-1922) expressed to the Jewish-Roman writer Emil Ludwig (Cohen) at an audience in the Vatican, 'Luther lost the world war.'" Papal Cardinal Secretary Gaspari added: 'In fifty years there will be no more Protestantism.' The Franciscan friar Schwanitz, drunk with victory, declared in Bingen in 1919: 'The Pope of the Prussian religion [Luther] has been swept away.' On December 8, 1929, in the *Osservatore Romano*, the official The Pope's government, in its official newspaper, informed us: "Catholicism is shining in the brightest light, while Protestantism is sinking from decay to decay to such an extent that in so many souls who do not oppose the truth, the longing for a salvific return to the Catholic Church is becoming more and more lively. This return is making itself felt better and better." The papal envoy Paselli, who happily signed the Concordat (treaty), was presented with the cardinal's hat with a letter which said literally: 'Your Excellency has raised the prestige of the papacy among the German people to a height which is a grace to the birthplace of the Reformation.'

The "Herald" comments on this: "Meanwhile, there is a rumbling in the arch-Catholic countries, where religious life was never fertilized by the life forces that the Reformation had freed from centuries of torpor. In Mexico a relationship between the Church and the Roman priesthood that can scarcely be called tolerable has been restored. In Spain the fanatical mob burns churches and convents, and maltreats or expels the innumerable priests, monks, and nuns. In Rome itself the student youth storm the papal schools by thousands, so that the police and military have to be called out against them. A sincere Christian can take no pleasure in the presumptuous boasting of the pope and his satellites, nor in the fanatical rage and crude outrages of the church strikers. But how needful to the poor Catholic people would be the blessing of a healthy Reformation founded on God's Word! Of course, before this could come about, the chief obstacle, the Pope, would first have to be 'swept away!'

The very "great words" of the Pope are among the signs by which the Antichrist is recognized. "His mouth is the mouth of a lion", Revelation 13, 2.

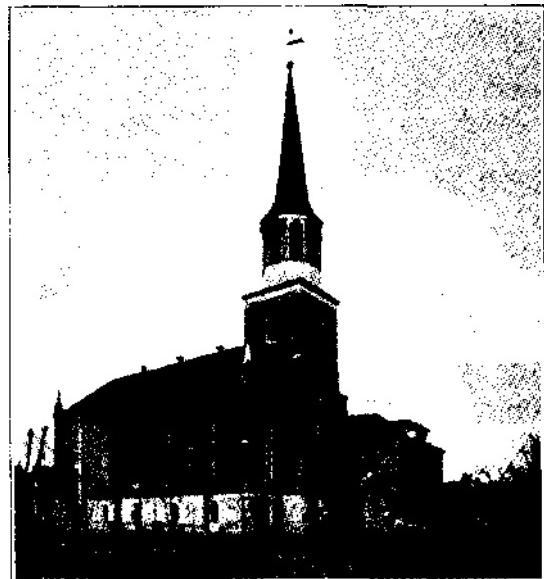
J. T. M.

From the past and present.

On the banks of the Mississippi.

The biennial meeting of the Synodical Conference was held last year at Quincy, Ill., a city through which I must have passed a dozen times in my travels, or passed on the Mississippi, but which I had never visited. So it was quite welcome to me when the pastors and congregations there invited the Synodical Conference to come to them; and it is also always most advantageous to the Synods concerned when the meetings of the Synodical Conference, to which their representatives come from all parts of our country, are held, if possible, in the center of the country, as was the case at Quincy.

Quincy itself is an older, quite pretty town, only about 120 miles from St. Louis, situated on the "Father of Streams," has at present a population of about 40,000, and is located



St. James Church in Quincy, Ill.

is situated in a fertile farming area, which we also got to know somewhat on various trips, although just last year, due to the generally prevailing drought, the landscape alternating with mountains and valleys was not as attractive as it otherwise would have been. The city is distinguished by beautiful and numerous parks, as one would not otherwise expect in a city of this size, and also has its firm position in public life through factories and other larger businesses.

But I was particularly interested in the church life there as well. In this strongly Catholic city, as one soon sees from the large and often not at all far apart Roman churches, our Lutheran church also has a firm place, and it is a strange piece of church history that has taken place there in Quincy in the past ninety years. Two congregations belong to our Synod there, the smaller St. John's congregation, where Rev. C. A. White now stands, and where the opening service of the Synodical Conference was held, and the larger St. James congregation, where Rev. Titus Lang now stands, and in whose church the meetings of the Synodical Conference were held. These two congregations have gone through a special history and have not been faithful Lutheran congregations from the beginning. But their history shows

and caused no small amount of trouble. But the truth has won the day. And even if, as is the case especially in city congregations, the question of a lodge arises again and again and members secretly join a secret society, the Word of God, if it is faithfully and constantly applied with all patience and teaching, but also firmly and purposefully, wins one victory after another. Nor has it outwardly hurt the congregation in growth; for the congregation now numbers 1, 100 souls, over 800 communicant and over 200 voting members, has a flourishing school with two teachers and a teacher and over 100 school children, has thoroughly renovated its school with an expenditure of nearly five thousand dollars just last summer, and plans to build a church in the foreseeable future, having systematically collected for it for several years; But she will not undertake the building of the church until she has collected half the cost, so that the building will not cripple her regular and vigorous participation in the works of the Synod, as is unfortunately often the case in our circles after new large church buildings. Fr. Hallerberg was first followed in the pastorate by his son, Father W. Hallerberg Jr. who had already been his assistant preacher, then by Father G. D. Hamm, then by O. Horn, who was suddenly carried off by a heart attack while riding in an automobile, after only a short tenure of office, and now for about four years Fr. Titus Lang. The church still fatzts now the listeners, since it has just like so many city parishes Sunday morning two services in a row, a German and an English.

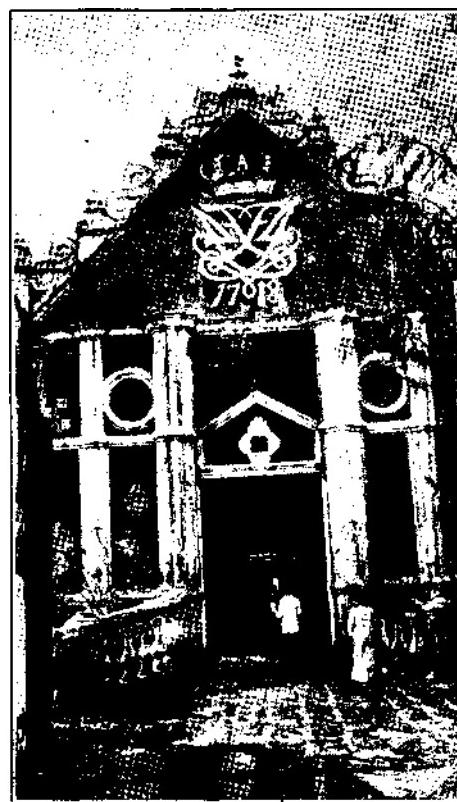
St. John's parish, older but smaller, went through similar circumstances and similar struggles. It too has an adequate church with its own rectory. At it, if I remember all the names correctly, pastors J. Seidel, L. Höller, A. Willner, L. Zahn, W. Schaller, W. C. Mariens and E. F. Schüler have ministered. It now numbers 380 souls, 260 communicant members, and 40 voting members, but in the course of the years has become entirely English from a bilingual congregation, as circumstances brought.

And it was in these congregations and in this city that the Synodical Conference now held its thirty-second meeting. But I would like to give a special account of this in a separate article.

L.F.

not historians. The Indian thinkers prefer to indulge themselves entirely in the world of thought and consider everything to be maya, imagination. Is not the world but a dream? Void and transient as a dream, it certainly is. You can see that in this weather-beaten, crumbling old wall of Tranquebar. But its history would have to tell of many very real things, of much robbery and manslaughter, of powerful Indian princes against whom one would have to retreat behind solid walls, of Portuguese, Danes, Englishmen and their trade and war campaigns.

Teramkambadi, wave city, they used to call this town. But how small is this old tranquebar! Around its two thousand or so inhabitants the wall stretches very closely. And how old and frail, collapsing, is the whole city! Mighty princes, Portuguese, Danish, English warriors.



The Lutheran New Jerusalem Church in Tranquebar.

and merchants no longer exist here. The power, the trade, the business is all over. There was a time when ships almost always lay at anchor here in the roadstead; now that is an exception.

But let us step closer to the city gate on the western wall. To the left of the gate, hard against the wall, we pass the Lutheran churchyard, although it shows many familiar names from mission history on the gravestones. We will find older graves in the town itself. The town gate, rebuilt in 1792, is still in better condition than the rest of the wall and stands wide open; it cannot be closed at all. There has not been a war here for a long time, and if there were, the gate would be of no use. To the left again, inside the city wall, are the ruins of the old Portuguese church. The Portuguese were the first Europeans here. Then came the Danes, and about the year 1846 they sold out to the English and called off their teams from the fortress.

But let's move forward slowly, because further ahead...

The old Tranquebar! How long has it lain here on the east coast of South India, on the Bay of Bengal? Who would tell the story of this ancient city? Where would it be found? The Indians have no sense of history, are

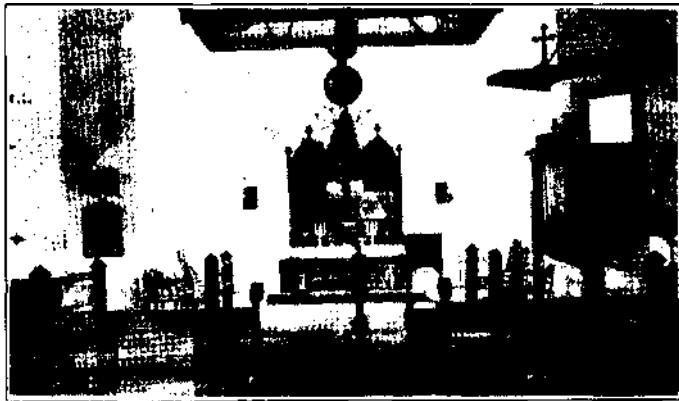
Tranquebar.

A "little piece of old and new mission history."

1.

P. H. M. Zorn of Indianapolis, Ind., who visited our Indian mission field with Prof. M. S. Sommer, returned happily under God's protection at the end of February from his important, long and perilous journey, as Prof. Sommer had already done at the end of January. Fr. Zorn stayed one month longer in India, especially to get to know other heathen missions there from his own experience. While still in India he sent us the following report, which our readers will certainly enjoy reading, just as they did his earlier reports.

there are interesting things. Look, the road leads right to the sea. In five minutes one could easily walk from the gate to the seashore. But slowly I Since we soon pass houses where once our fathers, the former missionaries Willkomm, Zorn and Zucker, as budding missionaries.



Interior view of the New Jerusalem Church in Tranquebar.
Ziegenbalg's gravestone in the middle of the floor in front of the altar, Gründler's gravestone to the right of it; above the song board the memorial plaque to J. M. N. Schwartz.

when they were studying the language. Soon on the right is the New Jerusalem Church, built by the famous first Lutheran missionary to the Gentiles, Bartholomäus Ziegenbalg, in 1718. It still looks well preserved despite its more than two hundred years and has the shape of an isosceles cross. To-morrow morning, Sunday, we may attend the service; only it will be held entirely tamul, and the pastor, in full regalia, but barefooted, is an Indian. In the middle of the cross of the church is a decorated font, for a baptism is to be performed; and near it, at a corner in the middle of the cross, is the old pulpit. Towards the east stands the altar. This they decorated with pictures in 1906, the jubilee year of Ziegenbalg's arrival in India. Ziegenbalg is buried in front of the altar. He died in 1719, after only thirteen years of richly blessed, unforgettable work. Beside him lies the one among his comrades who was most like-minded to him, J. E. Gründler. He died soon after Ziegenbalg. On the wall I find a memorial plaque for Missionary J. M. N. Schwartz, my godfather, whose silver cross stands in my study. In the service the audience sits partly on chairs and benches, partly on the ground, and the pupils of the elementary school and the teachers' seminary bear chiefly the singing, which is accompanied on the harmonium and by a violin. Outside, close in front of the church, is the churchyard. A child of Ziegenbalg is buried there. There lies, among others, missionary Johann Balthasar Kohlhoff, who died in 1790, and who founded Ziegenbalg's missionary work.

continued for a long time. His son, Johann Kaspar Kohlhof, born here in Tranquebar, who was active in missionary service for fifty-seven years, was the successor of the famous Lutheran missionary Christian Friedrich Schwartz and is buried next to him in the English church in Tanjore. He died in 1844, but here, in the churchyard at Tranquebar, we find another grave, that of the missionary Karl Friedrich Krcmmcr, the father of our Mrs. Prof. Zucker at Fort Wayne. He died at the age of seventy, in 1887, the same year as J. M. N. Schwartz.

But enough. We step out onto the street again and take a look at the old Lutheran printing house opposite the church. It dates back to Ziegenbalg's time, but they are thinking of moving it, perhaps to Trichinopoly. It is all the more important that we take a brief look at it. Just now, before the time of this report, they will publish a reprint of the "Tamilian Bible" and soon after that an improved edition of Fabricius' Tamilian Dictionary. These are important books. The missionary must also have the dictionary, and our missionaries are waiting for the appearance of these works.

Aver at such a snail's pace we cannot get through our road from the gate to the sea. So let's go on! There, on the left-hand corner, is still the old Zion Church, which was there when Ziegenbalg came here, and in which he also preached. Now it belongs to the English Propagation of the Gospel, and services are held in it; but the attendance is very small. On the right hand corner, the



C. F. Kremmer, born 1817, died 1887, for forty years (1846-1887) missionary among the Taimils in India.

Church opposite, stands an old house, but built only in 1802, where now lives the old steward or factor of the printing house of many years, Mr. Männig, and his very amiable wife, who has an interesting history behind her, beginning in the Syrian Orphanage at Beirut. Both read the "Lutheran" regularly. On the flat roof of this house is a "prophet's room", 2Kings 4:8ff, in which I was allowed to sleep and from which it was so wonderful to look out at the sky in full moonlight.

flat roof and admire the strange surroundings and the sea and the glorious sky. How reminiscent of the time of the prophets and apostles!

In front of Männig's house, as far as the sea, is a free square, which in old times served as a market and as an excavation square. To the left along the street are two or three houses; one of them the Germans like to call the "castle by the sea" because of its extensive verandas on the lower and upper floors. To the right of the open square, in the south-western corner of the town wall, is the old Danish castle, the "Dansborg," built about the year 1620 by one Ove Gcdde, who was in the Danish naval service, as a recent in-writing, says: The castle is still pretty well preserved.



The old Dansborg on the seashore in Tranquebar.

However, a large piece of the wall collapsed very recently as a result of the heavy rain we had here. It is just an old tranquebar and is strongly collapsing.

Let us enter the inner courtyard of this "Dansborg"; for our heart is especially attached to the faithful goat-bellow, and he was so badly beaten by the Danish commander of this castle and imprisoned in one of those dark vaults for more than four months. If they had not let him out into the fresh air in the courtyard, he would not have been able to survive. Now it is not safe in this courtyard at night because of the thick cobra snakes that then come out of their holes. Towards the seaside they have recently renovated several rooms of this castle and furnished them as so-called travelers' bungalows. There you can take a holiday for six annas a day, about twelve cents, but of course you have to bring what you think is necessary for sleeping and eating. But how creepily the echo reverberates in these solid rooms, built to withstand cannon-balls! One would think one had a rough voice like such a grim Danish soldier. In front of these rooms lie the rusty remains of old cannons, and if one climbs to the roofs of the castle, one can look far out to see whether enemy or friendly ships are approaching.

South of the wall and the castle, on a small hill, there used to be the gallows, the old place of detention for convicts. You can also see all kinds of ruins, beyond which the "Salt River", the Uppu, runs. Nowadays there are still salt deposits there, where salt is taken from the sea. H. M. Zorn.

For he had been in continuous service to this congregation for a full forty-six years. On August 23, 1925 he celebrated his golden jubilee. As a result of physical infirmities he resigned the first pastorate of the congregation in 1928 and served it as second pastor until the end of his life.

P. Sievers was an immensely popular, respected man, an excellent preacher, a conscientious pastor and a faithful friend and advisor, as well as a good theologian, which is why the St. Louis faculty honored him with a doctorate. He also wielded a deft pen, and his various articles published in the "Lutheran," as well as the papers he delivered for synods and conferences, are eloquent testimony to this. When during the war English services became necessary in his congregation, he threw himself upon English, and now preached regularly in that language as if it were his native tongue. It goes without saying that such an important man was called upon to hold a wide variety of offices. For example, he was president and vice-president of the Wisconsin District; for over twenty years he was a member of the board of directors of our nursing home at Wauwatosa, a suburb of Milwaukee; and for thirty-one years he was on the board of trustees of Concordia College.

At Easter of that year he preached with his usual freshness; but it was to be his last sermon. Then a severe stomach complaint set in, to which he succumbed on the 1. June. The dear body was laid out in the church the day before the funeral, and thousands came from all parts of the city to take a last look at the features of the deceased. On the following day, June 4, after a solemn service, at which Father J. Bürger delivered the German and Father E. Dümling the English address, he was buried in the Pilgrims' Rest Cemetery. He is survived by his wife, with whom he could celebrate his golden jubilee of marriage in 1927, four daughters: Mrs Hedwig Gräbner, Mrs Klara Baars, Mrs Fr Alma Schmidt and Mrs Prof. Hilda Schaller, and a son, Fr Walter Sievers.

"But the teachers shall shine as the brightness of heaven, and they that guide many to righteousness as the stars for ever and ever," Dan. 12:3.

O. F. H.

Obituary.

P. D. Bernhard Sievers was born at Frankenlust, near Bay City, Mich. on December 16, 1853. His father was Father Ferdinand Sievers, who immigrated from Germany in 1847, and was the pioneer in that then sparsely settled region. His mother was Karoline, a née Koch. All circumstances, including those of the school, were still so poor at that time that little Bernhard's education had to be limited to the instruction and upbringing of the parental home. Nevertheless, when he entered college in Fort Wayne in 1867, he was able to skip the lowest grade and enter the quinta of the institution with his older brother Frederick. After five years' study there he entered the theological seminary at St. Louis, and took his examination in June, 1875. His first congregation was St. Paul's at California, Mo. in the midst of which he was ordained and inducted August 22, 1875, by P. J. F. Blitz, then president of the Western District of the Missouri Synod. There, in addition to the preaching ministry, he served me in the school office and taught a seven grade school for ten full months of the year. During his tenure in California he married Miss Marie Hattstädt, a daughter of W. Hattstadt, in Monroe, Mich. on January 4, 1877. After four years' work here he answered the call of a larger congregation at Cape Girardeau, Mo. where he was introduced Aug. 10, 1879. Here he served six years with evident success, to which the erection of the new, large church bears testimony. In 1885, when Father Chr. H. Löber, who had hitherto presided over the old, large St. Stephen's congregation at Milwaukee, Wis. was called to be principal at Concordia College, which had been established four years before, this congregation believed it could obtain no more capable man to succeed him than Father Sievers, and on October 18, 1885, he was inducted into his new office here. Here he now has the main work

New printed matter.

Why I Became a Christian. A Reply to the Editor of the Jewish Weekly *Modern View*. By Alexander Schaap. Concordia Publishing House, St. Louis, Mo. 8 pp. price: 5 cts; 100 copies: H1. 67.

This is a small tract that can be used in the mission to the Jews and can be given to Jews in general. The author was a child of strictly orthodox Jewish parents, came to America, became a teacher in lower and higher schools, came to Christianity and the Lutheran Church out of conviction, and became a church reporter for a daily St. Louis newspaper. He now gives in this tract Nechenschast of his faith, having been called upon by a Reform Jewish newspaper editor to give in an influential Jewish journal his reasons for accepting Jesus in faith as the Messiah of Israel and Savior of the world. In this faith he also died blessedly eight years ago, as his pastor, President R. Kretzschmar, testifies in a short preliminary note.

L. F.

Luther's Songs. With pictures by Rudolf Schäfer. Gustav Schlößmanns Verlagsbuchhandlung (Gustav Fick), Leipzig and Hamburg. 120 pages 7X9, bound with vellum spine. Price: L1. 7.

This is a particularly beautiful book. It contains 31 songs of Luther in beautiful, large print with the notes in four-part harmony. The headings are given in red print and the musical remarks in handwritten traits, as they were done in the time of the Reformation. But the main thing are the magnificent pictures by Rudolf Schäfer, the most important Lutheran artist of the present time, who has already been mentioned here many times. With each picture, one notices how Schäfer has immersed himself in the hymn and now expresses the thoughts of the hymn through his drawings.

expresses. And just as the musical notes are annotated by a recognized music expert (university music director Profs. D. Ernst Schmidt), so above all the pictures are explained by a scholar who understands this better than anyone else that I know of, Profs. D. Hans Preuß in Erlangen. The pictures for the German Te Deum "Herr Gott, dich loben wir" are especially magnificent. There one looks into the heavenly glory; the twenty-four elders of the Revelation of John offer their crowns, angels descend from heaven with the means of grace (Bible, Baptism, Lord's Supper), in order to emerge again from the other side in eternal, blessed alternation. The song "Nun freut euch, liebe Christen g'mein" (Now rejoice, dear Christians) is provided with five pictures, and each picture is like an interpretation of the respective verse. We see the Prodigal Son ("to the devil I lay captive, in death I was lost"), the announcement of the birth of Christ ("the Son became obedient to the Father, he came to me from earth"), the image of the crucified Saviour with the penitent thief ("he said to me: hold on to me, you shall now succeed") and the Ascension of Christ ("to heaven to the Father mine I go from this life"). Schäfer's illustration of the song of the strong fortress is quite powerful. First we see a "strong fortress", then a picture of the disciples in the ship in the midst of the roaring waves ("nothing is done with our power, we will soon be lost") and a picture of Christ with the victory flag ("the right man is fighting for us, whom God himself has chosen"), from this the picture of David who has defeated the giant Goliath ("and if the world were full of devils and wanted to devour us"). The following pictures then transport us far above all earthly strife; high above the terrible rage of the horsemen of Revelation, the angel firmly holds the eternal Word of God ("the word they shall let stand"), and the last picture shows the joyful certainty of faith of the God-fighter, who holds the Christ flag for all eternity, while behind him the redeemed, as trumpeters and harpists, sing the song of the Lamb ("the kingdom must yet remain to us"). And so each of Luther's songs is beautifully, finnily, and thoughtfully illustrated.

L. F.

The Christian Narrator. Vol. 7. 13 issues. 416 pages 6X9. Published by C. Bertelsmann, Gütersloh. Price of the volume: L. 6.

This journal has also reached us regularly during the past year, and while we have not read the longer, continuous narratives, we have been able to see from the shorter things, from the poems and the beautiful picture supplements, that the journal rightly wants to bear its name as a "Christian narrator," even if, as with almost all such literature, we find individual expressions and remarks that we would rather see omitted or expressed differently. The editor and contributors belong to the Christian circles of Germany. Among the latter we also find an American who often sends in beautiful contributions for our "Lutheran".

L. F.

News about the community chronicle.

Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The induction of teachers in parochial schools shall also be done by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 6.)

Introduced:

Pastors:

On the 1st Sunday, n. Trin. (June 7): P. C. H. Beene in the First Lutheran congregation at Ponca City, Okla. by P. E. Hauer. - P. V. J. Zuberbier in St. Peter's parish at Antigo, Wis. by P. C. D. Griese. - P. E. A. G. Spruth in St. John's parish at Port Richmond, N. Y., assisted by ?P. F. W. Weidmann, A. G. Dick, Theo. S. Keyl, W. F. Halama, P. H. Beyer, H. C. Woll, J. F. Böhling, and W. E. C. Holls, by P. J. C. Borth. - P. V. G. Lowe in St. Paul's parish at Kansas City, Mo. as city missionary, assisted by PP. Diersk, Westermann, Pooker, Nothnagel, Juergenson and Goehring by Bro. O. Feucht. - P. T. H. D. Martens in St. Matthew's parish at Pittsburgh, Pa. assisted by ?P. Grahn, Röck, Heintze, Wahl, Sander and Walker by P. R. C. Franke.

On the 2nd Sunday, n. Trin. (June 14): P. O. H. J. Brewer at St. John's parish, Good Thunder, Minn. by P. A. F. Mock. - P. F. W. Bangert in Zion parish at Staplehurst, Nebr. assisted by Prof. A. Schülke from P. A. A. Schormann. - P. J. Schwartz in St. Luke's Church, Chicago, Ill., as missionary to the Jews, assisted by ?P. E. E. Lams and A. C. Dahms by P. A. H. Kaub.

Anniversaries:

Anniversaries.

On the Feast of Trinity (May 31): The Trinity congregation at "Alton," Nebr. (P. E. J. Möde), the 50th anniversary. - On the 1st Sunday, n. Trin. (June 7): Trinity Parish at Audubon, Iowa (Rev. H. Nieting), the 50th anniversary.

Advertisements and notices.

Synodal Ads.

The Kansas District of our Synod will meet, w. G., from the 20th to the 26th of August, at the 8t. 30ün's 6oUoA6 at Winfield, Kans. Two papers will be presented to Synod, "The Epistle of St. Paul to the Philippians" (speaker: Prof. W. H. Wente) and "Hie ?a.mil^ 'Istar" (speaker: Fr. Hugo J. Müller). More detailed announcements will appear in our district bulletins.

O. C. J. Kelle, Secretary.

The Southern California district of our synod will meet, W.G., July 5-10, at Oroae church, Los Angeles, Cal. (P. O. W. Wismar). The opening service will be held Sunday evening. Immediately after this service the delegates will deliver their credentials (signed by the pastor of the church and two officers of the same) to the district secretary. Papers: "Odristian Dove in Its L-elationship to tba Ilinit^ in Doctrine" (P.G. Witte); "I-assons kor Our Urne kroni tbo Llistor^ ok Lissions" (P. A. H. Kuntz). Timely registration with pastor looi requested.

I. H. Heiserman, Secretary.

The Texas District of our Synod will meet, w. G., from July 8 to 14, at the Immanuel church at Giddings, Tex. (Rev. G. W. Fischer). Prof. Th. Lätsch will finish his paper on the eighth article of the Formula of Concord, "Of the Person of Christ," and P. Fischer will read a paper on "Öristian Liberties." On Tuesday evening, July 7, the opening service will be held. The lay delegates do not want to forget their credentials, signed by the pastor and two superintendents. Pastors, teachers and deputies want to sign in or out immediately with the local pastor. Please state how you intend to travel and when you expect to arrive. F. H. Stelzer, Secretary.

Teaching School Announcement.

St. Paul's College at Concordia, Mo. The new school year of this institution commences, w. G., on the 2d of September. All pupils should arrive the day before. Such as have an examination to pass will have an opportunity to do so on Tuesday and the afternoon of the opening day. Those wishing to enter the lowest clade (Sexta) must have graduated from the eighth grade of a school and be able to show their diploma. Those who wish to enter a higher class must send their diploma earlier to the director of the institution for examination. For those who come with insufficient knowledge of the German language, special arrangements will be made. The boarding fee is H100 and is payable quarterly in advance. Pupils who do not intend to enter the service of the church must pay H100 school fees according to the synodal regulations. The Institution supplies desks, bedsteads, mattresses, cupboards and lights. Books and chairs are to be purchased here. Books must be paid for in cash when purchased, and information on other fees, as well as on the clothing and equipment of the siblings, can be found in our institution catalogue, which we kindly ask to be sent to us. The undersigned asks for timely registration of the new students. - "Is the hand of the Lord shortened?" 4 Mos. 11, 23.

Ottmar Krüger, director.

The Lutheran Institution for the Deaf and Dumb at Detroit, Mich., the church's parochial school for its deaf and dumb children, will open its 59th school year on Wednesday, September 9. Parents who have deaf children of school age are requested to write to the director of the institution for information as to course and conditions of admission.

LV. ^V. OiLi-ov, 6861 L. Aevacka ^ve., Detroit, Alicb.

Call for Candidates.

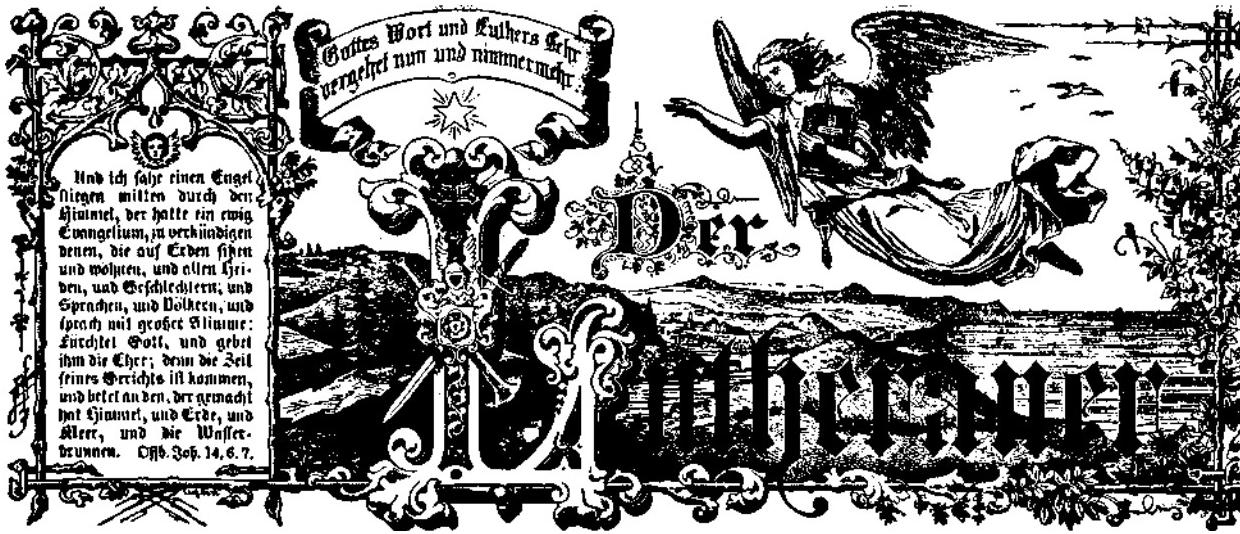
After God has taken to Himself the faithful, long-time teacher and president of our seminary in St. Louis, D. F. Pieper. F. Pieper, the supervisory authority of this seminary is now dutifully asking all synodal congregations to propose men from whom the electoral college can choose a successor who will not only assume as president of the institution the official functions prescribed in the synodal order, p. 52, 53, but also lectures in one or the other theological discipline. Names and characterizations of the candidates should be in the hands of the undersigned by August 12.

God grant us soon the right man for this highly important and responsible office! Rich. Kretzschmar, chairman of the board of supervisors, 2243 8th ^akkaron ^ve., 8t. Douis, Llo.

No mission conference will be held this year, due to the economic situation in our country. However, on behalf of the General Commission for Inner Mission and the Loarä ok Director of the Synod, Father F. C. Streufert, a member of the Mission Authority of the Board of Directors of our Synod, will visit all districts of the Synod in the interest of the mission during the next months.

General Commission for Inner Mission in North America.

E. F. Schüler, Secretary.



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Vol. 87.

St. Louis, Mo., July 14, 1931.

No. 14.

Reputation and Profession.

For our young preachers.

"Depart from thy father's house,
Depart from thy friendship!
Far from your fatherland Is a home
for you.
To a land of milk and honey, Rich in
vine and bread, My call shall send
thee this day, There shall Zebaoth
protect thee.
There thou shalt sacrifice to Jehovah,
Honour His name pure, Among a
brute people.
Be a blessing and also a role
model!"

Thus said the LORD unto Abram,
Thus saith he unto thee, my son, thou
that art a poor sinner towards thee.
Lead you to God's throne.
Be a blessing to your flock, Which the
LORD entrusts to you;
Where you proclaim God's praise, Be
an altar built to him.
Be an example to the congregation,
Serve not for vile reward, Do not by
wicked living
God's word to ridicule and scorn.

Fear not to confess, Though the
world mock thee, Only feel God's
grace in JESUS, And faith makes
blessed.
Feed God's sheep piously and
faithfully in the green pastures;
Lead them out of the right way
Without fear of man and shyness,
That none may fail thee above.
Before the great Shepherd's
throne, lind now go in peace;
God keep you, my son!

H. Rottmann.

To the bishops, pastors, and preachers.

Luther's house tablet and our time.

Says a boy in confirmation class; "Why do we have to memorize the play by the bishops? Surely we are not all going to be bishops and pastors!" And it is true, this section of the House Table, which is especially difficult in English, has been omitted from the last edition of the assignments for memorization (Memorierpensum) in use in our schools. But we believe that this passage should be memorized at least in confirmation classes, so that all our Christians know what God has prescribed for their pastors, that they seek no more, but also no less in the "keepers of God's secrets" than God seeks in them. So we explained it to that lad.

Now the three expressions, "bishops, pastors, and preachers," do not refer to three distinct persons and estates, but are only different titles for the holders of the office of preaching. "Bishops" are overseers of the church. "Parish lords" or pastors are pastors, shepherds of the flock.

"Preacher" is a special honorific title for a pastor because, as D. Walther says, it refers to "the most important of all official duties" of a pastor, namely, preaching.

"A bishop shall be blameless." That is certainly a tall order. But it does not mean that a pastor should be without sin. Your pastor knows better than anyone that he is not. Only one could say, "Which of you can accuse me of sin?" our Lord and Saviour Jesus Christ. Joh. 8, 16. The apostle means to say that pastors should be blameless, blameless before the world. The word is taken from the judicial language: one who has not been caught, who has not made himself infamous; or as the apostle says in another place, "He must have a good testimony of them that are without," 1 Tim. 8:7.

"A woman's man." O woe, pope and consorts! What say ye to this? What a flood of unchastity has entered the Catholic Church through so-called celibacy, through the enforced celibacy of priests! "A truly diabolical invention!" will say any one with Charles ReadS who has read anything of world and Church history. Imagine if your pastor were never allowed to marry and.

Would always live alone in the parsonage with a girl or woman from or outside the congregation as housekeeper. Contrast this with the lovely picture of Luther's family life. How many blessings have flowed to the world from the evangelical, Lutheran, Protestant parsonages! - By the way, St. Paul's emphasis on the word "a wife's husband" does not mean that a pastor as a widower should never marry again, as some have thought. He only gives us a glimpse of his time, in which it was necessary to tell the church, which was building itself up from the heathen world, that its pastors were just as little allowed as its members to live in polygamy, which was common among the heathen.*) But that he who wrote these words by inspiration of the Holy Spirit, St. Paul, did not himself enter into marriage, shows that pastoral marriage is not absolutely commanded. If a pastor or a missionary, who is sent into far and dangerous regions, wants to remain celibate, this in itself is not to be blamed.

But the apostle has more to say to the pastors: they should be "sober, temperate, sedentary, hospitable". This refers to their conduct, and these rules are easy to understand. "Not a winebibber" belongs here also. It is not the moderate drinking of spirituous beverages that is sinful in and of itself, but binge drinking. God forbid any congregation should have a pastor who is "given to wine," as the English Bible says! - But if a pastor is to be hospitable, "the congregation must have regard to it in building the parsonage and fixing the salary." So we read in one of our fine, good synodal reports. "But therein lies not that a parsonage is a hotel for every tramp."

To add immediately the other regulations concerning the conduct of the preachers: They are to be "not throbbing, not hateful, but gentle." They are also to be examples to the flock in this, that they do not cause quarrels and disputes, but make peace and help those who have been overtaken by a mistake with a gentle spirit. - Next, let them not be "stingy." Stinginess is an ugly word in the German language, but it is especially ugly when ministers of the Word can justly be accused of it. This is not to say that pastors should not have a regular and sufficient income. We shall hear more of this the next time we speak of the duties of the church. But pastors are not to administer their office like a worldly profession, are not to be, as Luther says, miserable belly servants. It is not the possession of money, but the love of money, that is specially forbidden them here. Under special circumstances, pastors and missionaries, as well as teachers, must come to the aid of a meager salary through secondary work, similar to how the apostle Paul earned something by making tents or carpets, Apost. 18, 3; 2 Thess. 3, 8. But these are not right, ideal conditions, and ministers of the Word who obtain side earnings should do so only with the knowledge of the congregation or the missionary commission. "No man of war entangleth himself in merchandise of food," 2 Tim. 2, 4.

Now the apostle adds something that is said to the pastor as "a wife's husband," as a householder, in his relation to his family. He is to "preside well over his own house, having obedient children with all honorableness." Here we see the great advantage that a married pastor has over an unmarried one: he can speak from experience of family duties, of child rearing, etc., and set an example to the congregation in these pieces. Probably there are also unmarried pastors' children, but these are relatively so rare that they are particularly conspicuous. The proverb "The pastor's child and the miller's child seldom or never come together" is certainly not true, as has often been proven.

Finally, we want to say something about the most important requirements that the house table places on a pastor: his duties to the congregation and to his office. He should "not be a novice," not one who has had no preparation and no experience in Christianity and ministry. What about our students, the candidates who come "straight out of the chimney" of the theological seminary? They may not have many years of experience, except that they have been vicars for a year or so (which is advisable for everyone); but they have not only studied in the seminary, but have also practiced in various ministries under the supervision of the professors, and therefore cannot be called "novices." But they and all pastors must be "teachable," "able to teach," as the English Bible says. Now this is a gift that not everyone has. Many a one who "holdeth fast the word," who has diligently studied God's word, who also heartily believes this word "which is sure," has not the gift of communicating this knowledge, this doctrine, this faith to others. Yes, a "bishop, pastor, and preacher" must be "able to exhort with sound doctrine," must be able to truly instruct his hearers and feed his flock, and must be able to "punish the gainsayers," to convict them of their false doctrine.

These are certainly high requirements for the office of preaching, which are laid down for the pastors to prescribe and for the hearers to take note of in the house table above. But let all remember that there are different degrees in these qualities of a pastor. If a pastor does not possess these in the same matzo as some other pastors, let him not despair because of it, and let not the congregation despise him. For to the churches the Scripture says, "Now look no more to stewards, except they be found faithful;" and to pastors for comfort the same Scripture says, "That we are able is of God," 1 Cor. 4:2; 2 Cor. 3:5.

C. A. Gieseler.

Repentance guards against seduction to the Russian spirit.

Since our Master and Lord Jesus Christ says: "Repent," etc., he wants the whole life of his believers on earth to be a constant or unceasing repentance. (The first of Luther's 95 theses.)

It is not only the spirit of modern unbelief that is displeasing to the Christian today. There is another spirit, as contrary to God as the first and rarely without it. This spirit is now called the Russian spirit. In Russia it has become

*) This emphasis is also necessary for our time. We read more and more often of pastors who have divorced without scriptural grounds and remarried.

...the most audacious. It is also present in other countries. It comes from the depths of the depraved human heart - here in America as in Russia. It is a spirit of rebellion against God's order in the field of property and labor. It is also called communism. This spirit also rises up against all other orders of God.

God is creator and owner of all earthly goods. He distributes them according to his will, and he has always distributed them unequally. There have always been rich and poor. The main reason for the inequality of possessions is the inequality of talents in matters of acquisition and possession. To some God has given the gift of acquiring, saving, and managing one's possessions before others. These are good gifts in themselves. But they are misused by men. God has ordained in his kingdom of nature that one thing should serve another. So let him who is skilled in trade and commerce serve his fellow men with his skill. Let the prosperous man provide opportunities for work. The other should earn his daily bread from it, so that he may serve with his work.

God does not intend to give preference to one over the other. He gives to all according to the rule of the word Gen. 3:19: "In the sweat of thy face shalt thou eat thy bread." For the one this means work with his hands, for the other work with his head. God wants that through mutual service "it should be equal", 2 Cor. 8, 13, 14; Col. 4, 1. He already showed this when he fed Israel with manna and every man had his gomor, his matz, no matter whether he had gathered much or little, 2 Mos. 16, 17, 18.

But the horrible corruption of man does not allow fairness to flourish among men. The one treats the other with unkindness and injustice. Often the employer makes himself a ruthless, heartless bloodsucker, so that his brother cannot live beside him, Deut. 25:36. The laborer, on the other hand, not infrequently makes himself a lazy servant, serving "with service alone in view," Eph. 4:6, stealing, neglecting. Does harm. He often seeks to take his own right by high-handed violence against law and order. Often his mouth overflows with unjust speeches against the employers.

Both are an abomination to the Lord God. To the slothful laborer God's word says, "If any man will not labor, neither shall he eat," 2 Thess. 3:10; and the LORD saith, "He that taketh the sword shall perish by the sword," Matt. 26:52; and to the hard master he that is also his LORD speaketh these hard words, "Woe unto him that maketh his neighbor to labor in vain, and giveth him not his hire!" Jer. 22:13; and, "Behold, the wages of the labourers, which have reaped your land, and are broken off from you, cry out: and the cry of the reapers is come to the ears of the LORD of hosts," Jam. 5:4; yea, the sins of the LORD cry unto heaven. And God causeth it to be said unto them, "Know ye that your Lord also is in heaven!" Eph. 6, 9.

To remedy this, as much as possible, the authorities are there. This is to judge between man and man. "She is God's servant, an avenger of punishment for the one who does evil", Rom. 13,4.

No man, neither laborer nor employer, shall be

to seek to obtain justice for themselves by force. Nor should one try to usurp power in the land in order to make new orders against God's order with the help of the sovereign power, in order, as they say, to distribute property more evenly.

Sin and injustice on both sides will not be eradicated, not even in Russia. Even if it were possible to force a more equal distribution of earthly goods, how long would sinful man allow this state of affairs to continue? And this remains true even if, in order to give full measure, all the other orders of God are overthrown at the same time, such as marriage, the honor of parents, and obedience to the authorities.

How should a Christian behave? He should beware of all injustice. If he is an employer, he should treat his workers fairly and justly, so that his brother can live beside him. If he is a laborer, let him work faithfully and conscientiously, as a servant of Christ. If he encounters difficulties that can be mediated by the authorities or by confidants, he shall welcome such help. If his co-workers do wrong to the master of the work, he must keep away from them. He should keep a humble, contented mind. Better suffer injustice than do injustice. He should also hold his tongue, lest it murmur and complain unduly of the injustice that cannot be removed from the world. And in order that the Christian may be able to behave in this way, he must constantly practise right repentance. This gives him, the poor sinner, humility, so that he does not insist on his rights. It gives him contentment, so that he is quiet towards God and also tolerates injustice. In this way he remains in the right faith, which makes the heart firm even against this evil spirit.

H . . . n.

Western District Assembly.

The fifty-sixth meeting of the Western District, which met for the fourth time in our beautiful seminary at St. Louis, was one of the best attended synods of that old district. No less than 459 members had turned out, and only a small number were absent, the vast majority with good excuse. By wise use of the time available, it was made possible to manage the business, of which there was a large number, in the comparatively short time from Monday afternoon to Friday noon, and yet to devote sufficient time to the doctrinal discussions. The time-consuming breaks in the morning and afternoon have been dropped for several years. Instead, a number of song verses are sung, and then it is back to work.

In the opening service, which was held in the auditorium of the seminary, where the meetings also took place, the Vice-President of the Synod, Father F. J. Lankenau, preached the Synodal sermon, in which he called upon the assembled guests to be zealous in the work of building and spreading the Christian Church, which is pleasing to God, rich in blessings, and still very necessary today. A similar tone was struck by District President N. Kretzschmar in the presidential address he read at the opening of the Synod, which immediately followed the service. On the basis of Col. 4, 3, 4 he drew attention to the open door which is opened

by the grace of God, is open to us everywhere, near and far. He also pointed out the dangers and obstacles that we face in our work, but encouraged all present to continue to work in the work we have been commanded to do, trusting in the almighty help of our great God and Saviour Jesus Christ.

The doctrinal negotiations were led by D. Wilhelm Arndt, who had drawn up seven theses on the doctrine of church and ministry, which had the following wording:

"1. There is one glorious body of Christ to which every believer belongs. This body is called the church in the New Testament. (2) We call this body of Christ the 'invisible church,' indicating that it is not an outward organization. (3) But the name church is also applied in the New Testament to groups or clusters of Christians gathered together in one place around Word and Sacrament. (4) According to the New Testament, it is God's will that believers who live together in one place should form a group and keep in touch with one another. (Local churches.) 5. The New Testament contains no command that Christians of different localities and areas, or the different Christian congregations, should unite into one larger body, as is done in synods or conferences. But they are exhorted not to be indifferent to the welfare of their brethren in other places, and especially to promote the spread of the gospel throughout the world. (6) Furthermore, the New Testament indicates that these local churches should have preachers or teachers. To be sure, all Christians are spiritual priests, but not all are preachers or teachers. 7. These preachers have no authority but that of the word."

The lively discussions at times showed with how much interest the lecturer's explanations were followed. One and a half hours were devoted to these lectures every morning. In addition, on Tuesday and Thursday afternoons, two shorter works on contemporary items were presented and brought to many homes through our Nadiostation KFUO, we hope. On Tuesday, Father Karl Kretzschmar of Fort Smith, Ark. showed the difference between the position of the Lutheran Church and that of Fundamentalism on the one hand and Modernism on the other. On Thursday afternoon, Father E. Kretzmann of our seminary pointed out that Lutheranism only comes into conflict with science when the latter sets out to deny and dispute truths that are clearly revealed in God's Word.

Mission Director Fr. Wilhelm Hallerberg reported that there are currently fifty workers serving the District Mission. With thanksgiving to God we heard that the collection for the expansion of our District Mission (missionary expansion) during the Passion period had brought in the beautiful sum of about P15,500, a clear sign that our Christians are aware of their duty not only to keep what they have, but also to always increase in the work of the Lord. It was decided to keep these special collections for expansion, for enlargement of the missionary work, for the present. Of this year's candidates, three were called to serve as traveling missionaries, mainly to explore the larger cities of our district for missionary opportunities. Unfortunately, one of those called was unable to accept the call issued to him due to illness, leaving us with only two men available for this important work. God bless their labors and grant that in the foreseeable future no larger city

in our district that is served by one of our missionaries!

Special time and attention was also given to the matter of education. They encouraged each other to make diligent use of all the various opportunities to keep our growing youth in the Word of God. He who has the youth has the future, D. W. Dau and President Kreinheder came to speak to the University of Valparaiso. The district decided to recommend to the congregations that they also carry this cause on their prayerful hearts, to encourage parents who can give their sons and daughters a higher education to preferably send them to Valparaiso, and to urge our Christians to strongly support this whole cause.

A standing Stewardship Committee was also elected, consisting of Pastors Karl Kretzschmar, E. Prange and O. Feucht. This committee is to see to it that our pastors and congregations remain vividly aware of the great, important fact that we Christians are only stewards, that everything we have, not only our money, but also our time and all the powers of body and soul, are glorious gifts from the heavenly Father, which He has entrusted to us, and which we are therefore to use according to His will, not only for our own welfare, but also in the service of our neighbor and for the building of the Kingdom of God. God grant this committee good counsel and right wisdom in their important undertaking, and richly bless their efforts!

It has pleased the Lord to take from our district a particularly large number of faithful members through death, teachers, professors, pastors, most of whom were known far beyond the circle of their congregations and their district and whose passing is felt as a heavy loss by the entire Synod: the pastors Hermann Bartels, F. W. Herzberger, Christoph Drewes and O. Hüschken, the professors D. F. Bente and D. F. Pieper and the teachers F. Mackenscn, R. Mangelsdorf, H. Grote, H. R. Charlo and F. Pieske. In memory of these deceased brethren a special memorial service was held on Wednesday afternoon, conducted by Dean O. Fritz, who addressed the congregation with words of admonition, instruction and consolation based on several scriptural passages.

God grant that the Spirit which reigned in these men may also guide and lead us and our children, so that, in grateful knowledge of the great things God has done for us, we may not only hold steadfast to his word, but also not rest until that word is preached in every tongue and language and among all peoples!

T. L.

To the ecclesiastical chronicle.

From our Synod.

Summer School for Pastors. As was the case last year, a summer school for pastors was held this year following the synodal sessions of the Western District, and this year, for the first time, one for teachers. Concerning the latter, the reader is referred to a report elsewhere. In all, 38 pastors and 54 teachers attended this course. Most were from the Western District, but some from other districts also attended. In the pastors' department, D. Th. Gräbner read a very instructive paper on the personal union of persons in Christ in the light of modernistic aberrations. D. W.

Arndt gave five Bible lessons on New Testament characters: John the Baptist, Peter, Paul, and John the Evangelist. Fr. W. H. Luke showed how to educate knowledgeable (church members, while R. Meyer presented how the pastor should prove himself as a person and as a pastor. The undersigned presented a paper on the book of the prophet Hosea. The lectures began at 8.15 in the morning. The first lecture was followed by communal prayer in the auditorium. The guests from out of town were accommodated in the seminary and were also fed there. All arrangements, for example, those for accommodation, appointment of lecturers, etc., had been taken care of by a committee which discharged its task in a most satisfactory manner. In the evenings slide shows were given, and on two evenings free discussions, "open forum," were held. T. L.

A summer course for teachers. After the meetings of the Synod of the Western District, many teachers remained in the Seminary, and others were added, so that the number swelled to 54. The purpose was further training in the school subject. Rev. W. H. Luke lectured on "The Teacher's Participation in the Whole Program of Christian Education in a Lutheran Congregation." These were beneficial lessons to both old and young teachers, and an earnest exhortation to right fidelity in the ministry. Prof. J. T. Link, of Seward, Nebr. taught in geography with purpose. He showed how to set examinations successfully, and also lectured on psychology and its application to the neal subjects. Teacher J. Grundmann showed by practical experiments how some things in geography and natural history can be made clear to the pupils for better understanding.

The lively attendance of the teachers, notwithstanding the great summer heat, and the interest shown in the lectures, indicate that a need for such a summer school is felt among the teachers, and they desire that it may be held annually.

F. W. N.

Following on from the above, we would like to suggest that similar summer courses could be set up in other districts. Certainly suitable men could be found in each district to give a number of lectures. If these courses were held after the district meetings, it would save travel and time. Accommodation and food would perhaps present difficulties in some districts;

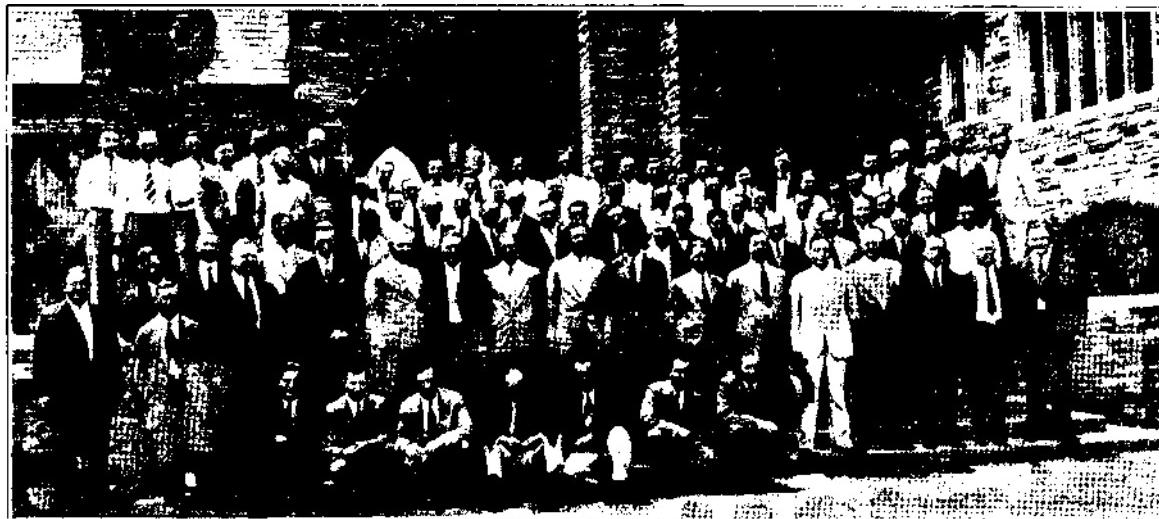
but with a little good will on everyone's part, even these difficulties should not be insurmountable. The blessing for all concerned would not fail to materialize. Many questions would be answered, many shortcomings remedied, many doubts solved, not to mention the blessing of the more intimate intercourse that is fostered precisely by such courses. Father König, chairman of the Arrangements Committee, as well as Father E. Lange, secretary, are gladly prepared to give further information about the establishment of such a summer school. We hope that this will become a lasting custom not only in our Western District, but also in other parts of the country: Western District, but also in other districts.

T. L.

How the Mid-West Teachers' Conference bought out its time. Blessed and edifying was the gathering of the Mid-West Teachers' Conference which met June 23-25 at our Teachers' Seminary in Seward, Nebr. Colleagues and friends from nine different states were present. The old officers of the conference were re-elected. The instructive and interesting program, which had been arranged and was carried out, included the following items: opening address by the chairman : E. C. Mueller. "The Bible the True Word of God and Archaeology :" H. Schmidt. "How can a teacher awaken in the child a desire and love for his memorizing work?". J. H. Brase. "Geography of the Holy Land." F. E. Pauling. "Singing Lessons Practically Demonstrated": Prof. K. Haase. "How do you make the people around you acquainted with the aims and accomplishments of the Lutheran School?" E. Marty. "Discipline in our schools:" F. Wolter. "The great responsibility of a teacher in religious instruction": Superintendent H. Hillmann. "The costliness of inadequate preparation": T. Deffner. "How much should the teacher obtain in reference from benevolence?". E. Buchholz. "The Lutheran Teacher a 'Pessimist,' Full of Ambition and Enthusiasm for His Work": G. Jung. W m. J. Braun.

Domestic.

Why Christians Suffer. For many of our fellow Christians this time of business laziness and pecuniary distress has become a special time of suffering. They are out of work, the income is small or has even ceased altogether; in addition there is sickness with increased expenses, worries weigh down the heart and the future, and so on. Then the question becomes: Why do we Christians have to suffer so much here on earth? But in the face of this question we Christians are not at a loss. God's Word, in fact, sheds light on this important subject again and again. It places it soon in this, soon in that



.Tommers School for pastors and teachers at St. Louis Seminary from June 22 to 26.

Light; for God knows from eternity what misfortune and heartache will befall His dear children on earth. Let us, therefore, keep to God's word in this matter, and not make up our own minds about the sufferings of this time; for with our own thoughts we only fall into despair, as happened the other day here in St. Louis, when a Protestant preacher took his own life in a hotel, because, as he thought, he had reached the end of his wisdom, and in his distress knew no other counsel. Such a thing is indescribably sad. Let us ask God to put an end to the wiles of the devil and to save us from despair.

In our distress, let us first keep in mind that all suffering is the result of sin. Sin is so terrible that it brings nothing but wrath and punishment. But we believers are forgiven our sins, and yet we must suffer. That is certain. But when Christians suffer, it is quite different from when unbelievers suffer. Christians suffer first of all for the glory of God, as our highly praised Saviour testifies of the man born blind: "Neither this man sinned, nor his parents, but that the works of God might be made manifest in him," John 9:3. God wants to glorify himself with his power and wisdom in our suffering. Then our sufferings must also bring us benefit and blessing. St. Paul, the great cross-bearer of Jesus, emphasizes this especially when he writes: "Therefore I am of good courage in weaknesses, in the weak, in hardships, in persecutions, in fears for the sake of Christ. For when I am weak, then am I strong," 2 Cor. 12:10. Our sufferings are in God's hand means by which he tests and purifies our faith, makes our love grow, and increases our hope, so that with his help we overcome all difficulties and retain the victory. Finally, our suffering also serves as a blessing to the world, in that we show these defiant, yet in adversity despondent, fellow men of ours what it means to keep God still in affliction and to trust in him. So then, by God's grace, let us persevere, let him prevail, and be sure that we shall one day see the glorious benefits of our sufferings. J. T. M.

Lutheran Radio Sermons. The "Lutheran Herald" writes about this, among other things, as follows: "All over the country on Sundays the radio sermons of Dr. S. Parkes Cadman [a well-known wholly unbelieving sectarian preacher] are heard by missions, and he has secured a large following. When it was announced by the Radio Corporation of America that Dr. Cadman would be absent during the summer, several churches attempted to reserve that hour (four o'clock in the afternoon) for themselves. We rejoice in the success of a group of our New York Lutherans who succeeded in making this hour vcrsailable to the United Lutheran Church for an initial period of nine weeks. D. Kunbel, President of our United Lutheran Church, will preach these nine sermons. There is also the possibility of continuing to have this so-called Cadman Hour supplied by Lutheran pastors. More than sixty-five stations belong to the R. C. A. network. Thus some variety comes to the Lutheran radio programs which enjoy a nationwide popularity. Hopefully the devotion with which one listens to these sermons at home will keep pace with what is offered."

Our so-called Lutheran Hour, as is well known, has been discontinued for the time being. We rejoice lins that the Cadman Hour, at least temporarily, has ceased; for what Cadman preaches is modern unbelief. The United Lutheran Church, however, now standing in for him for a few weeks, has an important

Task. It is now up to her to bear witness to pure Lutheranism. Hopefully, D. Knubel, who has spoken many a correct word at the last two great Lutheran jubilees, will place himself entirely on the ground of the Lutheran Catechism and the Augsburg Confession, and in doing so will put the central teachings of the Reformation in the right light.

J.T.M.

The position of modern unbelievers. Since we are writing about Cadman, it would not be out of place to point out once again what this man, along with all modern unbelievers, actually teaches. In the *Sunday-school Times* we find a cautionary article on the subject. At the request of a reader who remarks that "his sermons are so edifying and his answers to the questions sent in are so fine that one does not even notice the false teachings," the paper points out that Cadman does not believe in the inerrancy of Scripture, that he rejects the miracles attested in Scripture, that he denies the account of creation and puts in its place the doctrine of evolution, that he blasphemes original sin, that he makes the angels out to be imaginary spirits, and that he teaches that the Son of God was mistaken when he thought he had to die on the cross for the sin of the world. In this, says Cadman, he may have been mistaken; but it matters not at all. All that matters to us is that Christ did what his conscience told him to do. One is horrified at these words. The Scriptures repeatedly point out why Christ had to suffer and die, and how Christ also realized that, that he was the Lamb of God who bore the sin of the world. And now Cadman comes along and says that Christ may have been mistaken about this, but that is not what is important. All that matters is that Christ acted according to his conviction. He who teaches such things makes a mockery of the whole Gospel; for to him there is no divine Saviour, no vicarious satisfaction, no redemption from sin, in short, no Christianity. To Cadman it is only important that one should learn from the man JEsus Christ how to merit his blessedness by good works. He is therefore only a poor blind man's leader, a heathen in a robe of Christianity.

J.T.M.

Dr. Wilhelm Schmidt Died. On May 31, at the age of seventy-five, died Dr. W. Schmidt, pastor and professor of the former Ohio Synod, widely known in our country as a Christian writer. He was among the pioneers of the old Northwestern District of his synod, and was one of the first teachers of the Seminary at St. Paul, Minn. He was born at Hermannsburg, Hanover, in 1855, and came to America in his sixteenth year. His appointment to the new Luther Seminary at Afton, Minn. occurred in 1886, and he served that institution until 1927, a period of over forty years. The best known of his books are: "The Fortunes of the Ohio Synod," "Aethelburga," "Sieghardus," "Delivered by Luther," "Ramuldu," "Sounds of Peace," "Ben Judah," "Under the Banner of the Snow King," "Panther's Leap," "The Golden Spring," "Starry Eye," "The King's Message." As a Christian popular writer he will probably remain unforgotten as long as German Christian reading will be appreciated in this country. In his other publications he advocated and defended the well-known dissenting doctrinal position of his synod.

J.T.M.

Abroad.

The Burden of Tribute. At its recently concluded spring meeting, the Mecklenburg-Switzerland Synod spoke about "the burden of tribute" as follows: "The need of our people in body and soul increases from hour to hour.

One of its terrible causes is the recognition of the war guilt extorted by Germany, which now weighs as a curse on our people. Even in this desperate situation Christians hear a call from God. It should therefore be a call to all members of the Church to exert all the forces of brotherly love and self-assertion. But at the same time our responsibility before God impels us to an earnest admonition to all appointed authorities, especially the imperial government. For under the pressure of tribute our people, severely shaken by the hardships of war and post-war fate, is threatened with complete collapse. It faces the disintegration of its economic, social and governmental, but also of its moral and religious life with all its consequences. Therefore we demand untiring and undaunted struggle for the truth and for the liberation of our people from the unjust and no longer bearable burdens of tribute."

We Americans must not pass by this complaint coldly. We, too, have forced on our part the recognition of the war guilt on the part of the German people. Is it not now our sacred duty to right the wrong? And is not perhaps the heavy affliction which at present afflicts our people God's just punishment upon us, because we have not placed ourselves on the side of truth and justice? It is not a blessing to any nation to sin against other nations through unrighteousness. The present affliction should truly bring our American people to examine themselves earnestly before God.

J.T.M.

The Bible on the Big City Street. As the "Lutheran Herald" reports, a Bible booth has been standing for some time on the Boulevard Païssonniere No. 19 in Paris. In former times newspapers and magazines were offered for sale to passers-by. Now there is a large family Bible spread out in the middle of the complex, in which passers-by can read a word of Scripture every day. Other Christian books and magazines can also be purchased in the bookstall, but its main purpose is to bring the Bible to the people. May God grant that the Bible will not only be bought, but also read!

J. T. M.

Christian Witness Courage. About the founding of the anti-religious university in Russia, Prof. D. Paulsen writes, according to a report in the "Ev.-Luth. Kirchenzeitung": "Now what good does the founding of the anti-religious university in Moscow have for us Germans? The armament of the ungodly compels the faithful not only to test their beliefs, but also to prove the strength and genuineness of their actual faith. Since the faithful appear all the more as reactionaries [backsliders] because the great mass has only now reached the former incredulity of the educated, courage belongs to the confession of faith. Courage, however, must promote man in every respect. This is the advantage of believers over unbelievers, who do not need to be courageous in an age when every ragamuffin has already become an atheist 'denier of God'. Denial of God demands only impudence; for it is in ninety-nine per cent of all cases merely unexamined unbelief. Faith, on the other hand, must today be a tested one in every respect, if otherwise it is to be at all. So also the new Moscow University will have no terror for a truly religious man."

What is said here about the atheistic university in Moscow is also true of such blasphemers as Clarence Darrow, who go about the country making vituperative speeches about Christianity. Darrow is praised by unbelievers as a great "thinker" and "spirit." But what he has said about Christianity in his lectures is nothing new, but only the old "unexamined unbelief" which Ingersoll, Tom Paine, and before

the pagan opponents of Christianity, such as Celsus and others, have told them. To proclaim this old disbelief again requires no courage, because just "every ragamuffin is already an atheist" and agrees with the invectives about God's Word. And of such people the halls are filled when Darrow speaks. They applaud and cheer when Darrow, driven by Satan, lets out his taunts on the Bible.

But for this very reason a Darrow is a very poor hero, of whom we Christians need not be afraid, and whom we can easily shut up, if we bear witness for Jesus with true heroism. For on our side is the God of truth and power, who does not leave himself unwitnessed in the conscience of man. Only let us not fear when the wicked rage! Ps. 2.

J. T. M.

From the past and present.

At the Quincy Synodical Conference.

This was the fourteenth time that I was able to attend a meeting of the Synodal Conference, although I have never been a delegate to such a meeting and have only had to attend the last four meetings as a matter of duty. In earlier years there was a greater awareness than today that the meeting of the Synodal Conference, where one meets with members of the other Synods, should also be attended by guests as much as possible, and that the meeting of the Synodal Conference was moved to the month of August precisely so that the teachers at our educational institutions would also have the opportunity to attend these meetings during the vacation period. And I truly do not regret having attended the Synodical Conference at Detroit in 1886 and at Milwaukee in 1888, while still a young pastor, and then, since I have been in St. Louis, the meetings at Evansville, Ind. in 1896, at Bay City, Mich. in 1900, at Winona, Minn. in 1904, at Chicago in 1906, at Saginaw, Mich. in 1912, at Milwaukee in 1914, at Toledo, O.. Then there were the meetings which were official for me in Cincinnati, 1922, in Lockport, N. Y., 1926, and in Omaha, Nebr., 1928. I owe much to my visits to the Synodical Conference, not only that I heard a number of the best papers, but also that I came into closer contact with some of the members of the other Synods and became better acquainted with them, and learned some things about their lives. I think back especially to four well-known men of the Wisconsin Synod, all of whom have gone home years ago: to the long-standing, original president of the Synodal Conference, Father J. Bading of Milwaukee, the learned, original and highly deserving professor of dogmatics at the theological seminary of the Wisconsin Synod in Milwaukee and Wauwatosa, D. Adolf Hönecke, the versatile and philosophically and philologically well-read, deserving president of Northwestern College in Watertown, Wis, Prof. Dr. A. F. Ernst, and the long-time president of the Wisconsin Synod, Rev. Philip von Rohr of Winona, Minn. whose father is well known from the old story of the Graveau disputes. I also became acquainted at these meetings with the President of the Slovak Synod, Father J. Pelikan, who died last year. And with many still living pastors of the Wisconsin Synod as well as of the small Norwegian and Slovakian Synods, I had the opportunity for many a conversation, as in the past, so also this time. I think that personal contact with such personalities, also with laymen of the other Synods who are interested in the Church, is of no small value for the relationship that our four Synods have in the Synodical Church.

conference. And last year's meeting, from 6 to 11 August, was no exception in this respect.

It is now almost sixty years since the founding of the Synodal Conference in 1872, and as far as I know, none of those who attended the first meeting is still alive. This union of the Synods in the Synodical Conference arose from the realization that those who are united in the faith and recognize each other as fellow believers, should also outwardly manifest this unity by confessing their faith in each other and by jointly carrying on church works, just as the Missouri and Wisconsin Synods faithfully stood together in the hot time of struggle of the Grace Election Doctrine Controversy, while the Ohio Synod, which had helped to found the Synodical Conference, left the Synodical Conference precisely because of this doctrine and resigned, and the old Norwegian Synod, which was divided into two parties by this controversy, also resigned from the Synodical Conference, possibly to remove the difficulties in its own midst itself. All this is known from the older history of the Synodical Conference. The Ohio Synod did not return to the Synodical Conference, but just in the days when last year's Synodical Conference was in session, entered into a new church covenant with the Iowa and Buffalo Synods. The two Norwegian synods, which as a result of the above-mentioned doctrinal controversy had taken up an opposing position, reunited in 1917 with still other Norwegians on a basis which does not correspond to your confession of the truth. It is all the more gratifying that those members of the Norwegian Synod who could not take this step for reasons of conscience formed a small synod of their own and also rejoined the Synodical Conference. The Illinois Synod, which also participated in the formation of the Synodical Conference, later united with the Illinois District of the Missouri Synod. The Minnesota Synod, which was also among the founders of the Synodical Conference, first formed an independent section and now forms a district of the Wisconsin Synod. It is true that the aim which the Synodical Conference set itself at its foundation, and which it expressly enunciated in its constitution, namely, "to strive for a delimitation of the Synods according to territorial limits," and "to unite all the Lutheran Synods of America into one orthodox American Lutheran Church," has not yet been attained. Whether this will ever come to pass is in the hands of God, who directs and guides the destinies of His Church. Nor is this the main thing, but it is and remains the great main thing, that we are all bound together by unity of faith and confession, that we "strengthen one another in faith and confession," as is also stated in the Constitution of the Synodical Conference, that we only "demand unity in doctrine and practice and the removal of any threatening disturbance thereof" in every way. This is true of the synods composing the Synodical Conference as a whole; this is true of all its districts and of all its individual pastors and congregations. And to this end we should and will all help and work so that the consciousness that this is the main thing may remain alive among us and become ever more alive and stronger.

As you know, many things have happened in the history of the American Lutheran Church since the synodical conference came into existence. The multiplicity of synods has to a great extent disappeared. First the three known Eastern and Southeastern bodies, the old General Synod, the United Synod of the South, and the General Council, united to form the present great United Lutheran Church. Then the Norwegians closed the. topgchanute

Union, and last year, after lengthy preparations, the three synods of Buffalo, Iowa, and Ohio united under the somewhat pretentious name of the American Lutheran Church. Thus there are now four large church bodies: the Synodical Conference since 1872, the United Lutheran Church since 1917, the Norwegian Lutheran Church, also since 1917, and the American Lutheran Church since 19, 10. Besides these there are still smaller independent synods: the Swedish Augustan Synod, the Icelandic synods, and others. Just at the last unification in the last few years it was repeatedly said that the American Lutheran Church, formed from the Iowa, the Ohio and the Buffalo Synods, should be the right centre in relation to the more liberal United Lutheran Church and the too strict and narrow Synodical Conference. But they did not consider that the Synodical Conference is as strict and narrow as God's Word and the Lutheran Confession. They have united, even though they know that doctrinal differences exist, but that they do not consider them significant and think they can overlook them. And it will not remain with the present unions. Already a Lutheran conference has been formed, which also involves the Norwegian Synod and the Augstanastmode. If it continues in this way, and if there is no greater seriousness about the purity and unity of doctrine, one does not need to be a prophet to see from the signs of the times that eventually there will be only two larger Lutheran bodies, the Synodical Conference and the other synods. May the faithful God therefore grant the Synodical Conference right earnestness and right faithfulness to conscientiously preserve what it has inherited from the fathers after hot doctrinal battles as a precious doctrinal heritage and not to deviate from it, neither to the right nor to the left!

I have just once expressed these thoughts, since a good, complete report on last year's meeting of the Synodical Conference has already appeared in the "Lutheran" of last year, No. 18. But I would like to remind you once again in this connection that it was precisely in the paper presented by D. P. E. Kretzmann and vividly discussed by the delegates and visitors to the Synodical Conference that the right position on these questions, which are moving the whole Lutheran Church in America, is expressed. This was the paper on "True Union in Opposition to Unionism and Separatism," which has now appeared in print and is to be recommended with particular reference to the present-day currents. In this lecture, too, the existing unity in the faith was clearly evident, and this unity was sealed by the joint deliberation on the blessed work of the negro mission, which has already been reported on. The Synodical Conference, soon after its foundation, had also contemplated the operation of its own mission to the Gentiles, since its synods at that time had no such mission. But it first took charge of the Negroes of this country lying at its door, and thus the heathen mission has become the Negro mission. At every meeting of the Synodical Conference, the discussion of this mission is the principal business; and it gives a peculiar emphasis to the whole meeting, and also to the Gothic services held during the conference, that several of the colored laborers in this mission are always present, preaching addresses or sermons, and taking part in the proceedings. And language is no obstacle to this. The Synodical Conference is still bilingual, and both German and English are used in its proceedings. But German does not prevent even the Negro pastors from understanding; for there are always those among them who also have the Deutscher-

and it makes a tremendous impression on the members of our congregation when these colored pastors use the German language in their dealings or, what is even more important, even preach a German sermon.

But the original idea of the Synodal Conference may now be realized in the coming years, namely, that a heathen mission of our own be started in Africa, the original homeland of the Negroes. The impetus for this comes precisely from our colored Lutherans, who have collected a considerable sum among themselves so that an expedition to the "dark part of the earth" can be undertaken. The synods of the Synodical Conference have given their consent to this; but the result of such a journey is to be awaited before further steps are taken. In the meantime, until the next meeting of the Synodical Conference, a special committee of suitable persons is to be appointed by the Negro Missions Commission to study the whole question of a mission to Africa in detail, then to make a detailed, definite report, and possibly also to undertake this journey of exploration. This committee has recently been appointed and is now at work. The establishment of a new mission to the Gentiles is, it should be strongly urged, a matter of far-reaching importance, which should be most carefully considered and inquired into. The Wisconsin Synod has its Indian mission in Arizona, the Missouri Synod has its heathen mission in India and China, in which the Norwegian Synod participates, and the whole Synodical Conference has its ever-expanding negro mission. But the Lord has said, "Go ye into all the world." "Preach the gospel to every creature!" And if He Himself opens the way for us and gives us certain pointers, let us be ready to enter into such ways, even if it be in darkest Africa. Let us work "while it is day; the night cometh, when no man can work," John 9:4.

With this, these communications "From the Past and Present", which I almost fear have spun out for too long, may find their conclusion. Perhaps I can take them up again later, since just as this number of the "Lutheran" goes to press, I have returned from a journey to quite different Synodal and national regions. L. F.

Tranquebar.

A bit of old and new mission history.

2.

In the previous issue of "The Lutheran", H. M. Zorn reported on the old mission station of Tranquebar in the East Indies, which has existed for over two hundred years, especially on the beginnings of the Lutheran mission there, on the mission church there, and on the old Danish fortress, the "Dansborg", which also plays a role in the history of the mission.

He now goes on in his interesting account to say:

Our interest in Tranquebar is especially a missionary interest, and we therefore go back in our walk through that old mission city to the open space within the wall and next to the old Danish castle already mentioned. There, in 1906, a memorial plaque was erected, stating that it was at this spot that Ziegenbalg, the first Lutheran missionary to the heathen, stepped ashore in 1706. The poor goat



The plaque commemorating the arrival of the first Lutheran missionaries to the Gentiles, Bartholomäus Ziegenbalg and Heinrich Plütschau.

On the left is Mrs. Missionary R. M. Zorn, on the right Fr. H. M. Zorn and Missionary W. W. Gnuse.

What becomes of the little children who die before they can be baptized?

If the uncircumcised males of the Jews are condemned, what shall be said of the children that perish and die before their eighth day? And what shall we Christians say of our children that die before baptism, either in the womb, or soon after birth? - Of the children of the Jews, which die before the eighth day, it is easy to answer, as also of our children, which die before their baptism. For they sin not against the covenant of circumcision or baptism. For since the law prescribes that they should be circumcised on the eighth day, how would God condemn those who die before the eighth day? Therefore let their souls be left in the hand and will of their heavenly Father, who, as we know, is merciful. And here also belongs what Paul delicately and meekly says of those "who have not sinned with the same transgression as Adam;" and of Jacob and Esau he says, chap. 9:11, "before they had done neither good nor evil."

(Luther on Gen. 17, 12-14. l., 1040.)

and his companion, Plütschau! They certainly did not have an easy time of it. They had not been treated well in Denmark, and on the ship on which they were going to India they were not exactly welcome. When, after a seven-month voyage, the ship lay in the roadstead off Tranquebar, they were not allowed to land, and when they were finally put ashore, they were not accepted in the city. It is said that they had to stand here in the market during the day in the heat of the sun and that no one took care of them. The Danish pastors of the town, who were supposed to take care of the Europeans, questioned them briefly and told them that they were not needed here; at most they could perhaps hold school. It was not until late in the evening that an official who spoke German took pity on them and gave them shelter. With all the greater diligence the missionaries immersed themselves in their work, and in a strangely short time they mastered, especially Ziegenbalg, the Danish, Portuguese and Tamulian languages. Faithful prayer can do much if it is earnest.

But now we are on the seashore, and it is the time of sunset, and the sun, which a few hours ago was so terribly hot, is preparing to set. It is the most delightful time of the Indian day, the late afternoon till sunset, about four to six o'clock. After four o'clock the

Sun its evil sting, and gradually it becomes very beautiful. When at last the sun sets, and on the eastern and western horizons, nay, on the whole sky, the most delicious colours in innumerable shades are continually changing and in



Missionary Bartholomew Ziegenbalg,

born 1683, died 1719, not yet thirty-six years old, the founder of the Lutheran heathen mission in India.

The heavens truly tell the glory of the Most High, and the feast proclaims in clearest language that this is the work of His hands, Ps. 19, 2. One must keep still and enjoy this and let it take effect on oneself, so that the deceptive memory does not soon forget these beauties and yet realize that God's goodness is infinite. The play of colours in the sky grows darker and darker, and the dark night falls. But no, there is no dark night just now. It is the time of the full moon, and it is already rising from the sea, just ahead of us in the eastern sky, and soon it casts a silver banner on the water. More and more it makes its presence felt, and soon it is quite bright again here on the seashore. One could read here. What an almost magical, mild light! Only we must keep our hats on for protection against the sting even of the moon. See Ps. 121:6.

But now look at this landscape! There along the shore stretch the remains of the city wall. There a breakwater, once larger and beautifully solidly built, leads out about a hundred feet into the sea. Here is an old stone bank,

where you can sit and dream. On this marerwerk our parents once walked to rest from the day's burden and heat. Out there, about a mile from land, the ships would anchor, and smaller boats would bring the cargo and passengers to shore. It still happens that way today. Here the sea roars tirelessly, as it has ever roared, and its roar will sing me a lullaby up there in the "prophet's parlour", in my hospitable quarters.

While we are sitting here on a wall remnant, a visitor comes. Dr. Bauer from the teachers' seminary of the Leipzig Mission comes, and we talk about old and new times. There to the north of us, on the coast, stood the first church that Ziegenbalg built, also called Jerusalem Church. After a particularly stormy high wash, the stones of the foundation walls have recently been discovered. A pagan temple, which at that time was even further towards the sea

is now completely underwater. Fishermen found it a few years ago and lifted the temple treasure. So in some places the sea eats inland. In other places the wind heaps up the sand and gradually covers the old buildings. We will see this tomorrow at the teachers' seminary, for the steps of the entrance stairs lie completely under the sand, and the floor recently had to be lifted up to the height of the window cornice. Yet the building was only erected in 1741. One can understand that in some places one has to dig deep to uncover buildings and ruins that were inhabited a thousand or more years ago.

Let's take a walk to the teachers' seminary the next morning after the service. From Männig's house, mentioned earlier, we walk a short distance along the main road leading north. There we first pass a house where a young missionary lives, Kanschatt by name. We have now met the whole Lutheran missionary staff of the town. The house is already more than two hundred years old, and at that time it belonged, together with the two houses on the right and left, to the Danish commander of the fortress. There lived Hassius, who beat the pious missionary Ziegenbalg with his fist and imprisoned him. But he just had wrong instructions from the Danish East India Company and later changed his mind. In the last half of the last century a daughter of this house married a missionary, the very J. M. N. Schwartz mentioned in the previous number. She died only twenty-five years ago. And thus the property came into the possession of the Leipzig Mission. During the World War the government took the property from the Mission, and it now lets the Mission house in it; but it will take a good while yet for the complete legal restitution. But recently one of these three houses collapsed. How soon will this one also fall? Whether the missionary family should stay in it? It is just an old tranquebar.

But we wanted to visit the Leipzig teachers' seminar, so we have to go a little further, and soon we turn left and come to a narrow gate on the right. There lies the property. There are many buildings in a small space: an elementary school with seven classes, a teacher's seminary, living quarters for all, and an industrial school, where the teachers are to learn something practical by order of the government, so that they can later use it to advantage among the natives. And the main building is the missionary dwelling. It is of special interest to us, because it was Ziegenbalg's own house, acquired when he returned from his leave in Europe, bringing a wife with him, only a short time before his death. The other buildings were not then standing. The seminary was built in 1741.

Behind his house, Goaty had...

still room for wine-



Ziegenbalg's house in Tranquebar.

Below on the left his death room, on the right the teachers' seminar of the Leipzig Mission.

plant. And here, on the ground floor, in this large bedroom, Ziegenbalg is said to have died.

Upstairs in the missionary apartment we have the opportunity to leaf through old documents, old sketches from which we can see where this and that building once stood; also old minutes. There we can also read about the negotiations that led to the resignation of the missionaries Grubert, Willkomm, Zucker and Zorn from the Leipzig Mission in 1876 for the sake of their confession. What hard times those were! The two first named remained in Germany, the last two came to America and entered the Missouri Synod. How times have now changed! How our young Mission, only thirty-six years old, has grown, while the Leipzig Mission, which was slow to recover after the war, is having a hard, hard time. Just now

Shrine in which hung many lamps. Inside there is a sarcophagus. It is said that a coffin was washed up on the seashore so and so many years ago, and on it was written, on a piece of paper or something else: Nebi Samuel, that is, Prophet Samuel. And now even if it was not the body of the old great prophet, it must have been a relative of his, mustn't it? That's obvious - like thick ink. Now the coffin is revered here as a sanctuary, and all sorts of offerings are made there. Even though the Mohammedans are strict monotheists (worshippers of one God), they also worship many a saint, just like the Catholics. And such things still flourish in Tranquebar!

This is Old Tranquebar. The light of Lutheranism once shone brightly there. But it is greatly fading. When the boarding school is gone, there will be few visitors to the New Jerusalem Church.

All is vain, all is passing away, but not the Word of God. Let us faithfully cherish it, and hold up its light in old India, which needs it so much! H. M. Zorn.



The former Indian missionaries C. M. Zorn, O. Willkomm and F. Zucker,

when they were together for the first and only time after their return from India in 1889 here in America.

The missionaries receive the news that with the new year their salary will have to be reduced by ten percent. The idea is to move what is left of the missionary work in Tranquebar to Trichinopoly. What then remains of old, dear Tranquebar but mere memory? The trade is long gone; with the European businessmen it has vanished. The Indians themselves go off to distant places to seek work, while they leave their families here. Meanwhile, Old Tranquebar is crumbling.

Let's take a little walk north. There we come to the "Turk Street", where the Mohammedans live. We took the walk on Sunday evening, about sunset. At the west end of the street, about the northwest corner of the city wall, is a Mohammedan mosque. All sorts of lamps were already burning brightly, and looked quite friendly in the increasing darkness. The mosque is in quite good condition. We walked through its halls and courtyards, and at the southern end came to a very beautiful and specially lighted

Reminiscences of D. Joseph Schmidt.

A few weeks ago I read that D. Martin Joseph Schmidt, the long-time principal and professor at our college in Fort Wayne, went blessedly home there on May 1 at the ripe old age of eighty-five. I "knew" from a member of his family that he had been quite miserable and suffering for some time, and that his end was only a question of a few days; but nevertheless the loss of this man strikes me deeply, and certainly others with me, and I wish to erect a small memorial to him, as he was not well known to many in the Synod circle, and yet deserves to be known and to remain known. He has been an older, almost fatherly friend of mine for many years, and I may well say that, next to my theological teachers, all of whom are now at rest in God, and my blessed father, it was especially D. Schmidt who, in my young years, when I was his neighbour in office for eight years and had much contact with him at conferences and elsewhere, inspired me to further theological studies and gave me many insights throughout my life, for which I will always remain grateful to him. He possessed a particularly thorough theological knowledge, was very well read, especially in the older Lutheran theology, had a broad knowledge, especially in the field of church history and history in general, and had a healthy, prudent judgment, which allowed him to advance to the offices he held in the church.

The outward particulars of his life history are soon given. He was born March 25, 1846, in Altenburg, Perry Co., Mo., the son of Saxon emigrants, and therefore had reason by nature to concern himself with the early history of our Synod. Even in his later years he always liked to visit his boyhood home, especially as long as his pious mother was still alive, who, as I know from him, exerted a great influence on him. He then studied at our institutions, first at St. Louis, where the college was then connected with the seminary, then at Fort Wayne, and then again in the seminary at St. Louis, and entered the ministry in 1868 as a member of a class that features familiar names in the history of our Synod. I mention only the twin brothers Henry and Martin Wyneken, sons of the old, unforgettable Father Frederick Wyneken, the former of whom was later a professor in our seminary at Springfield, and the latter

To the ecclesiastical chronicle.

From our Synod.

Our Synodical Meetings. The month of June has been for years in our Synod the month in which most of the Districts prefer to hold their meetings. The Brazilian and Argentine Districts usually meet soon after the beginning of the year, and this year were met in February; likewise our Southern District almost regularly holds its meeting in February, and then follows in May the Oklahoma District, the meeting of which has already been reported. In July, in August, and finally in October, a few more district meetings follow; but the majority of these meetings, no less than sixteen out of our thirty districts, have been held in June. We therefore bring in today's number a number of reports of these meetings from the various areas of our Synod, the Western District also having already been reported on. It is most gratifying to see from these reports how everywhere, even in areas of the country thousands and thousands of miles apart, work is being done in one mind and spirit; And nothing serves more to preserve the unity of spirit in our great Synod than right, well-prepared doctrinal discussions, and likewise nothing serves more to encourage everywhere in the most diverse areas to ever more zealous activity and effectiveness in the kingdom of God on the most diverse sides than precisely the common discussion at our Synodal meetings. And the reports on these meetings also serve to inform the various areas of our synod how things are in the other districts and what is being done there, and to carry on the work of the Lord with ever new and greater zeal and not to grow weary in it. May God's rich blessings flow back from the district meetings through the pastors, teachers and church representatives to all our churches, large and small, near and far!

L. F.

Our ecclesiastical periodicals. In all of our dislirkstssimoden the spreading of our German "Lutheraner" and our English *Lutheran Witness* comes up, and everywhere

It is urgently recommended that we work towards increasing the number of readers, so that, where possible, one of the two papers is distributed to every Lutheran family connected with us. But will the matter now also be taken up, discussed and deliberated in the congregations, and will steps be taken to really achieve the goal to some extent? We can give a fine example today. On our return from a District Synod, we find from our table a copy of a letter addressed to our Concordia Publishing House. In the bowels one of our pastors writes the following, "Enclosed I send you \$10^. 40 for 102 new readers of the 'Lutheran' and the *Lutheran Witness*. We are paying these subscriptions for one year out of the Kau of our congregation in the hope that the readers of these periodicals will then order and keep daS paper themselves at the expiration of one year. Looking at the list of these names, I notice that only six of them are voting members of our congregation. The other families are connected with us through our Women's Club, Sunday School, and Walther League. This list is about as large as the number of our communicating members. We already have in our congregation readers of the 'Lutheran' and the *Witness*, and

by this order, every house in any way connected with our congregation now becomes one of our synodal

I am convinced that the dissemination of our excellent church bulletins should be much more vigorous. I am convinced that the dissemination of our excellent and so well edited church bulletins should be set in motion much more than it is done at present. How splendid it would be if we had a committee in every visitation district of our Synodal Districts, whose duty it would be to obtain readers for our Church Papers! I hold that with but little trouble the present number of our readers could be doubled. This is also 'a Call of the Hour.'"

So far the letter. Will not our very deputies, who have heard more about this matter at their district synods, support our pastors and teachers quite vigorously in the distribution of our church bulletins?

L. F.

Domestic.

Assembly of the Norwegian Synod of the American-Ev.-Lnth. Church. This Synod, united with us in Synodical Conference, held its fourteenth annual meeting at Bethany Lutheran College, Mankato, Minn. from the 18th to the 18th day.

to the 24th of June. Just as many of our districts, in the midst of which is a teaching institution, this synod finds it most convenient to meet in the rooms of that institution which is central to it, Father J. E. Thoen of Mankato, the editor of the Norwegian Church Gazette, which is published one week in Norwegian, the other week in English, preached the opening sermon on John 1a:26, 27, and spoke of the Christian's testimony of Christ: what it is and how it is given. President H. M. Tjernagel, of Lawler, Iowa, then opened the sessions with his synodal address on 2 Kings 6:16, 17: "Fear not: for of them that are with us is more than of them that are with them," and gave the annual report. He also immediately announced the death of our D. Pieper and suggested to the congregation that a short memorial service be held as an expression of gratitude for D. Pieper's faithful work and long service and especially for his many years of friendship and support of the Norwegian Synod. In this memorial service, which was led by former students of D. Pieper among the Norwegian pastors, Fr. J. A. Moldstad of Chicago, Prof. W. Buszin of Mankato and Candidate G. Gullifson Jr. who just this year completed his studies here in St. Louis, spoke. Among the doctrinal proceedings was a paper on the Christian weekly school, to the discussion of which an entire session was devoted. Rev. H. Ingebritson, of Lake Mills, Iowa, presided over the proceedings. Other lectures on doctrine were given by Rev. J. B. Unseth of Waterville, Iowa, on "Conversion," and Rev. G. O. Lilegard of Boston, Mass. on "Modernism," the former in Norwegian, the latter in English. Two pastors had severed their connection with the old Norwegian Synod, and now joined this Norwegian Synod. a full report was given on Bethany Lutheran College, the Synod's teaching institution. Dr. S. C. Ylvisaker is now the president of the Austalt, and Prof. W. Buszin, a native of our Synod, presides over the music department. On Sunday double services were held in the English and Norwegian languages, both of which were well attended, and at which a thank-offering, in which the out-of-town congregations of the Synod also took part, was offered by H 1, 78a. 12 was offered. The college choir, which is under Prof. Buszin's direction, and had just returned from a concert tour, gave a concert, and so did the Ehor Association, which is under the same direction, Prof. Buszin also giving a lecture on Lutheran church music. Our Taubstuunenmissionar, Rev. J. L. Salvner of Minneapolis, gave a lecture on the Taulffrummenmission.

L. F.

Puffery in the service of the church. It is noteworthy that Scripture so often emphasizes "being still" in Christian life and ministry. To the Thessalonians Paul writes: "Strive to be quiet." 1 THess. 4, 11. And already Isaiah writes: "By being quiet and hoping you would be strong", Is. 30, 15. St. Peter speaks very emphatically of the "gentle and quiet spirit" that should be found in Christians, 1 Petr. 3, 4.

These admonitions should also be heeded in view of the puffery that is unfortunately often found in the American church. It has become the custom in this country for the church to imitate secular business, even to surpass the world. Through blatant advertising the church is brought to the attention of the world, the services are advertised, the sermons are called attention to, the people are attracted, etc. In this way the church only harms itself. By doing this the church only harms itself. There is a certain amount of publicity, or, as they say in this country, publicity, which is justified even in the church. Our dear Saviour commanded us to let our light shine before men, that they may see our good works, and glorify our Father which is in heaven, Matt. 5:16. This exhortation the first church, and Paul in particular, very finely complied with. But they did not take the Jews as a model with their shouting, but did it in a way that honored our Savior and His gospel.

We are writing this because we are glad to see that even the sects in this country are now often reproving the fact that so much dishonor is being done to the Word of God by an evil puffery. This is a good sign. But we Lutherans especially want to remember that the best publicity for the church is the people of God themselves, who diligently hear, learn, and apply God's Word. The best apologetics, that is, defense of the truth of Christianity, is, as our dear departed teacher D. F. Pieper always emphasized, a Christian people walking in the living faith, leading a quiet and calm life in all godliness.

J. T. M.

Sunday celebration or weekend. For many people in our nation, Sunday has lost its character more and more and is only used as a "weekend" (week-end). We in this country have become so accustomed to this that our people no longer care about it at all. In England, however, people are still resisting this "secularization" of Sunday, and recently a petition submitted to Parliament by more than a million of people protested against it. Sunday is to remain what it has been hitherto, namely, a real day of rest, devoted chiefly to the church. All shops and places of recreation are therefore to remain closed, and nothing is to be exempted which is detrimental to public worship. The petition has not yet been decided upon by Parliament, but it is to be expected that Parliament in England will also take a more lax position in regard to Sunday.

For us Lutherans it is good to read in this chapter what Luther writes about Sunday in his magnificent Large Catechism. Our own position is guided entirely by this exposition of Luther. First, we hold that there is no longer a Sabbath day. That we hold public services on Sunday is entirely within our Christian liberty. For the state, Sunday comes into consideration only as a day of rest; it does not have to look at how the people use this day. But it is different with us as Christians. We celebrate Sunday not for the sake of the day, but for the sake of the Word of God. On which day of the week we gather to hear God's Word is indifferent; but God's Word may be

...will never be indifferent to us. If we miss God's word, we commit a crime against God that he will not let go unpunished. Let us Christians keep this in mind and use Sunday in such a way that it brings glory to God and eternal well-being and salvation to us. It is therefore important that we do not emphasize the day but rather the word of God, which must be kept holy. Thus it comes to Christians to right Sunday observance. J. T. M.

Thousands of Students. The number of students of both sexes attending the 1,076 universities, colleges, and professional schools of our country during the past school year has now been published by the office of our government concerned at Washington. It is 868, 793. This number does not include the attendants at the summer schools and the preparatory schools, nor the participants in the many correspondence courses. On the whole, therefore, a mission of young men and women study every year subjects beyond those of school and college. And indeed, with preference are chosen such subjects in which the modern doctrine of development plays a part. It is well known that thousands of young people are endangered in their Christianity every year by the teaching in the secondary schools of our country. Some fall away from the faith altogether, while others are plagued with temptations and doubts. Right now is the time when young people are deciding to enter higher education in the coming fall semester. Christian parents should take care that their children become acquainted with our student pastors, or even better, that they study at our Lutheran University in Valparaiso, if possible. For our young children we rightly demand parochial schools; but should we not care less for the spiritual welfare of our young people, who are exposed to even greater dangers in the universities, colleges, and other higher schools of our country? J.T.M.

The blessings of the present emergency. On this subject a brother minister, after setting forth the downside of the present pecuniary distress to the church, writes in his parish bulletin of the blessings it brings, as follows: "But the present distress in our country is also of great blessing to our church. The people are now learning to realize how futile and worthless, after all, all earthly things are. They think about the spiritual. They care more for their spiritual welfare. They send their children to school and participate more diligently in worship. So this time of need will be a blessing for us, because now the Holy Spirit has the opportunity to influence the human heart with his word. So then, our Church does not suffer from adversity, but rather gains by it." Blessed are the people who allow themselves to be chastened by God!

J.T.M.

Divination of signs over the radio. Moses commanded the people of Israel in the name of God: "You shall not turn to the soothsayers, nor inquire of the diviners of signs, lest you be defiled by them: for I am the LORD your God", Deut. 19, 31. Already at that time there were such people, just like today, who wanted to find out the present and the future from the course of the stars and other events. The people of God were not to have anything to do with such people, for in so doing they would defile themselves, that is, they would commit idolatry, fall away from God, and profane the name of the Lord who had given Israel His word. Even today we Christians should take this prohibition of our God to heart, for fortune-telling and the interpretation of signs are openly practiced today, and are also considered to be great wisdom.

praised and also considered by many to be so. Even the radio must stoop to this idolatry.

Let us Christians remember that all this mischief is a disgrace to God and a harm to us. The devil has also invented this idolatry in order to plunge us into despair and other great shame and vice. Therefore, let us not believe the soothsayers and the interpreters of signs! It is up to us Christians to trust God, to let Him rule and to walk in childlike trust in the ways He shows us in His Word. Even secular scientists have recently condemned all this nonsense as a fraud that must be harmful to our people. J.T.M.

Withdrawal from Federal Council. The General Conference of the Southern Presbyterian Church, meeting last month, voted by a large majority to withdraw from the American Federation of Churches and to withdraw its annual church dues. The action followed the Federal Council's position on birth control; but discontent had long been felt because of the unbelief tolerated in the Federal Council. Hitherto the Southern Presbyterians had still been strongly conservative. For a time it seemed as if the various Presbyterian communities of the country were about to unite. But the Southern Presbyterian Church is now refraining from that also. For the time being, in our country, we have gone beyond the point of thinking that the most important thing that the church fellowships have to do is to unite. We have come to the conviction that mere uniting without proper doctrinal unity only does harm in the Church of God.

J.T.M.

Schools of vice. The fact that our present-day movie theaters frequently promote sins and disgraces has already been emphasized many times in these columns. Chicago, as is well known, is by no means a Puritan city, but nevertheless 159 films had to be banned altogether there in 1930; in 2,959 cases objectionable parts had to be removed, and in 45 cases young people had to be forbidden to attend such showings. This was recently reported by the police commission there. The same authority reported that the films in 1930 were more offensive from the standpoint of filth and crime than ever before. About 1,380 criminal censorships, 850 moral offences and 350 other objectionable depictions had to be eliminated. On this the "Apologist," from which we take this report, remarks: "What the church seeks to build up on Sunday is thwarted in children and adults by these objectionable pictures." The other day Judge Sidney W. Jones of Warren, O., expressed the opinion that all children under sixteen years of age should be forbidden to go to the movie theaters in the evening. He is among the notable juvenile judges who are seriously concerned with the problem of juvenile delinquents. He said, "I am convinced that the *Wandelbilder* in largely matzo raise juvenile delinquents. Many of the boys I have to deal with have told me that the movies are to blame for their offenses." This word of warning is even very much in place.

J. T. M.

Abroad.

Religious freedom in Spain. Freedom of religion has been established in Spain since the fall of the old government. The provision that has been promulgated expressly decrees that no public official shall be asked any longer about his profession of faith. Then each religious community may make its profession of faith privately and publicly. In Catholic circles it is objected that this decree was not submitted to the constituent National Assembly, as well as that

the agreement now in force with Rome has not been formally denounced beforehand. But little weight is attached to this protest. In Spain the people no longer want to be under the tutelage of the Pope. May religious freedom lead more and more to the fact that in Spain now also the Bible is read by the people!

J.T.M.

Why the outbreaks against the Catholic Church in Spain? In the daily press of our country, the outbreaks against the Catholic Church in Spain have often been attributed to the agitation of the anarchists and communists. But this does not sufficiently explain them. In Spain, under the old government, there were over one hundred thousand priests and monks, one priest or monk for every forty families in the country. These hundred thousand priests and monks enjoyed special civil liberties, and were free from all civil penalties, except in cases of grave transgressions. In addition to this, high ecclesiastical dignitaries held important offices of state; the ecclesiastical press continually received from the state important subsidies of money, and the Catholic priesthood exercised an almost incredible power over the government. These conditions continued at a high rate even after the new republic had come into being. It is no wonder, then, that throughout the country the people resisted the interference of the Church in the affairs of state.

Whoever gets the Pope on his neck carries a heavy burden. Italy is also experiencing this, and that is why there are now outbursts against the Catholic Church there too. Let us be warned against the Pope! Spain and Italy have been stock Catholic countries, but they have grown tired of the Pope, not as a prince of the Church, but as a secular tyrant. J. T. M.

Memories of D. Franz Pieper.

As we already announced in the number of the "Lutheran", in which the blessed death of our faithful and much-loved D. Pieper was reported, we are now preparing to share with the readers of this paper some memories from his long and richly blessed life. He has already been duly remembered in one way or another at a number of District Synods which met in June: in the South Dakota, North Dakota and Montana, Michigan, Ontario and Manitoba and Saskatchewan Districts, as today's number reports elsewhere. In the Colorado District, at the meeting of which I was called upon to deputize for the President of the Synod, I was permitted, following the last part of D. L. Wessels' address, to give some account of the last weeks and blessed departure of our teacher from the royal ministry of Christ and his kingdom of honor and glory. Certainly some pastors and congregations have also remembered the departed teacher in their services without further cause, and the Western District has especially recommended to its congregations that a memorial service be held, since D. Pieper was a member of this district for fifty-three years. In one of the coming issues of our *Concordia Theological Monthly*, D. Pieper's importance as a theologian and churchman will be acknowledged in a German and English article. A popular biography is in preparation. Therefore, the following recollections will now also be kept quite personal, as I prefer to do in this place, and will honor the man who was first my highly esteemed teacher and whom I then joined as a younger colleague and with whom I spent nearly thirty-eight

years together at our seminary, as I knew him.

The personal details of his life are for the most part known and can easily be woven into this memoir for the sake of completeness; for just as he himself was a modest man who did not push himself into the foreground and refrained from all ostentation and human service, so too his life was outwardly quiet and calm, and only his outstanding talent and efficiency and the power of his Christian, loud personality brought him to the fore. His cradle was in Germany, and his parents were simple people, August Pieper and Berta Pieper, née Lohff. I never heard much about them from their son, but I know that he held his mother, who survived his father, in high esteem; for when she blessedly went home at an advanced age, he told me, although he had long been a man of mature years, that he felt as if he had been orphaned by the loss of his mother. His parents lived in Karwitz, Pomerania, and there he had been born on June 27, 1852. This was an important region in church history, where in the last century, after the sad time of rationalism, a spiritual revival took place, the effects of which Pieper still perceived in his young years and which the well-known later Berlin mission director Wangemann described in his Prussian church history and his work "Geistliches Regen und Ringen am Ostseestrande" (Spiritual Rain and Struggle on the Baltic Sea Coast). From this it is probably also explained that D. Pieper in the first years of his St. Louis, D. Pieper liked to read appropriate passages from Wangemann's description of the life of the well-known pastor Gustav Knak to his students and to discuss it with them; For Knak, before he was transferred to Berlin and then became known throughout the world by his work for the Berlin Mission, by his song, "Let me go, let me go, that I may see JEsus," and by his manly confession of the divine inspiration and inerrancy of the Holy Scriptures, even in matters of natural science, was a pastor in Pomerania and closely associated with Pastor Görcke and other life witnesses of the Lutheran Church there. Induced by Pieper's communications, I later acquired Knak's biography and read it carefully with the greatest interest and benefit. The parents sent the young Franz, who obviously, like his brothers known in the American Lutheran Church: Reinhold Pieper, the deceased president of our Springfield Seminary, and August Pieper, the professor at the seminary of the Wisconsin Synod in Thiensville, Wisconsin, distinguished himself by special talent, to the high schools of his closer home in Köslin and Kolberg. And there he already showed a disposition that had been prominent in our D. Pieper throughout his life, the talent for languages. I remember that years ago at a conference where we younger pastors (the blessed Bente was also there) played music and sang together - nowadays such recreations have become much rarer; one sits down either in front of the phonograph or now in front of the radio and does without the joy and pleasure which one can give oneself in a unique way - he almost lamented that although he loved music, he had never come to practise it, because in his younger years his whole interest had always been in languages. And so he not only had an excellent command of his own mother tongue, German, as everyone knows, but had also become so unsuited to English that at an academic festivity here in the seminary, when three new professors were being inducted, he delivered a festive speech in English in the dining hall, on his favorite subject, the vicarious sacrifice of Christ. Above all, however, he was also interested in the basic biblical languages, Greek and Hebrew, which he had studied for a long time.

He had studied the Greek New Testament for the rest of his life and had become a master in its use. His old Greek Bible, which had really turned brown with age and which I have seen so often in his hands, bears witness to how diligently he occupied himself with it.

And in the same way he also mastered the language which he particularly appreciated, and in earlier years also partly used in his teaching, the scholarly language of the whole world, Latin. He could also speak fluent Latin without any further preparation; and from my student days I can still remember a comparison of two Latin speeches, which were held by Stöckhardt and Pieper on the second day of the academic celebration at the inauguration of our St. Louis Seminary in 1883. Both speeches were masterpieces in their way and yet completely different. Stöckhardt, who had attended one of the well-known Saxon grammar schools, which were famous throughout the world for their cultivation of Latin, spoke without any effort a highly elegant, well-chosen Latin, which was therefore somewhat more difficult to understand. Pieper, on the other hand, also spoke quite fluently, but, as was always his way, in a more popular manner.

In 1870 Franz Pieper came to America with his parents. They settled in Wisconsin, in the territory of the Wisconsin Synod, and so the son completed his studies at the Northwestern College of this Synod at Watertown, Wis. Of his teachers at that time, he retained a grateful memory of one by name, as far as I remember. That was Prof. A. F., a native of Hanover, Germany. Ernst, the long-time president of the institution, who distinguished himself by philological and philosophical knowledge. Dr. F. W. A. Notz, like Ernst a scholar of Württemberg thoroughly educated in Germany in the ancient languages and mastering them, did not begin his Watertown effectiveness until 1872. Pieper met both of them often in later life, especially Ernst, and as he was dismissed after two years of studies in Watertown with the title of baccalaureus artium, his alma mater honored him and himself later in 1903 on the occasion of his twenty-fifth anniversary as a professor by awarding him the title of theological doctor at the same time as the man who was the leader in the Wisconsin Synod in the dogmatic field as Pieper was in our Synod, D. Adolf Hönecke.

Pieper then moved to our seminary in St. Louis, since the Wisconsin Synod did not have its own theological seminary at that time, but sent its students to St. Louis. Thus he came under the influence of Blessed Walther and his associates, of whom later Günther and Schaller, like Walther, became his older colleagues. Besides these, A. Crämer, the head of the practical department, and F. A. Schmidt, employed by the Norwegian Synod, worked at the institution in those years. The class with which Pieper, after three years of study, passed his theological examinations, also included names otherwise known in our Synodal history, such as the two brothers Friedrich and Bernhard Sievers, who died not long ago, E. Hamann, who later became a professor at our College in Milwaukee, H. Käppel, the long-time director of our College in Concordia, Mo, G. Spiegel, later president of our Michigan district, O. Hoher of the Wisconsin synod, who later became a professor at his synod's institution in Watertown, and others. I can well imagine how Pieper threw himself there with all earnestness and diligence especially upon the study of dogmatics or Christian doctrine, and soon attracted the attention of his teachers, namely D. Walther, to himself. And it is strange how Walther - that is what someone from the

The reason why Pieper paid special attention to him was precisely because of an excellent student sermon he preached on Is. 55, 1-3. Every reader can already see from the choice of this text how Pieper was directed from the very beginning to the center of Christian doctrine also in his sermon; for there are the well-known words: "Come, all you who are thirsty, come to the water, and you who have no money, come, buy and eat; come and buy without money and for free both wine and milk. Why do ye count money where there is no bread, and your labour where ye cannot get your fill? Hearken unto me, and eat that which is good, and your souls shall be fat with desire. Incline your ears, and come unto me; hear, and your soul shall live: for I will make an everlasting covenant with you, even the certain mercies of David." Yes, the doctrine of grace, the certain graces of David, the grace of God in Christ Jesus against the lost world of sinners, that was the theme of his theological thoughts even then.

Since Pieper came from the Wisconsin Synod, he entered the service of this Synod after completing his studies in 1875, first as pastor in Centerville (now Hika), Wis., from July 1875 to November 1876, and then at the large congregation in Manitowoc, Wis., until September 1878. I have always considered it a special providence of God that our Pieper was also well acquainted with the Wisconsin Synod and with its leading personalities and remained in constant contact with them until his old age. This also contributed to the right relationship between the two synods in the Synodal Conference, whose meetings Pieper attended almost regularly in earlier years and whose welfare - as I know from many conversations with him in recent years - was especially close to his heart.

But Pieper was to remain in the service of the Wisconsin Synod for only three years. Then he was called to a much more important post. At the Synod of Delegates of 1878 in St. Louis, our Synod, seeing that Walther was getting older and that the other members of the faculty were all of mature age, decided to establish a new professorship of systematic theology and to fill the English professorship vacated by Prof. F. A. Schmidt's removal to the Norwegian Seminary at Madison, Wis., to fill again the vacant English professorship; and while otherwise the Synod usually had its elections for an institutional professorship procured by the Electoral College, it expressly reserved to itself in its rules the right, as a Synod itself, to make such elections in its assembly; and thus at the Synod, no doubt especially on Walther's recommendation, Pieper was elected for the systematic professorship, while the English professorship was first assigned to Prof. M. Loy of the Ohio Synod Seminary at Columbus, O., and then, after his rejection, to Blessed Rudolf Lange. And that our Synod made no mistake at that time, but received the very greatest blessing by this choice, is known to every one in the Church. I would like to tell you more about this next time.

L.F.

Mission and attends our services with great joy. This article, too, was not written for the "Lutheran," but for another purpose, and only reached our hands by strange circuitous routes. L.F.

In a book by Monika Hunius we read of a young Baltic woman who, in order to follow a beloved man, gladly took it upon herself to become poor and happy. We have often had to think of this word from the Baltic writer here. For we too are not poor and yet happy here - there is a portion of resignation in that - we are quite simply poor and happy.

What is it that makes us so happy? Firstly, the freedom in which we live. Our home is our kingdom, in which we rule and reign, free and alone. No one sticks his nose into our affairs; we are accountable to no one but our God and ourselves for our doings.

Then it is the vast loneliness that liberates us inwardly and makes us happy. It reminds us of the beloved vastness of the Baltic homeland.

The immediate life in nature has its very great charms. The voices of animals and the roar or light blowing of the wind reach our ears pure and unmixed with sounds of human settlements. The horizon is wide and boundless. No walls, no factory chimneys disturb the picture of the great nature; just as it is created, it lies, today still almost untouched, before us. For what we few human beings are able to change in years of work in the whole great picture is as little as a grain of sand on the seashore before the immense expanse of this untouched wilderness. It makes you feel so tiny. And yet nowhere does one feel so safe and secure as in the bosom of the very great solitude that exudes an indescribable peace.

In the midst of this great peace stands our little house. This is the anchor point. From here we dig into the wilderness, wrestle it away foot by foot - a place for the well, one for the chicken coop, then a little garden land, potato land and then finally a field with oats and wheat.

And now to see how one advances a little straw every day! That is happiness! And the very special happiness is that we work two by two, that one helps the other in his work, that each is the other's best comrade and most faithful helper. And in the evening, when we look at the steps we have taken during the day, there are two of us to rejoice in them. Each finds an echo for his deeds and his joy in the other. That is happiness.

And at last there is another reason to be happy; that is just in poverty itself. For example, we have four chickens. Every egg that these chickens lay is like a gift to us. Every day we rejoice in it. Does a rich man know such joy?

I worked for a month, in order to earn some money, as a substitute housewife in the house of a local merchant. There was plenty of everything. And nothing was good enough for the people. That's when I began to long for our homestead and our meager meals, where a little baked fruit makes us happy and a cup of cocoa kicks off Sunday. How much, much happier we are than these rich people! All that we have we recognize with grateful hearts. Everything that is given to us is a gift.

What an endless source of joy our garden is! Every

Poor and happy.

The following account from one of the new settlement areas in northern Saskatchewan in Canada comes from the same writer as the article on "Church Services in the New Settlement Area" in No. 6, p. 93. The writer is a finely educated noblewoman from the Russian Baltic Provinces who, after the complete collapse of her financial circumstances as a result of the war and its aftermath, established a new home with her husband far up in Canada, and there, with our

Girls who have completed the eighth grade, thorough instruction in various four-year academic and business courses. For further information contact

E. H. Bürger, Director,
1859 X. 131b St., Milwaukee, Wis.

Bethany Lutheran College at Mankato, Minn. The new school year of this institution of the Norwegian Synod (Synodical Conference) begins, w. G., on the 8th of September. Students from the Missouri Synod circle will also find friendly exception. Bethany Lutheran College not only offers a sterling, approved college and junior college course, but strives above all things to impart a higher education in the Lutheran sense and spirit, to cultivate a wholesome youth education with all diligence. For further information concerning the course of instruction, board and school fees, and the like, please contact

S. C. YLVISAKER,
Bethany Lutheran College, Mankato, Minn.

D. Pieper's "Brief exposition".

The publication of D. Pieper's "Theses on a Brief Statement of the Doctrinal Position of the Missouri Synod" for free distribution can only take place after the Board of Directors of the Synod has made a decision on certain relevant questions on August 4. More information will be forthcoming at a later date. For the time being, therefore, these theses will be published in German only in the main issue of the *Concordia Theological Monthly*, in englisch language in the June issue of the same journal. One copy of either number will be sent postage paid for 30 cts..

CONCORDIA PUBLISHING HOUSE.

Bible School during the holidays through KFUO.

From August 3 to 21, Bible School will be held daily, except Saturday and Sunday, from 11 to 11.40 in the morning. Two lessons, Bible history and missionary pigeon, will be given each day. The children will enter their names in pens, which will be sent to them on request, and return them. During the first two weeks, 10 minutes each day will also be devoted to music. Twenty pieces of phonographic music from the best works will be performed, and in the third week all the pieces will be repeated to see who can state the most pieces correctly.

Whoever knows of any Lutheran soldiers in the army or fleet stationed in or about San Diego or Los Angeles, Cal. or who are temporarily in the hospitals or ports of the said cities, will, please, send their names with addresses to Rcv. X. Luippcubcr^, 415 Drvc^ 8t., 8an viCAo, Oal. or to Lcv. D. (4th Zc. Wacbbol^, 1454 W. 27th 8t., Dos ^uAelas, Oal.

Correction.

In No. 14 of the "Lutheran," p. 228, 2nd column, 2nd line from bottom, it is by mistake "the personal union of persons in Christo" instead of "the personal union of natures in Christo."

Editorial.

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Cashiers' receipts.

Atlantic District: 16.Juni to 15.July: budget leases: synod PS. 910. 24, District 3, 130. 44; miscellaneous 2, 719. 92. (S. P11, 760. 60.) H. F. Holtorf.

Jova District: June 16 to July 15: Budget P15, 258. 97, non-budget 329.00. (S. P15, 588.03.) P. F. Fiene.

Minnetofo District: June: internal mission of the district PS, 587. 82, church building fund of the district 9,486.14, dislrlts fund 327. 50, budget account 3, 648. 97, other missions 677. 43, other purposes 1, 632. 64. (I. P21,090.S0.) I. H. Meier.

Northern Wisconsin District: May 16-July 15: budget P7, 254. 79, non-budget 2,454. 62. (S. Z9, 709. 41.) W.H. Dicke.

Eastern District: June 16 to July 15: Budget lasse P2, 575. 34, Mission 2, 519. 13, miscellaneous 1, 134. 89. (S. P6, 229. 36.) C.H. Hickman.

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In order to find an exception in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than the morning of the Wednesday before the Tuesday whose date the issue will bear.

makers" who went about the country! They sat high up in the court-house, out of whose upper window one might have seen a little smoke rising. Of course, the "clouds, air, and winds give way, course, and way," did not care for the rainmakers, and let it rain when and where he pleased. Now and then his time coincided with the time desired by the rainmakers, but often it rained everywhere, except where one wanted to "make" rain. In 1897, at the Nebraska District Synod, V. Mezger gave us a paper on how Christians should conduct themselves in these present hard times. And looking back now, they were the best years of our lives.

And now look at the conditions today. From a poor country ours has become a prosperous one; silk stockings in place of woolen, automobiles in place of plank wagons, beautiful rugs in place of rag rugs, houses in place of shacks, splendid churches in place of the old schoolhouses, dollars in place of cents.

But in another respect a great change has taken place in the country. How peaceful it looked in our country then! There were not so many storm clouds in the sky and so much tinder in the air as there is now forty years ago. Men are always the same, full of hatred, envy, jealousy, covetousness, discord, anger, and strife. Murder and manslaughter and crimes of all kinds abounded, although we did not get to read all about them in our weekly newspapers. The consequences of the war, however, have brought a wave of crime over the country that fills the whole world with horror. Bomb throwing, kidnapping, robberies in the streets, bandits, bank robbers, suicides, and divorces have increased enormously, and the reports about them fill the daily newspapers. To this is now added the great unemployment which extends over the whole world and which no one has yet been able to explain to satisfaction. General dissatisfaction with the existing conditions in the country is the order of the day, and no one knows how it will end. We can really talk of the "good old days." E. E.

still excellent today. In his three-volume 'Christian Dogmatics' he has produced a work which bears on itself the keen stamp of his Christian theological personality and will prove effective long after his death. It will not be easy to fill the gap created by his death."

This is a correct and essentially all-embracing judgment of our departed teacher, which honors the writer himself, who does not belong to our Synod, and shows how deeply even leading personalities in other circles feel the heavy loss of D. Pieper with us. Regarding the words: "He has secured for himself an outstanding place and lasting memory" we would like to remark that this is said in the usual manner of speaking and is also quite correct. But we would also like to take this opportunity to point out D. Pieper's great humility, which of course cannot be as well known to wider circles as to his friends and colleagues who were in constant contact with him. Not too long before his death, in assessing some of the greats in the American Lutheran Church, he emphatically stressed to us, "Let us never count on lasting recognition in the history of the Lutheran Church! Our work is not enough for that. We shall, if the world stands so long, become all transitions in a few centuries." This the deceased said with a humility which showed very plainly how little he estimated his great services to the church in our country.

J. T. M.

An improper judgment. The death of our beloved teacher D. F. Pieper has been widely noted in the ecclesiastical press of the country, and for the most part this faithful theologian has not been denied due recognition. But here and there there are also judgments which are not appropriate. Thus the "Messenger of Peace," the organ of the Evangelical Synod of North America, writes among other things: "In his influential position he has done much to impress upon his church and to preserve its peculiar character. He steadfastly advocated the 'pure doctrine' of the Lutheran Church, convinced that it alone was scriptural, and brusquely rejected any inclination to recognize the legitimacy of a non-Lutheran Christian world-view. While we cannot share this stance, out of obedience to the Word of God and Reformation principles, we do not deny him our respect in view of his fidelity of conviction and tireless zeal."

What is said here is only a praise of the departed. D. Pieper was a confessional Lutheran theologian of the Scriptures who knew only one "worldview", namely that of the Word of God. In this, the "Messenger of Peace" is quite correct. Only the term "brusque" does not fit the polemics of our departed teacher. As often as D. Pieper had to reject erroneous teachings, he always did so in a way that was completely geared to winning the opponent over to the teaching of Scripture. Sharp and clear and decisive, yet friendly and winning, were both his expositions of the teachings of God's Word and his rejections of all teachings that did not agree with Scripture. D. Pieper used to polemicize "Christianly." This fame must remain with him.

J. T. M.

† C. H. Zuttermeister. † A valued member of St. James parish in Chicago, who was well known in wider circles of the Synod, has recently passed to the rest of God's people, Mr. C. H. Zuttermeister. He devoted much time and energy to the service of the Synod. For about twenty years

To the ecclesiastical chronicle.

Domestic.

In memory of D. Pieper. In the "Kirchliche Zeitschrift," Prof. D. M. Reu, of the Seminary of the former Iowa Synod, writes of our D. F. Pieper, among other things, as follows: "The deceased was a man of excellent gifts. Clear, logical thinking, combined with the gift of clear, transparent exposition, was probably the most prominent. To these were added firm, tenacious will, gift for leadership and great capacity for work. Thus he did a great and rich day's work, rendered most valuable service to his synod, and secured for himself a distinguished place and lasting memory in the history of the American Lutheran Church. Even those who, standing in the other camp, could by no means always recognize the inanity of his positions and the justice of his attacks, must have respected him and could learn many things from him. It is surely to his and Walther's credit that the *sola gratia* (by grace alone), on which the Lutheran Church has always lived and which it has always proclaimed, came to full theoretical fruition more and more decisively among the Lutheran Church in our country, and that purity of theological thought was promoted. Through his countless articles in "*Lehre und Wehre*" (Doctrine and Wehre), he gave his synod the firm structure that made it

He was a member of the Addison Orphanage Board. For seventeen years he was a member and also treasurer of the Board of Supervisors of our Teachers' Seminary at River Forest, Ill. He was very active in the acquisition of the present institution property and in the removal of the institution from Addison to River Forest. On the way in such service he had lost a leg in an automobile accident some years ago, but his interest and activity in the affairs of the Synod were not diminished thereby. He was also for a time a member of the board of the Luther Institute at Chicago.

His heart for the cause of the Lord was also evidenced in his will, wherein he made bequests to the Synodical Fund, the Northern Illinois District Fund, the Inner Mission, the River Forest Teachers' Seminary, the Addison Orphanage, the Addison Children's Home, the Luther Institute, Valparaiso University, and his own St. James Parish.

He was born in Chicago on October 13, 1870, and died on June 28, 1931, having undergone an operation the day before. His spouse was a native of Julie Lavall. Funeral services were held July 1 at St. James church. The undersigned pastor of the church applied Job 22:29: "He exalteth them that humble themselves, and he that putteth down his eyes shall recover." Dir. W.C. Kohn of River Forest spoke on 2 Sam. 1:26: "I am sorry for thee, my brother Jonathan; I have had great joy and delight in thee." He represented the faculty and supervisors of the institution and Praeses D. F. Pfotenhauer. P. O. C. A. Böcler represented the board of the Addison Orphan Asylum and District President Alex Ullrich.

Louis Seidel.

Further organizing the American Lutheran Conference. The American Lutheran Conference was established last October. The president of the conference is D. O. Mees presiding, Columbus, O. The executive committee consists of the following members: Pres. Aasgard, Pres. Hein, Pres. Brandelle, P. Burntvedt, Dr. Carlsen, Prof. Sverdrup, and Messrs. Dornbirer, Norswing and Madsen. The following synods belong to the conference: the Swedish Augustana Synod, the Norwegian Lutheran Church, the Lutheran Free Church, the American Lutheran Church (Ohio, Iowa and Buffalo) and the United Danish Lutheran Church. President Mees has now appointed seven commissions to oversee the work of the conference, namely, one for Native Mission, one for Domestic Mission, one for Heathen Mission, one for Youth Instruction, one for Higher Education, one for Student Aid, and one for Hospitals.

J.T.M.

False Prophets. In spite of the clear word of the Holy Scriptures that we cannot know the day and the hour of the Second Coming of Jesus, rash false prophets still undertake again and again to fix the day and the hour. The other day, for example, the fanatic Voliva of Zion City, Ill., said that Mussolini was the Antichrist; that under him the Roman Empire would spread, and then the end would come. Even in Constantinople, on May 22, thousands spent the night at the gates of the city, because they expected the end of the world, which some astrologers had predicted for the night. Some even went to the observatory to ask if they could not already see the sign of the avenging angel who was to announce the day of judgment. Only at daybreak did the crowd return to the city, disappointed and ashamed.

Thus the foolish man is seduced by unbelief. On the one hand, like the scoffers of today, they do not want to know that there is a Last Judgment. On the other hand, they want to go beyond the word of God and determine the time when man will be judged.

Son will come. This is as much unbelief as that. What we Christians should believe about the end of the world, the Savior Mark. 13, 23 ff. has clearly shown us. If we rely only on His word, we shall never be deceived. J. T. M.

Demand for books of religious content. The Apologist reports that there is a noticeable demand for books of religious content in the United States. Of the ten thousand new books published in 1929, about one thousand were of a religious nature. It is also noteworthy that for the past five years books of religious content have always ranked second or third. In 1920 religious books were in the fourth rank of the list, and in 1900 in the sixth. From this the paper concludes that "interest in religion is by no means disappearing in America."

But let us not deceive ourselves. We personally have also been sent a whole series of religious books, so that we would like to display them in a possible book review. Unfortunately, however, the majority were such that we did not even read them. They served not for the propagation of true religion, but of unbelief, paganism, and superstition. It may be that our people read more religious books now than they did some years ago, but what kind? This question is of great importance.

J. T. M.

How the Pope cheats. As the *Sunday-school Times* be the recently deceased Roman Catholic financier, Thomas F. Ryan, whose vast money ventures in Street, New York, are world famous, has bequeathed to his Church the large sum of H3, 500,000. Of the income, a thousand dollars a month is to be used for the purpose of having the "spiritual blessings" of the Church conferred upon him in perpetuity. That is, for Mass-reading, the priests of this Church shall receive a thousand dollars a month. What do the poor Roman members of the Church actually imagine by "purgatory"? But how shameful is the fraud which the Pope and his followers perpetrate with the souls of their members! But how happy we Lutheran Christians are, who know: "By grace thou shalt be saved." With us is consolation, there despair. J. T. M.

By evolution. Evolutionism is the doctrine that man did not 'come forth from God's hand of creation, but evolved over many millions of years from the animal world. This doctrine of evolution is also propagated in our country by the godless association, The American Association for the Advancement of Atheism. At the head of this association, which is to be supported by Moscow, is a certain Charles Smith. He is the son of devout Methodist parents who lived in Oklahoma. According to the wishes of his pious parents, young Charles was to become a preacher. He desired to do so, first studied in the common schools, and then entered the university. When he had studied for a while and had absorbed the doctrine of evolution, both his faith and his desire to become a Christian preacher were gone. This he himself reported, as told by the *Sunday-school Times*. In the spread of the ungodly doctrine of evolution Smith now recognizes the best weapon against Christianity. Thus he himself recently judged, "Where evolutionism goes, faith in God and the Bible cannot stand." And what are our sons and daughters studying in the higher schools of our land?

J.T.M.

Religious Education in Brazil's Public Schools. A new school law has been passed in Brazil, whereby the good cause of our parochial schools there may be endangered. Prof. P. Schelp writes about it in the "Ev.-Luth. Kirchenblatt für Südamerika," as follows: "Although by this

Although the existence of our parochial schools is not yet directly endangered, it remains that the separation between church and state, that beneficial institution of our country's previous constitution, is hereby abolished. Inspired by the Catholic spirit, the Minister of Education has taken advantage of the present political situation of our country and robbed our country of the highest treasure we have enjoyed up to now. This is deeply to be deplored. The State has hereby asserted that it has a right to have a say in religious matters, and the future will show what use later officials will make of it. Our weapons in this struggle are enlightenment and prayer. To the best of our ability we will help to increase the number of those who raise their voices against these Matz rules, and in our closet we will command everything to the Lord."

The new law states, among other things: "The inspection and supervision of religious education is the responsibility of the state with regard to school discipline" and: "The religious teachers are appointed by the church authorities concerned. This is indeed a mixture of church and state, which is likely to have worrying consequences later on.

J.T.M.

A ban that is to be commended. As reported by the "Apologist", the government of Chile has decided to put an end to the publication of crimes in the press. The leading police authorities are to enter into consultation with the editors and advise them as to the best way in which this injunction can be carried out. It is planned that the President of the Police will compile a number of police news items each day, which can then be published by the press in a fixed form.

This is a measure that should also be introduced in our country. If already the older reader shudders when reading the horrible crimes that are reported in the newspapers every day, how much greater - but unfortunately not always disgusting here - must not be the impression on the children and youth who read the long, detailed reports about such crimes! And we cannot keep the daily newspaper out of the hands of our youth. Let us parents make sure that we give our children the necessary explanations of the reports, so that they do not suffer any damage to their souls. Suicide, manslaughter, robbery, adultery, and such sins easily dull the conscience when reports of them are often read, especially when they are so adulterated as we find them in our newspapers. We must tell our children that these crimes are an abomination to God, and will bring the transgressors who commit them to hell, if they do not do lightning.

J. T. M.

Abroad.

In commemoration of the introduction of the Reformation. On June 13 and 14 the "Free and Hanseatic City" of Lübeck celebrated the four hundredth anniversary of the introduction of the Reformation. The reorganization of the ecclesiastical conditions was carried out at that time by Luther's friend and assistant, the practical Johann Bugenhagen, whom the great reformer usually called Pomeranus,

carried out. The city council, however, rejected the Reformation, but the independent Lübeck citizenry enforced the proclamation of the pure doctrine. Bugenhagen reported on his work in Lübeck to Spalatin on May 20, 1532: "With my Lübeckers Christ has directed by my ministry all that you desire gladly to hear about our gospel." (Luther's Works, 21a, 1747.) On January 12, 1530, Luther wrote a hearty letter to the preachers at Lübeck, wherein he expressed his heartfelt joy at their work

spoke out in favor of the Reformation. There is a passage in it that so clearly describes Luther's approach to the Reformation and is still of value to us today. Luther writes: "Out of godly concern we ask and exhort that you do not make the change of customs, which is dangerous, in the first place, but in the last place, and that you deal first with the main part of our doctrine, which is our justification, namely through an alien righteousness, namely that of Christ, which is given to us by faith, which comes by grace to those who were previously terrified by the law and, crushed by the consciousness of sins, sigh for salvation. It is of no use to tell others of grace; for they apprehend only the outward change of customs, with which they tickle themselves for an hour, but soon, as satiated people, have a disgust at all sound doctrine. But the change of ungodly usages will sufficiently impose itself, where that principal piece of doctrine, well delivered, has taken root in godly hearts. For these will at once perceive how great an abomination and blasphemy against God that Papist idol is, namely, the Mass and other abuses of the Sacrament, so that it is not necessary to fish before the Hamen, that is, to tear down this first, before the righteousness of faith is inquired into." (21a, 1410 ff.)

Here Luther sets forth his golden way of reformation, which was quite different from Zwingli's way, who used to "fish before the Hamen [fishhook, fishing net]". Luther's emphasis on the gospel was necessary. One wanted to strike down before one had built up. Later, the pure doctrine was often forgotten in Lübeck. One no longer held so diligently to "the main piece of our doctrine, which is of our justification." Nationalistic false doctrine also crept into Lübeck.

J. T. M.

To commemorate the spread of Christianity in the pagan north. In November 831 Bishop Ansgar settled in the newly founded Hamburg and from here began the mission in the pagan north. Eleven hundred years have passed since then, and in May of this year the Roman Church celebrated the "Ansgar Jubilee". In November the Protestant Church in Hamburg now also wants to hold an Ansgar celebration. In an appeal to the Protestant population of Hamburg, the Church Council points out that the Hamburg Protestant Church today is the regional church of a city-state which is essentially a large city, and that Hamburg is at the same time the gateway of Germany to Africa and North Asia, just as it was at that time the gateway to the northern and eastern pagan world. The slogan of the planned double celebration will therefore be: "The Protestant Hamburg as a metropolitan church and as a mission church." So reports the "Messenger of Peace."

But we would like to remind you once again that the real missionary of the Scandinavian countries was Luther. He brought true Christianity to Sweden, Norway and Denmark through his Reformation writings. Ansgar was already a servant of the Pope and no longer knew the pure Gospel. His mission remained in the interest of Rome. This should be emphasized in the evangelical celebration.

J. T. M.

In memory of the tyranny of Calvinism. This year it is three hundred years since the last seven so-called Remonstrant preachers in Holland, who were condemned to imprisonment by the Synod of Dordrecht and held in prison in the castle of Löwensteyn, escaped. The said synod professed the Calvinistic doctrine that God had from eternity chosen some to blessedness, but some to eternal damnation. Against this determination resisted

quite a number of men who are commonly called Arminians in history after the name of their leader Jacob Arminius. The Arminians taught universal grace, but at the same time taught falsely that man owed his conversion in part to his own decision. So while the Calvinists denied common grace, the Arminians denied "grace alone." Because of their heresy, the Arminians, who were also called Remonstrants because of their opposition to Calvinism, were thrown into prison. One of them, the famous Hugo Grotius, escaped in a box, but the others had to stay behind. For twelve years they languished in captivity, until at last, in the night of July 19-20, 1681, they escaped in a boat across the river.

This memorable liberation of the Dutch Remonstrants was celebrated in Holland on May 31 of this year by a pilgrimage of the Remonstrant Brotherhood Day to the castle of Löwensteyn, where the prisoners had been held. In seventeenth-century garb, a chorus of speakers recalled the events of 1631. Then the Arminian "martyrs" stepped out and asked those present what spirit was animating them today. What these "martyrs" had to say was generally quite weak from the doctrinal point of view. Thus "Hugo Grotius" appeared and exhorted to peace and toleration. The following words were put into his mouth: "Believe, as I did, that there is an inward power, a light of truth, which alone kindles in the mind by the effects of love to God manifested in charity."

We are interested in the whole incident mainly because it reminds us of how the Calvinist church was not afraid to use the power of the secular authorities to defend its false doctrines against the dissenters or Remonstrants. This is also a piece of the "other spirit" of the Reformed.

J. T. M.

A campaign of Christianity. A campaign of Christianity against unbelief and churchlessness is now being planned in Scotland. At the National Congress in Glasgow, which will meet in October of this year, the movement called the "Forward Movement" is to be practically launched. After the Congress "Missions" are to be held, by which for eighteen months the movement for Christianity will be carried into all the towns and villages of Scotland. In each district the "mission" is to remain for a week, and during this time the most earnest attempts are to be made to win men as well as women to the Church. The Christian movement is directed chiefly against the destructive forces of secularism (worldliness) and materialism (earthliness), which have also been increasing in Scotland. The Christian forces of the country are to unite in a common and effective witness to the Bible and the Gospel. By public meetings, radio lectures, through the press and every other possible means, all those who are now outside the direct influence of the Church are to be reached.

One may think what one likes of this institution-it will not pass off without rapturous perversities-but the movement is nevertheless a sign of the desire to bear witness to the truth of Christianity even in the erring churches of Scotland.

J. T. M.

The sale of Bibles in 1930. At a meeting of the British and Foreign Bible Society, presided over by the Duke of Gloucester, it was stated that in 1930 the sale of the Bible reached an all-time high

which must bring the greatest joy to all Bible lovers. No less than 12,175,292 copies have been sold. The above Bible Society alone has published 1,872,000 copies, 130,000 more than in the previous year and twice as many as ten years ago. China, in particular, proved a favorable ground for the work of Bible distribution. There 6,800,000 copies were printed. Of these, 5,306,000 were distributed in China itself, 1,354,000 more than last year. In almost all countries the sale of Bibles showed an increase; only Russia and India were exceptions. In these two countries there was a decrease of 35,000 copies. The British and Foreign Bible Society has printed Bibles in 630 languages. During the past year a new language was added every month. Among these new Bible translations were eight in previously unused African languages. "The Lord's word endureth for ever."

J. T. M.

Abominations in heathen countries. In order to guard against ingratitude toward God's Word, which acts in our land as a purifying salt that keeps the masses from rotting, we should always examine the conditions that prevail in heathen countries where God's Word does not spread its blessings. Thus the United Press reports from Shanghai, in China, that during the last five years in the east and center of Hunan Province, bandits as well as Communists have killed as many as four hundred thousand men, women, and children. The towns of Kiujang and Pingkiang have been particularly badly hit. Pingkiang was almost completely depopulated, as the majority of the survivors, terrified, fled to other areas. In 1926 the population of Pingkiang was 700,000 souls, while today only a few thousand remain. It is estimated that over two hundred thousand people were murdered there alone. The capital Changsha was looted and burned to the ground in July last year.

Who would not see God's punishing hand in these appalling calamities that befall the poor inhabitants of China? And yet God means well even when he strikes. He wants sinners to turn to him. Let us therefore see to it that His Word is spread in China as well!

J. T. M.

The Japanese government maintains a Christian mission. The "Allgemeine Missionsnachrichten" bring a strange report about the mission work on the Marshall Islands in the Pacific Ocean. These islands belonged to the German Empire before the World War, but came under the mandate or superintendence of Japan after the close of the war. The condition imposed on Japan was that the inhabitants of the islands must continue to be served Protestant Christian. Japan agreed to this and sent four Japanese Protestant missionaries there. Now the Japanese government has increased the number to six. The government pays all salaries, provides housing for the missionaries, pays child support, and approves grants for medical care. Round-trip travel is also paid for out of the government treasury. The missionaries receive leave from the government every three years. They must report to it on their work, but are not otherwise hindered in any way in their missionary work. "It is well to be unique," remarks the paper, "for a non-Christian government to send Christian missionaries to another people." However, all this is being done in the interest of Japan's policy of expansion, and the whole affair is likely to have adverse consequences for the Christian mission in the Marshall Islands later on. J. T. M.

Memories of D. Franz Pieper.

In the fall of 1878 the newly appointed professor of our St. Louis Seminary arrived here and was received with great joy. In the "Lutheraner" of October 15, Blessed Prof. M. Günther, the then editor of the paper, reported: "On October 1 there was great joy in our Concordia. On the morning of that day the newly elected professor of theology, Fr. Pieper of Manitowoc, Wis. was to arrive here. The sound of bells soon announced his happy arrival. A reception ceremony immediately took place in the auditorium, which began and ended with singing. The long awaited was warmly welcomed by the teachers as a new dear colleague, by the students as a teacher."

Prof. Pieper was especially appointed, as already indicated in the previous article, for dogmatics, so that a younger force, as long as D. Walther, who was now already sixty-seven years old, was still strong, would familiarize himself with the subject under him and probably one day become his successor. This was a very wise thought on the part of those who had to manage these matters. What a splendid gift and excellent strength was thus bestowed upon the Synod, which then served our institution for fifty-three years and, after Walther's death in May 1887, also took over his main subjects in the seminary, dogmatics and pastoral theology. It will always be the right thing for all our teaching institutions that provision be made for men of advanced age, those in middle years, and also younger forces to work at them. I have more than once observed that the efficiency of an institution declined a few years because this was not taken into account and carried out in time. And it is an advantage in other respects, too, if a certain continuity is ensured in an institution in this way.

But for the time being Walther was still active in full power, and other subjects fell to the young, newly elected professor. Although he was always supposed to organize a dogmatic repetition with the upper seminary class, Pieper devoted his main energy to other subjects in those first years. Thus, in the years when I was his student, in the lowest seminary class he expounded the Gospel of John and taught hermeneutics, and in the middle seminary class he expounded the Epistle to the Romans and selected Psalms. In the dogmatic repetitorium which he conducted, he proceeded, as far as I remember, in various ways; partly he discussed important dogmatic subjects with the members of the class, partly he read with them selected passages from the famous, excellent writing against the Papacy, the "Examen of the Tridentine Council" by Martin Chemnitz, the "second Martin" of our Church. Pieper was still a young man when I entered the seminary in 1882, and I know that some in the previous classes were older than their teacher, and he knew how to present the subjects and warm our hearts for theology with youthful enthusiasm, which, however, remained with him until his old age. I especially remember how he made an impression on me and others in my class in the very first weeks by his mastery of the basic Greek text of the New Testament, again a well-known ability that could be seen in him throughout his life. In his interpretation of the biblical text he probably began a sentence in German, but then, without looking at the text, completed it in the words of the original Greek. That is why it was sometimes written later by students of the seminary to the students of our colleges that the professors in St. Louis spoke Greek and Latin like

Water, which was especially true of Pieper and Stöckhardt. Pieper, like Walther before him, recited certain passages in the Dogmatics in Latin for years, and Stöckhardt demanded of us students at that time translations from the Hebrew and Greek basic text into Latin, an exercise for which I am still grateful today and to which I owe much. This also made a special impression on the oldest Lutheran pastor in our country, the elderly D. G. P. Wenner of New York, who visited our seminary and the Kreuzkirche during a church meeting in St. Louis, so that he was completely taken in by D. Pieper's lectures and, after his return to New York, gave a lecture on the Lutheran church in St. Louis to his conference in the United Lutheran Church, and also had D. Pieper write down two short sentences on what Lutheranism actually is.

When Prof. Pieper began his work in St. Louis, as the readers of our church periodicals know, the heavy, hot doctrinal controversy over the doctrine of election by grace was just beginning, and it was the young teacher's lot to be in the forefront of the fighters from the very beginning. One may well say that Walther, Stöckhardt and Pieper led the main battle in those years. And from the very beginning, in Pieper's oral and written expositions, that quality came to light which distinguished him throughout his long teaching career, the clear, simple, definite, firm exposition of Christian doctrine, here especially of the doctrine of grace. When I first heard and saw Pieper, I was still a secondary student at Fort Wahne. The memorable Synod of 1881, with the Pastoral Conference that followed, met in the old St. Paul's Church. It is still vivid in my mind how in the large, extremely tense and attentive assembly, in which Walther, Stöckhardt and others from our Synod spoke, but also our opponents at that time in our own Synod had their say, we college students, who at that time did not yet understand too much about these things, were always captivated by Pieper's whole appearance, his whole presentation, and we were already looking forward to having him as a teacher. How skillfully he knew how to write, how in the years of the "Lehre und Wehre", especially from 1881 on and actually until his blessed death, one article after the other was written to testify to and defend the biblical Lutheran truth, is generally known in our synod and far beyond its borders.

For three years I was allowed to study under Pieper and the other unforgettable members of the faculty: Walther, Günther, Schaller, Lange and Stöckhardt, who at that time was not yet a full professor, but a so-called professor extraordinarius and pastor at the parish Zum Heiligen Kreuz. And I may well say that I have very often looked up again in later life the notes which I took at that time in the lectures of these men, and still use them occasionally. The deepest stimulation went out from these men on my whole theological, religious and personal life. And the same will be testified to with only the 3,394 candidates for the preaching ministry who, during the fifty-three years of Pieper's ministry here in St. Louis, took their examinations and, with but infinitesimal exceptions, entered the ministry of our church. Then, too, in the years from 1885 to 1893, I saw and heard D. Pieper almost every year. Thus at the Synod of the year 1887 at Fort Wayne, during which D. Walther went home blessed. Stöckhardt had remained in St. Louis to be near Walther in his last days, while Pieper attended the Synod. Then in 1888 he carried one of his many,

I was able to listen to the beautiful synodal lecture on unity in the faith at the meeting of the Synodal Conference in Milwaukee. At that time it was especially interesting for me to hear, besides D. Pieper, for the first time D. A. Hönecke of the Wisconsin Synod, with Pieper the main speaker at the meeting, and the friendly discussions which both often had; but Bente also stood out at that time. In 1887 and 1889 I was in St. Louis for a visit, and was allowed at least a brief visit with my honored teachers. In 1890 Pieper was again in the foreground at the Synod of Delegates in Milwaukee and delivered one of his short, excellent papers, as he had done at the 1884 meeting, and likewise in 1893 at the St. Louis meeting. In 1884 the subject suggested by the circumstances of the times was the question when alone is a doctrine scriptural, namely, only when it is founded on the express word of Scripture, and what follows from it; in 1890 he treated the subject: "The Gospel or the Pure Doctrine of Justification the Source of Right Enthusiasm and the Right Guiding Star for all Work in the Kingdom of God"; in 1893 he gave a "Survey of our Position in Doctrine and Practice, which we as a Synod hold towards the Error and Abuse Surrounding Us," perhaps the most widely read and best known of his papers, which I have since handed or sent in the handy separate print who knows how many times to those who did not know our Synod more closely and desired information from me. But it was quite natural that I, as a young pastor, only greeted him and my other teachers on such occasions and did not take their time away from them, the busy and much occupied men. But I have from those years an expert opinion from Pieper's hand, in which he gave good, proven advice in the name of the faculty to my congregation at that time and to me in a difficult marriage case.

Then, I would almost say, like a bolt from the blue, when I was already on my way to New York for a trip to Germany, came the news of my election as a member of the St. Louis faculty, after Lange had gone home blessed in October 1892 and Günther in May 1893. When I think back now, I am just as surprised as I was then that the choice fell on me, and I have asked myself more than once what my former teachers, who were joined in 1887 by Prof. A. L. Gräbner, who had been appointed to Schalter's professorship, were thinking in their hearts when they chose me. At least they were all kind enough, when I asked them in Chicago at the professors' conference of that year for open expressions of opinion, to persuade me to accept the profession, and so in August 1893 I joined the faculty as its youngest member, where, after a few months, my friend and colleague of many years, Bente, already followed me. From then on I was allowed to teach and work at D. Pieper's side for almost 38 years. And what I have learned from him in these many years, what I have learned from him until his death, remains one of the most pleasant memories of my life, about which I would like to make further announcements next time.

L. F.

A word from a free thinker.

A courageous word against the fight against religion was written by the freethinker Dr. E. Wengraf in the "Neues Wiener Journal" in the leading place. "All anti-religious propaganda," he writes, "seems to me a crime. Not as if I desired their criminal 'judicial' prosecution, certainly not; but

I find them immoral and detestable. Not out of zeal for faith - that is far from me - but out of the simple knowledge, gained in long experience of life, that a religious man is happier than an irreligious one, all other things being equal. How often have I envied other people in my indifference [indifference] and skepticism [doubtfulness], turned away from all positive faith, for whom their deep religiousness gave them a firm hold in all the storms of life! To uproot such people is a shameful beginning. All proselytizing is repugnant to me. And yet I still understand that one who is firmly convinced that he is in possession of the blessed faith should seek to convert others to it. But I do not understand the propaganda of disbelief. One has no right to take away the shelter of another, even if it is only a dilapidated hut, if one is not sure that one can offer him a better, more beautiful house. But to lure men out of the inherited home of their souls, and then let them wander leaderless in the wilderness of hypotheses [conjectures] and philosophical question marks, that is criminal fanaticism or criminal recklessness."

The hand folding.

One of the most beautiful Christian customs is that we fold our hands when we pray. Sometimes it seems as if this custom is also gradually disappearing. Especially among men, it seems as if one hand cannot quite find the other. Perhaps one has forgotten to pray at home and therefore cannot quite bring oneself to fold one's hands when one is standing in a holy place, at a wedding ceremony or at communion. It is to be asked cordially not to let this custom depart. Yes, it is a custom, something external, but it indicates what is in the heart - it means something so beautiful.

From time immemorial people have tried to interpret the folding of hands. Hippel says: "When you pray, fold your hands, for this helps to keep your thoughts together." Those who experience for themselves how difficult it is to pray devoutly, to beware of strange thoughts, are grateful for everything that helps them to keep their thoughts together. But the meaning expressed by the bound or folded hands is this: one places oneself in God's hand as one who is bound or without will. The folding of hands signifies surrender to God's will. One thus speaks, "Not my will, but thine be done."

Would that the childlike, devoted sense that speaks in this way were nowhere lacking. But let no one be ashamed of the beautiful custom of folding their hands in prayer!

The LORD our God and Savior is with us in all the suffering of this time.

Although it remains our experience here on earth that we must go through much tribulation into the kingdom of God, it also remains our comfort that God, our Redeemer, is with us when we Christians suffer. There is no physical pain, no suffering of the soul, no pain, however great, in which Jesus Christ is not at our side, comforting and blessing us. Are you oppressed by severe poverty, bitter want? He had not where to lay his head. Do you feel sorrow that death has taken your loved ones from you? Jesus, at the tomb of Lazarus...

P. C. Meyer, this work, as far as possible for him with his other activities.

V. Pfotenhauer reminded us that a lot of ecclesiastical papers are printed among us, but that one should be quite careful in the management of such papers, so that the actual main papers of our Synod, the "Lutheran" and the *Lutheran Witness*, are not suppressed, since these are the common link of our Synod and should therefore be read above all by our people. - He also pointed out the present grouping in the Lutheran Church, according to which there are really only two directions: those who hold to the teachings of the Scriptures with us without a struggle of faith, and those who seek and maintain union with the abandonment of doctrine. Indifference to the Word of Scripture is not like a passing fever, but like a cancer to which the whole body eventually falls victim. - He also emphasized that in our synodal institution it is precisely the members of the congregation who come into their own and are given ample opportunity to be active; that they serve in the most diverse authorities and commissions of the synod as well as especially in congregational offices and in the work within the congregation. No church offered its members a better opportunity to be active.

Representatives of Valparaiso University appeared and addressed the Synod. They declared that they heartily supported the cause of the university.

God's grace has been wonderfully glorified in the very work of his church in the state of Minnesota. Therefore, this synod should remain unforgettable in our memory. By God's grace let us always increase in the work of the Lord, knowing that our labor is not in vain in the Lord, 1 Cor. 15:58. Theo. A. C. Heine.

A Jubilee Synod in the South.

In more than one respect the District Synod held at Giddings, Tex. from July 7 to 14, distinguished itself from its predecessors. It had its own character, and its keynote was praise and thanksgiving against the Archpastor and Bishop of the Church for his blessing and gracious guidance and preservation of the District, especially since the year 1906, when the Texas District branched off from the Southern and assembled for the first time in Houston. In the opening sermon of Praeses F. Pfotenhauer on Tuesday evening, in the sterling synodal address of our District President C. M. Beyer, in the special jubilee service on Sunday, which was held outdoors and conducted by Director H. Studtmann, and on Tuesday, when the twenty-fifth anniversary of Vice-President J. W. Behnken's, Praeses Beyer's and P. P. B. Miertschin, the chairman of the church building commission, were solemnly celebrated, it was again and again pointed out in a fitting manner how God has made his people grow and how we therefore, with a heart filled with humility and thanksgiving, should work ever more diligently and faithfully in the kingdom of God, looking up to the Lord, since it is still day, but soon the night may come, when no one can work.

A few figures illustrative of the growth in the Texas District are herewith given: In 1855, Father Johann Kilian, pastor of the Wends colony which had shortly before immigrated, joined our Western District Synod as the first pioneer, and for thirteen years was the only "Missourian" in the State. When the Southern District was formed in 1882, Texas had 12 pastors, 8 synodical congregations, 4 teachers. In 1906 the number had risen to 42 pastors, 23 synodical congregations, 11 teachers, 14,000 souls. Now the statistics show: 99 pastors, 82 synodical congregations, 45 not yet affiliated.

Congregations, 22 preaching plots, 24,405 souls, 17, 707 communicants, 42 teachers, 9 female teachers, 27 school-keeping pastors, 16 students as substitutes, 64 schools, 2, 951 pupils.

It was especially gratifying that G. Birkmann, the first secretary of the Southern and the former president of the Texas district, was able to attend all the celebrations.

Another uplifting celebration was the mission service on Sunday afternoon, in which **Vice-President Behnken** preached the sermon and Candidate A. C. Diers of La Grange was seconded by the undersigned, assisted by the Presidents present and Prof. Lätsch' as well as the local pastor G.W. Fischer, for the mission service in China.

A special memorial service was held in memory of the deceased pastors L. Heinemeier, G. Buchschacher and teacher H. Schröder. In the memorial service in honor of D. F. Pieper, D. Pfotenhauer gave a heartfelt speech.

Prof. Theo. Lätsch led the German doctrinal negotiations on the eighth article of the Formula of Concord, "Of the Person of Christ," and completed this work begun the previous year. Fr. Fischer presented an English work on "Christian Freedom".

Many business items were on hand and time was bought out. All the individual pieces: Mission, finances, schools, church building fund, student fund, our dear institution in Austin, affairs of the whole Synod, negro mission, and others, received due consideration.

A principal question before the District was the question of division. It was decided, however, not to apply yet for the division into a Northern and Southern District. In order to enable congregations to host the undivided district, it was decided to grant the hosting congregation 3 cents per communicating member as a contribution towards board. All congregations shall send in their contribution for this purpose one month before the meeting of Synod, and a sum of 2 cents per communicant member to defray the travelling expenses of those Synod members who cannot afford their own expenses.

The warmest thanks were expressed to the congregation at Giddings and their pastor for their kind and excellent hospitality to the Synod members.

A. E. Möbus.

From the mission and for the mission.

From Hankow, China.

Things are not yet quiet in China, despite the fact that the National Party (Kuo Min Tang) has been at the helm for more than three years now. If Communism was a calamity for our Wuhan cities in 1927 ("Wu" stands for Wuchang, the capital of Hupeh Province, "Han" for Hankow and Hanyang, the latter the smaller city on the other side of the Han River estuary), it is now a calamity for many mountainous areas of China's central provinces. There are districts where Soviet governments exist with their own monetary system, school system, etc. The reports of the capture of missionaries from other missions by the Communists, as well as reports of the burning of missionaries' belongings, especially their theological books, and even the execution of female mission workers by Communist gangs of robbers, are true. And, unfortunately, the new government seems unable to control the evil.

What a visitation, therefore, is communism to this country! (For the Chinese themselves lose many thousands of times more lives and goods under its tyranny than all foreigners put together). China is a country in which God has long wanted to right an idolatrous people through the word of the gospel, Isa. 1:18, but where the people do not feel the rod of wrath, do not convert. Few men become believers in comparison with the great mass of the people. How few consider or know what is for their peace, though it is repeatedly told them in many places in the wide land! To these people the gospel is still to the judgments of God a "foreign religion" which does not fit in with their ancestral worship, with their Buddhism, with the moral system of their Confucius, and above all with their materialism. Although there are quite a number of Christians in negationist circles, the people in general are far from being inclined to follow the example of Christian officials. The devil and his seed remain just Christ and his kingdom.

But "nevertheless the city of God shall remain fine merry with her fountains", Ps. 46, 5. In spite of communism, in spite of the world and the devil, God also has those in China who belong to the "rest", those who honor and worship Him alone.

Praise and thanks be to God, even at our seven mission chapels in and around Hankow, there are always some Christians who adhere to God's Word, which is a joy and comfort to their hearts despite all their weaknesses and infirmities. There is, for example, the little band of Christians at the Shi Dse Gai Chapel. Although we have no native preacher at this place, and although two of our missionaries have been alternating Sunday services there for the past few years because of the amount of work, the Christians of this congregation keep to God's Word quite diligently. Among these Christians there is also a man who can hardly move to and fro because of his bad illness; for he suffers very much from jaundice, especially on wet and cold winter days; his whole body is swollen, he is not allowed to eat anything salted - and yet he has seldom missed a church service. To give an example of another kind: A still heathen woman came to the women's class a few times, especially learning God's word, and practicing singing, praying, and reciting. Her husband, Mr. Sung, and one son have already been baptized and would like to see the wife and mother become a Christian as well. She is not allowed to come for lessons very often, however, as she is seriously ill with emaciation. The missionaries continue to teach her while she is on her sick bed. She is exceedingly kind and joyfully hears the word of the true God and the Saviour of sinners. Mr. Sung and the son also help as best they can to expound Christian teaching to her. The woman's illness grows worse and worse. The woman decides to become a Christian and then wants to die. She receives Holy Baptism and is now further instructed in God's Word, especially in the sixth principal. She rejoices like a child at Christmas when she is told of God's love and of heaven. She does not care at all that her coffin has been standing in the house for three weeks to receive her deceased body. It's Chinese custom, after all. Soon she will receive Holy Communion and fall blissfully asleep in faith in her recently found Saviour. But also otherwise many, many heathens heard the gospel in our chapels. On the evenings when Gentile preaching and catechism instruction were announced, on Sundays and feast days, a whole number of Gentiles always came in and listened to the sharp law of God, which condemns all flesh, but also to the sweet, enticing gospel, which is the gospel of Christ.

preaching acquired reconciliation. The fact is that you cannot preach enough to the people. And this is not because it is a foreigner who preaches Chinese, but in the case of a zealous native preacher the same attention of the heathen is noticeable, even conspicuous. But oh, how much of the word of God falls on the way, how much on the stone, how much among the thorns! People listen to the preaching of the gospel for a while with a glad heart, but then go home, and for the most part always serve the ancestors, the flesh, the devil, according to the old custom. And yet there are always some who are willing to serve the true God, and deny the heathen being, as we have seen before.

In 1927 our small congregations were severely afflicted. A number of Christians, and even native helpers, were drawn into the national-communist maelstrom and left the church. Our mission schools are repeatedly threatened with ruin by the government, for they are against all religion in the schools. But still our Christians stick to God's Word and Sacrament and our mission schools flourish.

In our seminary and proseminary this year we have been able to continue teaching God's Word to a group of 25 students without any disturbance from within or without.

For the furtherance of all our work, let us continue in fervent supplication and thanksgiving to God, who is gathering a people here on earth to honor him, to bring eternal blessedness to mankind, through Jesus Christ our Lord.

O JESUS CHRIST, true light, Enlighten
them that know thee not, And bring them
to thy hearth, That their souls also may
be saved!

E. Riedel.

To the ecclesiastical chronicle.

Domestic.

Memorial Service in Honor of D. Pieper. The time of our district meetings is gradually drawing to a close. The representatives of our three hundred districts have met, deliberated the weal and woe of the Synod, encouraged one another to the service of Jesus, and then find themselves richly blessed as they return to their work, each to his post. Short memorial services are also usually held at the district synods to remember the brethren and ministers of the Word who have passed away during the synodal year, and to encourage those still living to continue diligently in the service of God. Such memorial services are right and beautiful. God's Word admonishes us to do so when it says: "Remember your teachers who have told you the Word of God; whose end look on and follow their faith," Hebr. 13:7. This year our districts especially remembered the blessed passing of our dear teacher Prof. D. F. Piepers. His teachings and his example in faith and life have been commemorated either by standing up or by special resolutions or, as has mostly happened, by special worship celebrations.

We would now like to propose another way to honor the memory of our teacher. It is that our congregations purchase the complete work of his Dogmatics - together with the register volume of Father E. Eckhardt - and place it either in the sacristy or in the pastor's study as a permanent property of the congregation. The diligent, persistent and conscientious study of this work on the part of our pastors

and teacher will be a blessing to the whole synod. We would also like to suggest that short, appropriate passages from this excellent work, selected by the pastor, be read aloud in the congregational meetings. Where German is no longer understood, these passages could be translated into English. This again would be of great blessing. J. T. M.

Our Lutheran University in Valparaiso, Ind. We have repeatedly called attention to this Lutheran University of ours and warmly recommended it. Now that many young men and young women in our circles are again preparing for their fall studies, we would like to put in a particularly warm word for this university, which has now also been recognized by the state educational authorities. From the very early years of our Synod, our fathers thought of a college of higher learning, where their sons and daughters, who would not always "hew wood" and "carry water," might study. The college in Perry County, Mo. was thought of as such an institution. Now we have our institution at Valparaiso, and after the hard early years it is beginning to flourish. It is anxious to arrange all teaching according to God's Word, and also in the life of the teachers and students God's Word alone is to be the rule and guide by which all are to be guided. This institution therefore deserves our all-round support. Whoever therefore wishes to have his son or daughter study should make this higher school his concern. President O. C. Kreinheder will be happy to provide further information. The expenses connected with the studies are relatively low.

J. T. M.

D. H. G. Stub died. At the age of eighty-two, as reported in the daily press, D. Hans Gerhard Stub, the leader of the Lutheran Norwegians, who had become well known throughout the country, died on August 1, after an illness of three months. He had received his theological education here in St. Louis, and for years had fought vauntingly in the great doctrinal controversies over the pure doctrine of Scripture in regard to conversion and election of grace. The points of doctrine in dispute he had clearly and deeply grasped, and he was averse to all unionism and indifference in doctrine. Since 1910 he had been president of the Norwegian Lutheran Synod. He changed his standpoint in the last few years, when the question of uniting the two hitherto separate Norwegian Synods arose. There he worked most zealously in the interest of the majority and threw himself with all determination into the execution of the union. As President of the new united Norwegian Church, he continued to speak out in favor of unification, even though the differences in doctrine and practice had not been completely eliminated. D. Stub will live on in the history of the American Lutheran Church; but all who see clearly must deeply regret that in his own and in other circles he helped to establish a unionism whose pernicious consequences have not failed to appear and which will weigh much more heavily in the future. This is in no way to judge of the personal Christianity of this excellent, gifted, and always very active man; but he who keeps his eyes open must say to himself that the mighty Union movement which Stub has so zealously promoted has proved to be a downward movement in which Unionism is celebrating victories. Let this be said herewith with all love, but also with all seriousness. Let us preserve the principles based on God's Word, which have always been sacred to the confessionally faithful Lutheran Church! Now is not the time to weaken.

J. T. M.

Increase in Population. Our Census Bureau has now released the latest figures relating to the growth in our national population. This be-

richt is quite interesting and gives us some important lessons. The White population is now 108, 864, 207; in 1920 it was 94, 820, 915; increase, 14. 8 per cent. Other important figures are as follows: Negroes in 1930: 11, 891, 143; in 1920: 10, 463, 131, an increase of 13. 6 per cent. Mexicans: now 1,422, 533; 1920: 700, 541; increase, 103. 1 per cent. Indians: now 332, 397; 1920: 244, 437; increase, 36 per cent. Chinese: now 74, 954; 1920: 61, 639; increase: 21. 6 per cent. Japanese: now 138, 834; 1920: 111, 010; increase: 25. 1 per cent. Filipinos: now 45, 208; 1920: 5, 603; increase: 706. 9 per cent. Hindus: now 3, 130; 1920: 2, 507; increase: 24. 9 per cent. Koreans: now 1, 860; 1920: 1, 224; increase: 52 per cent.

As to the Negro population, the increase in the South of our country has been five per cent. In Georgia, Virginia, and South Carolina the Negro population has decreased; in Mississippi it has increased. A considerable increase of Negroes has been recorded in some northern States; for example, New Jersey, increase, 78. 3 per cent; New York, increase, 108 per cent; Pennsylvania, increase, 51. 5 per cent; Michigan, increase, 182 per cent; Illinois, increase, 80 per cent; Ohio, increase, 66. 1 per cent. Mississippi now has a Negro population of 1,009, 718; New York numbers 412, 814 Negroes; New Jersey, 208, 828; Pennsylvania, 431, 257; Michigan, 169, 453; Illinois, 328, 972; Ohio, 309, 304. What these figures mean to our mission among the Negroes is plain to anyone who thinks about them.

The great increase of Mexicans is also important for our mission. There are now 1,422, 533 Mexicans living in our country; we should therefore not neglect the preaching of the gospel in their midst. Experience shows that missions can be successfully carried on among the Mexicans. The Indians are by no means a "dying race," but, as the statistics show, are thriving quite excellently.

What is worrisome is that the White race in our country is not increasing as one would expect. We must not place the blame entirely on current immigration laws. Our White population is unfortunately practicing "birth control." It is about time that serious warning be given against this sin. J. T. M.

On the matter of birth control. As we have touched upon this important subject in the preceding, we would like to add a few things. We had occasion some time ago to discuss this subject with an eminent woman physician. This woman, who has grown old and gray in her medical profession, unabashedly advocates a "certain, justifiable" birth control, and also acts upon it in her practice. And yet, she said, "I stand that healthy women should have as many children as possible. That is what the course of nature demands, and any interference with the laws of nature avenges itself severely. I warn all women who come to me for advice against circumventing the laws of nature. To me birth control never means infanticide, but only a wise anticipation in cases of illness and such marriages where hereditary strain is present. I have found in my practice that women in the middle and poorer classes certainly want children, and I treat proportionately more patients there for the removal of infertility than from the other side." We note this to show how even physicians in part support what should always be said in preaching and especially in private counseling. And with us Christians there is another important moment. We Christians are stewards of God even in the married state. Viewed in the light of eternity, the sin that our people as a whole commit weighs appallingly heavy.

J.T.M.

On Gambling. As reported in the "Luth. Herald," George W. Wickersham, chairman of the National Commission on Law Observation and Enforcement, recently spoke out against government toleration of gambling. He said, "Gambling permitted by law, whether it be conducted at the racetrack or elsewhere, is, in my opinion, an overthrow of the main tenets of a sound social order. The vice of gambling teaches men to rely on chance rather than diligence and thrift in their progress in life, and thus undermines all the plain virtues on which a healthy social order is built. This is generally admitted to be true; but under the pressure of certain influences, States are now and then tempted to approve of gambling in certain places, such as race-courses and elsewhere. If the position of our people towards gambling in general is a sound one, as I suppose it is; in other words, if they consider gambling a great evil, a law of a legislature permitting it in certain places is immoral."

What Wickersham says here about gambling is, unfortunately, all too true. It is a decline in our legislation when it permits gambling. But to Christians it is still more so; to them gambling means as much as appropriation of another's property in an unjust manner, that is, theft. J. T. M.

Abroad.

Archbishop Söderblom. In Sweden, on the 12th of July, died the Swedish Lutheran Archbishop Nathan Söderblom. His position as a prince of the Church was a celebrated one in all liberal, Unionist circles, and what he said and wrote received general notice, not only in Europe, but here in America. He was a peculiar theologian of self-contradiction, such as few else can be found. On Luther's Reformation, Luther's Catechism, and Luther's and other Lutheran poets' songs, he constantly spoke approvingly and publicly confessed the Christian faith, especially as found in the Declaration to the Second Article in Luther's Catechism. In his speeches and sermons, too, the Christian confession was repeatedly expressed, and in the Swedish catechism struggle he worked privately and publicly for the retention of Luther's catechism in the elementary schools. But what Söderblom wrote for learned circles was often downright a denial of the whole Christian faith; as an editor of the History of Religion, for example, he quite freely represented the liberal point of view of that school, which annulled Christianity in its uniqueness. Hence he is so variously judged. His great aim in life was the unification of the Christian churches under one banner, which should unite Reformed and Lutheran, conservative and liberal, Catholic and Protestant, into one whole. Thus he did much damage to the Lutheran Church. J. T. M.

St. Christopher. Since so many motorists are killed or injured, the Roman Church is concerned about the lives of its members. It therefore has talismans made for motorists. A talisman is a magical means of protection. The Berlin Association for the Blind has recently had such talismans manufactured and sent out in large quantities. As the "Ev.-Luth. Kirchenblatt" reports, the talisman plate represents St. Christopher, who according to Roman superstition is the patron saint of automobile drivers. The association asks that these protective means be affixed to the car so that St. Christopher may be a protector and helper to all. Whoever buys just such a talisman is quite safe; for

the Blind Association displays its talismans under the brand, "He who possesses our talisman protects himself and us from harm." This is bad theology; it is, as the "Church Gazette" says, a "piece of modern paganism." J.T.M.

A Union Seminary in India. As reported by the *News Bulletin*, three Lutheran churches in India and the four different mission societies that support these churches have established a union mission seminary in Madras. The following church groups are involved in the venture: the Danish Lutheran Church in South India, the Danish Missionary Society, the Lutheran Church in Andhra land, the United Lutheran Church Mission, the Tamul Evangelical Lutheran Church with the Leipzig Mission, and the Swedish Lutheran Mission. Through this Union Seminary, on the one hand, the Indian Christians are to be given a higher education, and on the other hand, the entire educational system in Lutheran circles is to be simplified and perfected.

The establishment of such a union seminary is also one of the unionist movements of our time, which have captivated even Lutheran circles.

Still worse is a movement emanating from the National Christian Council of India for a religious and educational co-operation of all Christian circles in India. If this aim is attained, all the dams will be broken down which still keep sectarian unbelief out of the Lutheran mission fields. God preserve the Lutheran Church from indifference in doctrine! Unionism is at present the greatest danger threatening her.

J. T. M.

Little Christianity in Japan. Japan has seventy-five missions inhabitants. Of these, only half a mission are Christians. Among these Christians there are 1, 125 Christian missionaries working. Pastors are trained in nineteen theological schools. Besides these, there are also thirteen schools for the training of women evangelists. In the Japanese capital Tokyo, which has a total population of 2, 218,400, there are 262 Christian meeting places and 115 Christian churches, but besides these there are 1,082 Buddhist temples. Since children in Christian schools are also required to participate in emperor worship, or "state Shinto," but have resisted it, the Japanese government has now appointed a commission to examine whether state Shinto is really a religion or merely a "national form." Christian missionaries insist that State Shinto is pagan idolatry. And they are absolutely right about that.

Japan, so educated in worldly knowledge, is one of the most blind peoples in spiritual matters today. The gospel does not want Japan. J. T. M.

Memories of D. Franz Pieper.

3.

It was in August, 1893, that I arrived at the seminary in St. Louis after accepting the profession, and from that time on I have been a younger colleague at 1). Pieper's side and was able to get to know and observe him more and more closely in all his outstanding activities and also in his daily life. And all through the years I have constantly learned from him, partly through many an instructive remark in passing, partly through his always so clear discussions and debates in the faculty meetings, partly and especially through his writings: through his many articles in "Lehre und Wehre", his instructive synodal lectures, and above all through his three-volume "Theology of the Church".

"Christian Dogmatics." In these long years I have also experienced many personal kindnesses from him, and even if we once disagreed on one or the other point - but never in doctrinal matters or main issues - and also expressed this, he never held this against his colleagues. He was an exemplary Christian who put the doctrine of justification into practice in daily life, and at the same time an obliging, friendly man. His opponents, even those who were on the other side of the controversy over the doctrine of the election of grace, knew that his polemics were never directed against their persons. He was always concerned only with the cause: the faithful preservation of pure doctrine. I remember that a number of years ago an attempt was made to bring together the two main opponents in this doctrinal controversy, D. Pieper and D. Stellhorn of the Ohio Synod, for a mutual, completely private discussion, and how willing D. Pieper was and how D. Stellhorn also acknowledged this and expressed it in his letter. But nothing came of this meeting. Pieper's friendliness was soon noticed by the laymen. My old uncle, who has now long since gone home, Dr. E. E. Bünger of Altenburg, Perry Co., an original in every respect, as they are rare today, was also well acquainted through kinship with a fighter on the other side in the doctrinal controversy and received from him his church journal, which had not infrequently brought attacks on D. Pieper. Pieper had brought. He had never met Pieper, and I happened to be present when they first greeted each other. And he told me afterwards of his own free will that he had always thought, according to the descriptions of his opponents, that D. Pieper was a presumptuous, unfriendly, opinionated man, and that now, after this meeting and conversation with him, he could not wonder enough what a friendly, kind man he was.

When I joined the faculty, and almost at the same time with me, my long-time friend, neighbor, and colleague, D. Bente, we were the two younger members compared to the three older ones, and I still remember many a faculty meeting in which we mostly behaved in silence and listened to the older gentlemen, and after which we exchanged thoughts about the versatile and complementary talents of these three men, whose memory should always be held high in the history of our Synod: besides Pieper, the excellent interpreter of Scripture and decisive and yet also so winningly original Georg Stöckhardt, and the versatile, ever-serviceable and disinterested historian August Gräbner. Now the last of them has gone to the rest of God's people.

But just in these many years of working together I could now observe so rightly how D. Pieper was basically always anxious to work especially on the chair. And now everyone in our synod knows what an outstanding teacher he was, who knew how to present the subjects he had to teach, that is, especially dogmatics or Christian doctrine and then pastoral theology or instruction for the direction of the ministry of preaching in its various branches, so clearly and definitely and comprehensibly that everyone who listened to him understood him and became firm in the matter. And he not only knew how to teach well, but also how to warm the hearts of the students for the office which he himself always called the highest office in the church, the office of preaching, the proclamation of the gospel. The students soon realized that in his teaching he was not concerned with mere knowledge, but that, as he himself lived in the Gospel, so also did his

He wanted to make students true life witnesses of the Gospel. That is why his lectures were so highly esteemed, and I know from more than one of his former listeners what a deep impression Pieper's lectures made on his personal life of faith. That is why he did not begin his lectures in the American sectarian manner with a prayer, but when the subject came up, he emphasized that the lecture itself was a service of God and prayer. He worked ceaselessly on his lectures, always putting a corrective hand on his concise dictation in dogmatics, always choosing a shorter, perhaps clearer, more accurate expression.

And because, as has just been said, he started from the only correct point of view, that the main work of a teacher is to teach and to delve deeper and deeper into the subjects he has to teach, he was also able to create such a thorough, everlasting work, his three-volume "Christian Dogmatics". I may therefore perhaps remark here that it seems to me, in retrospect, a wise coincidence that he, who was also President of the Synod from 1899 to 1911, was then relieved of this office. He had already published a booklet in 1898 as part of his Dogmatics, but the many affairs he then had to attend to as President did not allow him to continue as he would have liked. But this changed when he was able to confine himself to his work at the Institute; and we younger colleagues also saw to it that he was spared as much as possible with other work that is otherwise connected with a professorship here, such as reviewing manuscripts, etc., so that he could concentrate his time and energy on this great work. And what a mighty work was then produced out of it in the years 1917 to 1924, everyone within our Church knows. I can cite enough testimonies to this, but I will leave it at two. Just today, as I write this, a member of our ministry who is already well into his sixties and has been in office for over forty years, a city pastor, makes the following remark in a letter to me: "I am working through D. Pieper's Dogmatics for the fourth time." And the crown and highest praise that must be awarded to this work is this, that it expresses the simple, clear Scriptural truth. This is also acknowledged in other circles. A teacher of dogmatics in Germany, not from our Free Church, but close to us, who knows and utilizes D. Pieper's Dogmatics, addressed a special letter to me and said in it: "Since I read the news of the death of Professor D. Pieper, it was my intention to express to you my heartfelt sympathy for the loss that you and the Concordia Seminary have suffered through the death of this faithful and blessed scribe, who was a true theologian. But at his coffin you have been able to give heartfelt thanks to the Lord for the rich blessing he bestowed on the Lutheran Church through this instrument, and this restlessly active worker had accomplished his life's work. He has 'come to his grave in his old age, as sheaves are brought in in his time'. In his writings he will live on, and they will carry on his work. I had hoped that it would still be given him to produce a concise compendium of dogmatics, which we so urgently need; but he has not well enough time to do so. Another will be called upon to compose the work of art of a brief but comprehensive theological exposition of orthodox Lutheran doctrine in linguistically well-expressed terms. God grant that this may soon be done!" In an earlier letter, while D. Pieper was still alive, the writer had already remarked: "It would be very desirable to produce a short dogmatic and theological work."

The Church would like to have a textbook that contains in all its parts the confession of our Church according to the Scriptures. May it be given to D. Pieper to write such a book and to give it to the church! This could contribute widely to a return to the right knowledge of the truth in the Lutheran Church."

I know that D. Pieper some years ago entertained the thought of writing such a compendium or short summary of Christian doctrine; I also communicated to him the foregoing wish; but unfortunately he never got around to it.

But one must not get the idea that D. Pieper was a man buried in his study who otherwise would not have cared about the world and the church. On the contrary, this versatile man followed everything in the world and the church with interest, applied the sound standard of Scripture and the Confession everywhere, knew about many things that one would never have looked for in him, and was able to talk about things so intelligently and interestingly that he astonished and made a lasting impression on people from far away, who even happened to meet him. He often showed a humorous streak, but everything had a serious, biblical background. So it may come as a surprise to many that he was interested in warships and, at least in earlier years, knew quite a bit about the so-and-so many-inch cannons. He probably even had the relevant publications from Washington sent to him and looked closely at the illustrations. There was, of course, another reason for this; for like everyone who works hard mentally, he sometimes felt the need to direct his mind to something quite different. He belonged, I remember, for years to the Navy League of our country, though he did not share its jingoism and militarism, for he was a peace-loving man. He took an interest in the public parks of our city and in its zoological gardens. And many a street walker and hawker could tell of his kindness and helpfulness.

When I therefore look back on the almost thirty-eight years of joint work with him, so many memories come to me that I would have to extend these articles unduly if I wanted to tell everything. But I would like to tell you a few more things about his life.

L. F.

to make him fit for his glorious ministry. But he gladly allowed himself to be instructed and chastened by the heavenly teacher; he understood his task, and it was firmly written in his soul from that hour on: By the grace of God, things must change for me.

And it was different; it was better. From then on he paid less attention to the civic affairs of the community and left much of the work he had done to others who were equally capable; he devoted himself exclusively to his school work and, lo and behold, he never finished his professional work. Hitherto, in his youthful zeal, he had wanted to do a great deal, but had fallen into the tiresome hurry, and had had too little regard for the individual and the individual; but now he began to act according to the rule: "Every single child has a right to every single lesson, to every single lesson; but if the child has the right, then I have the duty; then I must work in such a way that no child goes away unenriched from any lesson." And with greater love than before he now took care of his school-children. He bore them on a praying heart, had patience with the weak, and took care even of the wicked, who before had given him only vexation and heartache. The schoolchildren became more and more his children, and from day to day he became more and more convinced that it was his duty to keep a fatherly eye on them even outside of school hours, to watch over and protect them as much as possible.

Birth control.

Many outstanding men who were of the greatest importance for the progress of mankind would have remained unborn had their parents also deliberately kept the family small. Examples of this are given by Lenz in his "Grundriß der menschlichen Erblichkeitslehre", vol. 2, p. 308. Among the youngest siblings of the world-famous researcher and inventor Werner von Siemens, who was the fourth of fourteen children, several still surpassed their parents in high talent. If the parents had fathered only three children and then prevented further births, none of them would have been so highly gifted. Johann Sebastian Bach was born the youngest of eight children, and Kant, who was born the last of thirteen, would likewise not have seen the light of day under the rule of a three-child system. Schubert, too, was the thirteenth child of his parents, Boyle the fourteenth, and Benjamin Franklin even the seventeenth. Highly gifted families in particular, who are concerned to preserve their talent, therefore have every reason not to limit the number of their children to the minimum. The probability of the birth of highly gifted children undoubtedly increases in the same proportion as the total number of children."

A schoolmaster by the grace of God.

In the Jáchymov school, which Count Schlick had built at the beginning of the 16th century, the following inscription was written in Latin on the wall of the long corridor:

"He that teacheth, and reigneth, and ministereth, so teacheth, and reigneth, and ministereth, as if God, to whom he hath pledged and sworn himself by a holy and costly oath, and to whom also he shall have to give an account of all his ministry at the last day, were presently standing and watching him."

One morning in the late summer of 1526, the cantor of the school, Nikolaus Herman, stood before this inscription and read it, which he had already passed daily for ten years, with deep emotion. The day before he had read Luther's writing "To the Councillors of all the Cities of Germany, that they should establish and keep Christian Schools" and from it he had received a completely different view of his school office.

With a friendly "God greet you!" the pupils, pulling their little caps, went past their dear cantor into their classes, not suspecting that God Himself was now greeting their teacher.

A beautiful confession.

The first sentence in the will of J. P. Morgan, the well-known great financier, who died a few years ago, is. Morgan reads, "I commend my soul into the hands of my Saviour, in the full assurance that, having redeemed it, and washed it in his most holy blood, he will present it undefiled before the throne of my heavenly Father; and I beseech my children, at all hazards, and at all cost of personal sacrifice, to hold fast and defend the blessed doctrine of the entire propitiation of sin by the once offered blood of JEsu Christ, and thereby alone."

Obituaries.

P. Emil F. Polster was born in Ruhendorf, Saxony, on June 14, 1869. After studying for a time in Steeden under Blessed Fr. Brunn, he came to America in 1886 and entered the seminary at Springfield, from which he graduated in 1891.

In the summer of 1891 he married Berta Gehert, of Paxico, Kans. and moved with her to Honeh Grove, Tex. his first field of labor. After two years he followed a profession to Potter, Kans. In 1904 he accepted a profession to Forest Green, Mo. In 1911, on the advice of his physician, he followed a profession to Crown, Minn. In 1921 he was called to the Zion church at North Effington, Minn.

P. Polster served his Saviour faithfully and diligently with the beautiful gifts God had given him, and his work was visibly blessed by God.

On May 14, Ascension Day, God took his faithful servant home. He died at the age of 61 years and 11 months. Surviving him are his wife, five daughters, three sons, one of whom is in the preaching ministry, his aged father, three sisters and fourteen grandchildren. Two sons preceded the father in death.

Funeral services were held at North Effington on May 16. Fr. A. BarH spoke words of comfort at the home. In the church, Bro. Wm. Eifert delivered the German and P. W. Friedrich the English funeral oration. The undersigned read the curriculum vitae. The next day the funeral took place at Crown, Minn. At the funeral service there, Rev. R. Weinhold preached in German and P. G. Propp English, P. H. Klemp officiated at the graveside, and P. F. Mack read the resume.

"Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith," Hebr. 13, 7. H. J. Rädeke.

March 13, Father F. J. Wilkening passed away at Unionville, Mich. in the faith of his Savior. He was born at Schaumburg, Ill., on September 23, 1870. His parents were Konrad Wilkening and Dorothea, nee Thies. After his confirmation he began his studies at Concordia College at Milwaukee, Wis. In 1892 he entered the seminary at St. Louis and completed his studies three years afterward. In the distribution of callings he was assigned the congregation at Unionville.

In 1896 he entered into holy matrimony with Minnie Bartels. This marriage was blessed with four children, one of whom died at the age of nine months. After ten years of happy marriage his wife was called home to heavenly rest. In 1909 he again entered into holy matrimony with Luise Grauer. This marriage was blessed with a daughter.

It was the deceased's wish to be allowed to work until the end of his life, and this wish was fulfilled. He was called away in the middle of his blessed activity. In the afternoon he had given a speech on the occasion of a sixtieth wedding anniversary. When he came home he complained of indisposition. Soon his condition worsened. A heart ailment, with which he had been afflicted for some time, put an end to his life.

With a large attendance he was buried on March 18. Father A. Hahn officiated at the Hanse. In the church Fr. E. Voß preached on Is. 45, 15: "Verily thou art a hidden God, thou God of Israel, the Saviour!" As representative of the district Vice-President A. Berenthal spoke, as representative of the Saginaw Valley

Pastoralkonferenz P. J. G. Nüchterlein, as representative of the teachers Superintendent J. S. Roth. In the addresses following the sermon, Wilkening's services to the parochial school were singled out by name. He has served his entire term of thirty-six years in Unionville and has been active in the school during that entire time. First he conducted the school himself for many years, and when the community was sufficiently strengthened to appoint a teacher, he still assisted in the school. In this zeal for the school he certainly set a praiseworthy example for many younger brothers in office.

The mortal remains of the deceased were buried in Sebewaing. He brought his age to 60 years, 5 months and 20 days, and leaves his wife, two sons, one of whom is in the holy preaching ministry and has become his successor, two daughters and one grandchild.

L. Li st.

New printed matter.

Proceedings of the Eastern District of the Evangelical Lutheran Synod in Australia. 1931. published by the Synod. 64 pages 5^X8.

This Synodal Report again gives us a good insight into the business of the Eastern District of our Australian sister Synod. It contains Praeses J. Darsow's synodal address and presidential report, a paper by Fr. C. Hoopmann on "The Pastor and His Flock; Their Mutual Relations and Duties," reports on the Inner Mission and on the Immigrant Mission in the metropolitan city of Melbourne, tells how a committee is constantly negotiating with the Australian government concerning the establishment and expansion of parochial schools, which had been very depressed during the war and post-war period, and other things more. I always like to read in the Australian synodical reports that the synod there, at the commencement of the sessions, by standing up, makes a confession of the God-inspired and infallible Holy Scriptures, and of the Confessions of our Church in the Book of Concord of 1580.

L. F.

Addresses and Prayers for Lutheran Congregational Meetings by D. C.

F. W. Walther. Self-published by the editor, Adolf G. H. Kreiss, 1934 N. Mozart St., Chicago, Ill. 64 pages 4X6, bound in leatherette. Price: 75 Ets.

Walther's beautiful addresses and prayers for Lutheran congregational meetings are no longer available in print in German. For this reason, the editor has selected and republished a number of them and dedicated the booklet to the Pastoral Conference and the congregations of the Lutheran Free Church in Alsace, from which he himself comes and where he served as pastor for several years. However, they will certainly be welcome to some in our Synod, because they are no longer available elsewhere. That the whole book has recently been published in English by our Concordia Publishing House, we informed you at the time, discussed this English edition in more detail and warmly recommended it (Lutherans, No. 11).

L. F.

Flee Babel! A Conscientious Comparison of the German Evangelical La Plata Synod and the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. By Pros. A. T. Krämer, Crespo, Argentina. 32 pp. 5^X8.

The title sufficiently indicates the content of this document, which is intended for free distribution in Argentina. It is a fact that, as in Brazil, so also in Argentina our Synod is misrepresented in its doctrine and practice and is suspected by the Evangelical or Uniate Synod there, which is connected with the Uniate Prussian Regional Church. Here it is clearly shown from the doctrine and history of both bodies who stands on the Scriptures and on the right confession.

L. F.

Wisdom Unto Salvation. A Program and Order of Service for Rally Day. Compiled by Wm. H. Luke. Concordia Publishing House, St. Louis, Mo. 22 pp. 6X9. Price: 6 Cts.; the dozen 60 Ets.; the hundred H4. 50.

A complete order of worship for the day named in the title, consisting of two parts, the celebration in Sunday School and in the service proper. The reds for all the songs are enclosed, and the whole liturgy is printed.

L. F.

Parables of Jesus, presented in 24 pictures. By Karl Bauer.

Published by C. Bertelsmann in Gütersloh. 1931. 13X10. Image size: 8X5^. Price: LI. 4.

Karl Bauer is rightly regarded as an excellent draughtsman, and the present series of pictures confirms his reputation. Twenty-four well-known parables of the Savior come to the pictorial representation, and some, such as



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Edited by the faculty of St. Louis Theological Seminary.

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No. 18.

True Woman's Dignity.

1 The lily in the field Full of wonder
and fragrance The noble head once
swayed In the breeze of the evening
air.

She stood and pondered and
dreamed: it seemed too small for her.
Silent among Flora's children To be
the queen.

003 Why, said she with anguish, Am I
not also a tree, set to rule?
You can hardly see my arms.

10. take a woman's crown, The tender
womanhood, bade her like men reign In time of
war and peace:

4 Her eye swam in tears, When a
voice speaks, Be patient till
tomorrow The golden day dawns.

005 And when the night was past,
There stood in the field of Osfner, In
a strange garment, The lily-nature.

6th The stem became wood, With
rough bark now. And instead of the
tender leaves, Branches are set.

11. she disturbs the peace of the house,
Is without rest or resting,
She becomes a curse to herself. A curse, a burden to the
commonwealth.

G. Schaller. 1819-1887.

The listener's fault. Luther's house tablet and our time.

"Every man learneth his lesson." Last time the pastors, the bishops, pastors and preachers, got their lesson. Now the house table continues, turns the tables, as it were, and addresses the audience. Luther chooses six biblical passages from the New Testament that tell us "what the hearers owe their teachers and pastors to do."

Between the ministers of the word and the communities entrusted to them there is an intimate relationship, a close bond of service and love. If bishops or overseers have duties to their subordinates, so certainly do their subordinates to their overseers. If pastors or shepherds are charged with a responsibility toward the flock, the sheep and lambs are also instructed in Scripture as to how they should relate to their shepherds. Yea, the hearers also have a debt against the doctrinal state. And all that is written under this piece

The six passages in the Bible given in the house table can be summarized in the words of the fourth commandment concerning parents and masters: The hearers are to "hold the pastors and teachers in honor, serve them, obey them, hold them dear and worthy."

The called servants of the Word stand before us in the Church. Elisha calls his teacher Elijah his father at the latter's ascension, exclaiming: "My father, my father!" 2 Kings 2:12. The apostle Paul speaks of himself as the father of the church at Corinth (and other churches founded by him): "I have begotten you in Christ Jesus through the gospel", 1 Cor. 4, 15. If therefore in the Roman Catholic Church the priests are called "fathers", this is not wrong in itself.

That the ministers of the word also belong to our fathers, we likewise see in the passages cited by Luther in the table of the house. There they are called "elders," and since there were elders in the apostolic churches who were more concerned with the external administration of the churches, similar to our overseers, trustees, etc., the apostle says,

that those "who labor in the word and doctrine," that is, those who are in the actual ministry of preaching, are to be held in "double honor." Ye hearers ought to "know" them, that is, to show yourselves worthy of recognition, towards them "which labour in you, and stand before you in the Lord, and admonish you." But is not the very reverse often the case? One praises and honors a pastor, especially when he is still new and young and preaches quite fierily and "brings new life into the congregation," until - yes, until the pastor has to admonish one once. Then you think, "The pastor has it in for me," and it's over with honoring and acknowledging the pastor and what he does. But what does the Scripture say? "Rather have them for their work's sake," for the very reason that they also admonish you, touching for once that which is sensitive, showing you your weaknesses, and reproaching you for your wrongdoing or forgetfulness of duty.

"And be ye peaceable with them." If your pastor is to be "not vindictive," not quarrelsome, "but mild," the same is true of you on your part. How much patience must your pastor have had with you! Many a time he may have felt, after the flesh, as if he ought to give thee a good "washing of the head," and tell thee rude truths. But he has conquered himself and been patient with you. And when at last he finds it necessary to speak to you once about a certain matter, do not start a quarrel, but be peaceable, peaceable, with your pastor. Many a humble, industrious, faithful pastor has had his life turned sour because some listener, some member of the congregation, always found fault with him and gave as much ""publicity"" as possible to these suspensions. "It is not possible for the best to live in peace if it is not to the liking of the evil neighbor," says the famous German poet Schiller. Admittedly, if your pastor does wrong, is neglectful of his duty, threatens to damage the work of the Lord through negligence or blind zeal, then you may, yes, you should also admonish him, but in the right way, according to Matthew 18. This applies especially to church officials. Many a pastor thanks a member of the congregation who has privately called his attention to certain things with kindness and a gentle spirit. For pastors are not masters, but servants of the congregation.

And yet a passage from Hebrews in the house tablet demands that the hearers show obedience to their pastors. "Obey your teachers, and follow them: for they watch over your souls, as they that should give an account of them." Huh? Does the congregation have to obey when the pastor says, "You are now building a new church. Period!" or when he decides, "I am now preaching only in English. German services are hereby abolished"? No, my dear, that is not what is meant. Though architects and builders report that in the Catholic Church they negotiate only with the priest and never with a building committee, though the language question causes many difficulties and many headaches and is not always wisely settled by the congregation, yet in such matters the congregation has the decision, and the pastor has only one means of bringing his opinion to bear, the same means that every member of the congregation has, the means of persuasion. But when a preacher brings God's word, then

all who truly want to be Christians must obey him. If he can say in a matter, "Thus saith the Lord," then his voice is the voice of the Arch Shepherd, who said, "My sheep hear my voice," Joh. 10, 27. And to him who will not hear this voice because it is the voice of a weak man, the word of the Saviour applies, which he says concerning his messengers, "He that despiseth you despiseth me," Luk 10:16. In matters of doctrine and life, obedience must be rendered to the pastor in the church, so long as he preaches not his own, but God's word. This is not parsonage, but the obedience of faith to God's Word.

Pastors must "give an account" of this obedience on the part of their hearers, and they are to do so "with joy and not with groaning." Have you also considered whether your pastor sometimes sighs over you? At the beginning of the year, when he is going through the list of members to work out the statistics of the congregation, and otherwise, when he is leafing through the church book or looking over his register of souls, I suppose he gets sad at the sight of this name and that. He has not been to Holy Communion for a long time. That one, in spite of all admonitions, seldom comes to church. That one lives in ungodliness or in some other sin. That hurts a righteous pastor. It grieves God. But the hearer over whom the pastor sighs has the greatest harm, "for that [sighing] is not good for you."

But we must hurry to the end. Hopefully the dear reader will not become impatient. The piece about the listeners in the house table is, after all, the longest piece, and we could say a lot there. But there's one thing we haven't mentioned yet. You've been waiting for it. Yeah, yeah, you guessed right: Here we also talk about the guilt of the hearers, that they keep their servants at the word.

When the LORD JESUS sent forth the seventy disciples, he said unto them, "Eat and drink what they [the hearers] have: for a laborer is worthy of his hire." And the apostle Paul writes to the Corinthians, "The LORD hath commanded that they which preach the gospel should feed on the gospel," should "make their living," as they say, by their professional work. This God commands. And he is holy in earnest about it. For the apostle writes to the Galatians, "He that is instructed in the word, let him impart all manner of good things to him that instructs him. Do not be deceived; God is not mocked!" And to Timothy, "The Scripture saith: 'Thou shalt not bind up the mouth of the ox that treadeth,' and: 'A laborer is worthy of his hire.'"

Let us note that those who are taught are to communicate all kinds of good things to their pastors and teachers. Not those who are outside the church, not the unbelievers, the worldlings, are to receive the ministers of the Word and the church, but the Christians, and they alone. Let us not imitate this to the Catholics, and to some Protestants, and to some Lutherans, that we go to Hans and Kunz, to Jews and heathens, and ask them to support our churches and schools. When President Hoover took office and continued to attend his church, the Quaker Church in Washington, the attendance at that church swelled greatly, and the collections grew accordingly. What did the overseers and

Trustees of the parish? Did they rub their hands together and say, "Now we need not give so much"? No, they abolished the collections in the service, and said all the members would now send their contributions through the mail, for they would not expect the guests to receive their church. In this piece they certainly showed the right sense.

When we speak of the preservation of the preaching ministry, we should not only think of our own preachers and our own congregational budget, but also of the institutions that train our preachers, of the missionaries whose listeners they cannot yet preserve, and of the work of our God in church and school and in missions throughout the world.

Is it not true that this part of the table of duties, about the guilt of the hearers, is quite suitable for our time, is especially necessary in our time? Now take your catechism once more and read these six Bible verses again devoutly; for we do not only want to talk about the house table, but we want to hold this table of duties before us anew and memorize it.

C. A. Gieseier.

The right position of women according to Scripture.

From the scriptures it is clear that the woman was subordinate to the man also before the fall. This relationship to the man is described in Gen. 2, 18 by "his helpmate". The same is expressed in the New Testament, 1 Cor. 11:9: "Man was not created for woman's sake, but woman for man's sake." From this it follows that woman is forbidden to occupy a position of dominion over man. I Tim. 2:12: "I will not suffer a woman ... to be the master of a man." This prohibition is established in a twofold way: 1. By the fact that Adam was made first, after Eve, v. 13: "For Adam was made first, after Eve"; 2. By the fact that the woman introduced a very harmful innovation, namely, sin, v. 14: "And Adam was not deceived; but the woman was deceived, and introduced transgression." The Scripture, then, plainly teaches that the woman is subordinate to the man, both in respect to the Creator's order, and in respect to the order which is in force in the world through the Fall, and after the Fall. Especially in our time, the position of women in human society has largely been forgotten. The reason for this is twofold. The first is that with all the spread of the Bible, it has less influence on human society than ever before. The other reason is that with all the progress in technology, natural common sense among men is going downhill very fast. In Luther there is a double set of statements about the position of woman within human society. On the one hand, he says, "The female sex is not ordered by God to rule, either in the church or otherwise in secular offices." (St. Louis edition II, 687.) Further, "The Holy Spirit has excluded women from the regiment in the Church." (XVI, 2280.) On the other hand, Luther inculcates

The first is that the female sex is entitled to a special reverence seldom accorded to the male sex, because woman is the mother and nurturer of the human race. "Woman, inasmuch as she is a creature of God, must be regarded with reverence; for she was created to be around man, to nourish children, and to raise them honorably and godly." (V, 1516.) Luther holds throughout, that as God created man and woman in sexual diversity, so he appointed for both also different spheres of activity. He says about this: "As each one is created, so he also works most appropriately. A woman grasps a child with the smallest finger much better than a man with both fists. Therefore let every man abide in the work to which he is called and ordained of God." (V, 1517.) This is a scriptural position. The Scriptures absolutely transfer the sphere of activity of woman to the home, distinguishing very sharply between the forbidden public and the permitted and commanded domestic activity of woman. Concerning public speaking and teaching, 1 Cor. 14:35 says, "It is evil for women to speak among the church." Nor are they to present questions for instruction to their own husbands in the public assemblies, but at home. According to the context, the prohibition of 1 Tim. 2:12 also refers to public teaching: "I do not permit a woman to teach." On the other hand the Scripture assigns to the woman a rule and teaching activity in the house. 1 Tim. 5, 14: "So then I will that the young widows be free, beget children, keep house", (be mistresses of the house). According to Tit. 2, 3 the older women should be "good teachers, that they teach the young women to be chaste, to love their husbands, to love children . . . be domestic" (guarding the house or doing housework). Probably no teacher of the church has so often and so eloquently extolled the glory of woman in her position as housewife and housemother as Luther. He says against Rome's exaltation of the monastic and nun status: "What can be taught in the church of God that is better and more useful than the example of a godly housemother, who prays, sighs, cries out, thanks God, rules the house, does what the office of a pious woman entails, desires that she may have children, with great chastity, gratitude, and godliness?" (II, 540.) The women who thrust themselves out of this sphere into public life are naturally those who do not love children, but wish to prevent the blessing of children. What is a woman's highest honor they regard as a disgrace. Many others, because it is fashionable, run along in thoughtlessness. The "statesmen" (and, of course, the pastors) who have praised and promoted woman suffrage as an advance for mankind, have thus proved that in this respect, as has already been reminded, common sense has come to an end with them before the end of the world.

It is well known that the biblical view, according to which the woman has her sphere of activity in the home, is called "oriental. It has been seriously claimed that the apostle Paul, when writing to the American churches, would not have said: "It is proper for women to work in the home.

A woman learns in silence with all submissiveness. I will not permit a woman to teach," but he would have expressed himself thus or similarly, considering the different circumstances: "Women to the front"; "Get on the platform"; it is not evil for women to speak among the congregation. But there is a great deception here. That we have to do with 1 Cor. 14 and 1 Tim. 2, not with a temporary "Oriental," but with a universal order, is evident from the reason which the apostle immediately adds. He justifies his veto of the woman's public speaking and teaching, 1st, by the creaturely order, namely, that Adam was made first, Eve afterwards; 2nd, by the part played by the woman in the Fall, namely, that "Adam was not deceived, but the woman was deceived, and introduced the transgression." These facts remain the same in the Orient and in the Occident and at all times, and so also the order based on these facts. Then one more point should be made here: To drag woman from the place of honor in the home into public activity should be discouraged by the universally recognized fact that woman is the most influential teacher of the human race. If the women in the home are "good teachers," Tit. 2, 3, they have greater influence over the growing generation than the men, together with the pastors and school teachers, put together. And how, in general, has the reverence for the female sex diminished since it entered public life as a competitor of man! When the author of this dogmatic was still a student, every representative of the male sex immediately offered his seat in the tram-car to every representative of the female sex, whether rich or poor. For the last two decades or so this has happened only as an exception. The world with its cleverness proves to be foolish and blind also in this case.

F. Pieper, Christian Dogmatics I, 626-629.

comes. We have three or four times as much as we used to have. Pastors and parishioners alike have had to do without many things in the old days; but let it be said to the glory of God that no one has ever suffered want.

The pastors of our time also have to deny themselves some things. They do not have an easy life either. But even if they can enjoy this and that, which we did not have before, they also have more work. Much higher demands are placed on them now.

That the pastor had to hold school was in most cases a matter of course. No sooner had the pastor entered his congregation than he announced from the pulpit that school was to begin next Monday. The requirements then in our schools, as in the State schools, were not so high as they are now. Now most of our schools have eight grades; then we had no grades at all. Our parochial school system has also risen tremendously in recent decades. Only in one respect it has not infrequently gone backward, namely, in regard to the time spent on religious instruction. In earlier years this was often an hour and a half a day for catechism and biblical history. There were not so many subjects in the schools as there are now; one did only the main subjects and thus had more time for religion. Since the old Dietrich Catechism was still in use, a great many sayings and answers were learned by heart. We have not met anyone who regretted this in his later years; but several regretted that they had enjoyed religious instruction only in German. Many learned neither the commandments nor the Lord's Prayer nor several Bible verses in English. They probably had a good Christian knowledge, but could not quite bring it to the man in English circles.

Our community schools are not making the progress one might expect. We know from experience how difficult it is to start a parochial school. But the fact that we have 2,000 congregations, and among them many large congregations, without a school is very regrettable and will become very noticeable in later years.

Missionary work was much easier in 'olden times than it is now. Immigration brought many thousands of people to America every year. In 1891, 560, 319 immigrants came to our country, including many from Germany who became good church members. Families came who did not need to be followed at all. No sooner had they arrived and the pastor didn't even know about it, than the next Sunday they were in worship. And when the pastor heard that some German families had settled in a neighboring town and set out to visit them, it often happened that he was soon able to gather quite a few families around him and start a congregation. Now all this has changed. The people who live here have lived in the area for so many years now and have become finished without a church, so that it is often difficult to win them back to the church.

Visiting the preaching places by horse and buggy was not as pleasant as by automobile. We know that even with an automobile one can get stuck in the manure or break down somewhere far away from human dwellings, but in general it offers many advantages. The roads are, for the most part, nicely made up, and one gets to one's destination much more quickly. The writer of this reckoned six miles to the hour for his horse. One could not preach in his congregation in the morning and be forty miles away at a missionary feast in the afternoon. You had to have the morning service already

Forty years ago.

3.

The work of the pastor was different then, forty years ago, when we thirty-three candidates entered the holy preaching ministry, than it is now. There was usually only one service a week, on Sunday mornings. There were as yet no or few associations. The pastor did not have to rush from one congregation to another, from one committee meeting to another. He could spend more time preparing his sermon. As early as Monday he could spend time on the question, "What are you going to preach next Sunday?"

The pastor's salary in many cases was H300 or less. If someone got \$400 or P450, that was a lot. You often hear people say, "You could get farther on the dollar then than you can now. That's true. I remember forty years ago we were paying about three dollars for shoes that today we have to pay five or six dollars or even more. But that people spend more money at all now than they did then, every community and every one is proof of that. Look at the farms and the parsonages. They look quite different from what they did in the old days, because the money they have is used to go on spending.

and guests good, serious things to the heart. From the various resolutions, as well as from the President's address, it is clear that we are anxious to guide the entire activity of the Walther League in the right conservative direction, to keep down the expenses, which have increased considerably, but without limiting the willingness of our young people to make sacrifices and to participate in the work of the congregation and the Synod. We believe, observing the whole matter more from a distance, but with much interest and participation, that quite careful, prudent leadership is desirable and necessary, and that one should also assist the young people, who love their church so much and want to serve the church in the right way, with advice and action. They are the hope and the future of our church. We have read the report quite carefully, finding here and there a sentence which might better have been left unprinted or not quite true, but commend the report of this meeting, of which we enclose a picture, to wider circles. God bless our young people and keep them in the right paths!

L. F.

and it is well known among those who work at Ellis Island that deportees who are furnished with 'Lutheran garments' are happier than others. No doubt even some pastors will take this opportunity of encouraging one of their associations to this work of Christian mercy."

L.F.

General Teachers' Conference. The General Teachers' Conference met again this year at River Forest Teachers' Seminary, Ill., July 7-10.

Nearly 300 participants showed up, spread across fourteen states.

In his opening address, "Luther and the Christian Education of the Child," Chairman C. W. Linsenmann showed what this great man of God thought of Christian education based on the divine Word.

Fourteen papers were presented and discussed, and in all the discussions it became apparent how serious the times are, especially with regard to Christian school education. This was especially evident in the discussion of Prof. C. Haase's work "Welche



The Walther League

To the ecclesiastical chronicle.

Domestic.

Our Immigrant Mission makes a plea elsewhere in today's issue, and we add a few words from a letter written by our Immigrant Missionary, C. E. Gallman. He writes: "Every month about 1,500 people are deported. In the saddest conditions are those who are brought to Ellis Island from state institutions and asylums to be sent back to Europe. Having long been under state care, they come to us with barely enough clothing to cover their nakedness. Worn overalls and a shirt is often all a man's clothing. When they are deported in late autumn or winter, many will have to freeze bitterly. And the future that awaits them in Germany is also a sad one. These unfortunate deportees are truly in need of our Christian mercy. We know from experience that a word of exhortation or comfort, when accompanied by a pair of shoes or trousers, enables us to do effective missionary work. The Commissioner of Immigration has personally expressed his appreciation for what our Christians have brought in in response to our last appeal for clothing.

Questions trouble us in regard to the Christian education of our youth?"

God keep us our Christian school! Paul L. Schäfer.

Who should study theology? This question is important for our pastors who send young men to our colleges; it is important for those who devote themselves to the study of theology or its preliminary study; it is important above all for parents who designate their sons for service in the church. For all of us it is necessary to keep in mind the high demands that the pastoral office, as well as the teaching office in the Church, places on the ministers of the Word, so that the Kingdom of God will not be harmed. Recently, as the "Lutheran Herald" reports, a German theologian, General Superintendent D. Dibelius, spoke very aptly about the matter. Even if his remarks do not bring anything new, they nevertheless clearly and definitely present the old things that we have always emphasized, with special reference to German conditions. We read, among other things: "Whoever studies theology today must be clear that he is not looking forward to a comfortable provision, not to a comfortable pension entitlement. Certainly, also rich in the most beautiful thing there is for man, namely, in the consciousness that this little

To set life to the greatest and holiest of tasks. But for that very reason it is rich in struggles and hostility. Whoever studies theology today must be aware that he will one day be hated by many for the sake of his ministry, that he will often stand alone and misunderstood, and that he will swim against the current for the rest of his life, and that he will perhaps have to vouch for what he preaches with his life.

"To put it more plainly, we cannot use theologians who afterwards feel themselves called to preach the gospel to the educated in a villa suburb. He who does not go with a thousand pleasures into the most disreputable districts of large cities to do the service of the evangelical preacher there, he who does not go as willingly, into a remote country parish as into a university town, in a word, he who does not want to enter the profession of pastor unconditionally and with the sacrifice of all his personal desires, should not study theology.

"The plea must go out to young students to examine themselves while there is still time. There must be this plea especially to those who counsel a young man. Once again,

country there are 13,400,000 children under the age of twelve who do not enjoy religious instruction of any kind. Stop! Thirteen Missions Four hundred thousand children grow up each year without religious instruction. In response to this report, the Missions Council says, among other things, "A nation may well exist without religion, but it cannot live without religion. Such a nation is neither safe nor free."

Care should now be taken to occupy these villages and preacherless spots. But the religion which the sects largely represent in our day can make these villages neither free nor safe. Men are free from the curse of sin and safe in the way of life only when they believe the gospel and do not rely on works righteousness. We have the pure Word of God. We also have the preachers who can go forth. Our districts have not acted unwisely in appointing missionaries at large.

J. T. M.

Communities should not let the world support them. In our country, according to the findings of the Institute of Social



in Lutherland.

only the best are good enough for the study of theology. But where young people are moved by the gospel and bring considerable spiritual qualities with them, where they are willing to see their lives under modest external conditions to a very great task, let them study theology in God's name. There they need have no fear of overcrowding in the profession. Many paths lead from theology to meaningful effectiveness. ... He will not regret it all his life."

What is said here deserves a conscientious examination; it is in fullest harmony with God's Word as well as with Luther's great sayings about the high office of a Christian teacher in the church of Jesus. When the spirit of greed for money, of fame, of comfort and ease finds entrance among preachers, then things are bad. We have every reason to look to our past in the present.

J. T. M.

More Inner Mission. The Missions Council of North America recently announced that there are 10,000 villages in our country without a single church. Think of it: ten thousand villages without a church! In addition, it reports that there are 30,000 villages in our country in which there is not a single pastor. Note: thirty thousand villages without a settled preacher! And finally, in our great

and religious research about 4,000 places that depend on a single industry, either a mine or a factory. These four thousand places have a total population of four missions of people. Now, as the Institute reports, in most cases these industries support the local churches with funds in a benevolent and well-meaning way, but in this way they exert their influence on the congregations in a way that is not beneficial to their prosperous development.

So much for the report. The extent to which the industries' support for the municipalities is detrimental to the prosperous development of the municipalities is not explained. But we can easily imagine it. To name just one: Where Christians do not themselves properly raise the funds necessary for the kingdom of God, but have them given to them by other persons, and even by business houses, there can in the long run be no proper interest in the work of the kingdom of God. Such Christians do harm not only to the church, but also to themselves. For this reason, too, our church has always quite rightly rejected support from outsiders. It is as much a duty as a matter of honor for us Christians to maintain our congregations ourselves, and we do not want to be deprived of this duty and honor. It is different, however, when congregations by God's providence fall into need, so that they have to rely on the help of their brethren.

need; or when missionary churches are still in need of temporary support. Christians should gladly be helped by their fellow Christians, but not by the children of this world.

J. T. M.

Unworthy and blasphemous church announcements. It is one of our Christian duties to make the gospel known to the people. This also includes that we inform the people where the pure gospel is preached. If this is done in a right and worthy manner, it often really serves the church. We ourselves have often rejoiced on our journeys when we have seen a Lutheran church publicly displayed in a fitting manner. The light does not belong under a bushel. But in this piece we never want to follow the spiritless, senseless, and sometimes downright frivolous and blasphemous activities of the sects. What, for instance, is one to make of an advertisement of the following kind? "God Almighty and Son recommend themselves as the oldest insurance company. Six thousand years old. Sole owners of souls. Interested persons may make nearer inquiries." On this the "Apologist" remarks: "No worse service can be done to the cause of God than by making it ridiculous before its enemies; and by none can this be done more perniciously than by religious enthusiasts, who have lost, or never possessed, good taste." This is very truly spoken. If even business houses see to it that their advertisements are kept worthy, so much the more should this be done in the church.

J.T. M.

Bible classes in New York schools. With the start of the new school year in September, special classes for the study of the Bible will be established at two city high schools in New York. This has finally been approved by the city Board of Education, after the Interfaith Committee of Greater New York had long advocated the plan. Students are to receive the same credit in Bible courses as in other subjects. Details of the plan are not yet available; but it will probably be patterned after the doctrinal rules already adopted in two other cities in New York State, Kingston and Herkimer. The plan is to be carried out in two colleges at first. But if it proves successful, it is to be extended to all the forty-one colleges in New York. What a study of the Bible this will be becomes clear when one considers that the Interfaith Committee is composed of Roman, Protestant, and Jewish preachers. The committee wants to eliminate "the neglect of urban youth" and to "diminish the number of the -spiritually illiterate' who are not innately affiliated with any church" ; but by the religious instruction given under the supervision of the Interfaith Committee, the pupils will not be encouraged in the spiritual. Christian parents should not allow their children to participate in such Bible study. If the subject is made compulsory so that every child must participate, they should fight the plan. Throughout the country, we Lutheran Christians, as interested citizens, have every cause to VIGILANT over our public schools as well. Where Interfaith Committees provide for Bible study, right, true Bible study will not be put into work.

J. T. M.

Union of the Congregationalists and the Christian Church. The union of these two groups of churches, long planned, as we have already communicated, was actually consummated at the end of June, at their meeting in Seattle, Wash. No weight was laid upon doctrine and confession at this

lays. Christianity was simply described as a "way of life". What that means was not spelled out; but in general it is said that the church should not concern itself with preaching the gospel, but with the betterment of life. Practically, this means that the church is to be concerned with prohibition, better laws, good country roads, better food for the prisoners in the penitentiaries, and what such things are. What a man believes is of no importance; that his life should be reasonably decent, that is the main thing. With this position the two church bodies have actually renounced Christianity and entered the soil of paganism. This is not to say that all will be lost in the new church body. God, according to His grace, will gather His elect there also through the study of the Scriptures. What is said, however, is that the new church body has again taken a step further away from Christianity. Let us be reminded all the more of our high duty as a Christian Church, even in view of the utter decay of sectarianism in our country. J. T. M.

To ponder. Recently the Metropolitan Life Insurance Company made it known that in the last fifteen years 282,000 persons have been killed by the automobile.' In 1930 alone 32, 500 persons were killed and 960,000 wounded by automobile accidents. Of those killed 14, 034 were pedestrians and of those wounded 329, 712 were killed or injured by motorists. Exactly 373, 889 automobiles were crushed by collisions, and the casualty list thereby amounted to 6, 712 killed and 473, 953 wounded. Against inanimate stationary objects raced 41, 454 motorists, and in the process 3, 586 persons were killed. Of the great casualty list, 564, 630 cases could be attributed to negligence. Negligence alone cost our country 27, 235 dead and 643, 795 wounded. When one looks at these figures, a horror must come over one. We fear wars, and quite rightly, for there are persons killed and wounded. But every year so many lives are lost to the automobile that the losses can be compared to a war.

We Christians think of two things when we read such reports: first, that it is a sacred duty for us to drive carefully so that no one is harmed by us, and secondly, that we should always command God in prayer. J.T.M.

Abroad.

Religion statistics in England. According to a report in the *Church Self-Government Chronicle*, the total is population of Great Britain is 37,000,000. Of this number the Anglican or Episcopal Church contains 25, 800,000, or more than half the population of England. The Roman Church numbers 2,000,000, the Methodist 2, 800,000, the Congregational 1,020,000, the Baptist 890,000, the Presbyterian 500,000. Besides these, there are in England 270,000 Jews, 120,000 members of the Salvation Army, and 390,000 irreligious. From England come to a great extent the church communities which now constitute the sectarianism in our country. Whoever wants to understand the Reformed sects here, must know the history of the English church. J.T.M.

Organization of the Christian press of the world against the godless movement. The atheistic godless movement is penetrating further and further into Europe from Ruhland. Against this the "Christian Press" has recently organized itself in Germany, France, Belgium, Great Britain and Holland in a fresh action against the godless movement. The speeches delivered at the last conference in question by the Christian

The speeches delivered by the leaders of the press show a deep earnestness, a fearless stand, and a commendable zeal in combating atheism or the denial of God. The purpose of the organization was stated to be "to oppose the international of unbelief with one of faith, even in the field of the press." A speaker from Scotland said, "We are determined to unite the Christian forces of the land in one testimony for Christ. We are therefore taking the Gospel everywhere where the life of our people is united as in a focal point, above all also to the daily and weekly press. The whole press is to be put at the service of our movement. About three hundred Scottish papers are already publishing articles from our Press Office." In England the best newspapers of international repute are taking part in the movement, such as the *Times*, the *Manchester Guardian*, the *Morning Post*, which continually bring religious news of considerable volume. In Germany there are for Protestant writing 1, 950 independent papers, with a circulation of seventeen missions copies. In France and the Netherlands the movement is naturally somewhat weaker; but there, too, the Protestant press vigorously opposes the prevailing materialism. In France alone three hundred Protestant periodicals are published. The intention of the organization is, on the one hand, to strengthen the Christian press itself, and, on the other, to place the secular press at the service of Christianity.

J.T.M.

Instructive Discoveries. Interesting inscriptions have been discovered during the excavations on part Ras Skamra in Syria. From these inscriptions it appears that about thirteen hundred years before the Christian era a Semitic language was written in an alphabet consisting of only twenty-eight letters. At the same time the excavations brought to light a great deal of material which proved very useful in deciphering this unusual cuneiform writing. Tablets, inscribed with four columns of text, and even a sort of dictionary, referring to an unknown language, were found. All these incised records are believed to have come from a school where young priests learned the art of writing and trained themselves in the six languages in use at Ras Skamra. A curious document is formed by the tablets on which is written a poem. The poem is eight hundred lines long. Names from the pagan doctrine of the gods of Syria appear in it, which are also mentioned or alluded to in the Old Testament, for example: Astarte, El Hokmet (god of wisdom), Din El (divine justice). All such finds prove how far culture had already flourished and spread in those days, and confirm what the Old Testament tells us about it. "The stones cry out" until Judgment Day comes. J. T. M.

Growth of Japanese population. The national census of Japan last October shows a population of 64,447,000, an increase of four missions in five years. The figures are confined to Japan proper, and do not include the islands of the Pacific assigned to Japan by mandate, nor Korea, Formosa, and Sakhalin. The growth of the population is greater than had been expected, and the apprehension which has been entertained in Japan during the last decade that the country could not support the large population is increasing year by year. Japan is now thinking particularly of establishing colonies in South America. It is significant that in 1930 five hundred persons committed suicide every month in Japan. J. T. M.

Memories of D. Franz Pieper.

4.

Already in an earlier article of this memoir I pointed out that our blessed D. Pieper was also for a number of years President of our Synod as successor of the blessed D. H. C. Schwan, who in the preceding decades had been preceded by Blessed Walther and Blessed Wyncken as Presidents. Thus Pieper was the fourth President of our Synod, and that in the years from 1899 to 1911. And the Synod once again combined the two offices which had already been connected for a time in the person of Walther, the teaching office at the Seminary and the Presidency of the Synod. D. Pieper was, it is fair to say, the best known man in the Synod, and the Synod had the greatest confidence in him. He had not only worked at the seminary for twenty-one years and trained many pastors, but he had also always served as a speaker at the meetings of the various districts and at the general synod. It is of these instructive lectures, the subjects of which we shall perhaps give a full account in another place, and some of which are still to be had in print in our publishing house, that we wish especially to recall. They will be a lasting treasure to those who have heard or read them. And I remember on this point that D. Pieper especially served our Southern District with such lectures. This was probably connected with the fact that for a number of years he was a member of the Commission on Negro Missions (as well as our Commission on Heathen Missions), and was always able to get a glimpse of the Negro Mission on the occasion of the Synodical meetings in New Orleans. His doctrinal lectures at the meetings of the Synod of Delegates, which he always elaborated with special care in order to say as much as possible in a concise form, are really a kind of Christian programs and therefore also often appeared in special print and are partly still available today. We need only mention a few titles: "Our Position in Doctrine and Practice," 1893. "Church and Church Government," 1896. "The Church and God's Word," 1899. "The Nature of Christianity," 1902. "The Glory of the Doctrine of the Church of the Reformation," 1914. "Man's Reconciliation with God," 1920. "The Christian World View," 1923. "The Difference between the Christian Religion and All Other Religions," 1926. And his last paper, that is, as it were, his farewell address to our Synod of Delegates, dealt with the subject of "The Open Heaven." He truly could not have chosen a more beautiful theme.

While D. Pieper administered the presidium of the Synod, he was of course much occupied by the ever-increasing business of the Synod, not only by travel, but especially also by negotiations and correspondence. And we, who worked beside him at the Institute, realized more and more that the combination of two such busy offices in one person was not feasible. This also became apparent in his physical condition. As he had already had to stop his work and rest for a long time in 1894 and 1895 because of nervous overstrain and exhaustion, this returned again towards the end of 1910, so that he could not attend the Synod of 1911 and had to interrupt his lectures for almost two years. But as before, a trip to Europe brought him good recovery, and it was a great joy to us all when he was able to enter again with full strength in the school year 1913 to 1914, and not only to give his lectures (and now without interruption)

until his last illness), but was also able to complete his main work, "Die christliche Dogmatik", which was published in three volumes in the years from 1917 to 1924. *) But it was his presidency of the Synod and also his European travels that brought him into contact with wider circles. He became acquainted with the Free Church from his own experience, and as he had already served it many a time by letter, so he retained a lively interest in it to the last. As President he was also in active correspondence with the Australian Synod, and it was he in particular who commissioned Blessed Prof. A. L. Gräbner in 1902 to undertake a visit to Australia and New Zealand, in order to serve that sister Synod in word and deed in a difficult situation. He also became better acquainted with the various areas of our Synod from his own experience, as he visited all its institutions from time to time and was able to serve them with his rich experience and good judgment. And those who have heard him as president and representative of the synod at the individual district synods know how he could so warmly put matters of doctrine and life as well as the affairs of the synod to the heart of the deputies, how he knew how to make giving for God's kingdom a pleasure for them even without any urging and forcing. He was an evangelical man through and through, and knew not only theoretically, but also practically, that with Christians, through the Gospel alone, but through the Gospel really everything can be accomplished. Some of his words went like "winged words" through the whole Synod. For example, when he was asked, as he often was, what we should think of tithing and whether we Christians should not be careful and work to tithe our wealth. Then he not only gave the right instruction that no commandment should be made of it, but also a hearty encouragement, and usually said, "Let us begin with what the Jews have left off with. They had to tithe, we have no definite commandment from God about it, in the New Testament the whole ceremonial law is done away with; but it is certainly pleasing to God if we voluntarily tithe at least, and out of love to God and to God's kingdom, out of thankfulness for the dear gospel, proceed from the tithe possibly to the fifth." And I may well remark on this occasion, that I know exactly, not from himself, but in some other way, that in giving to church and charitable purposes, he also acted according to his own words.

In his clear, generally understandable and popular manner he often wrote for the "Lutheran", especially in earlier years, briefly, grippingly and convincingly. Older readers will perhaps remember some articles which, as was usually the case with him, bore a gripping headline, such as "The Christian Church is Aggressive." (Vol. 52, p. 5.) Later, when his work increased steadily and he continued to write numerous articles for "Lehre und Wehre" - almost every number brought a longer or shorter contribution - he no longer found the time to speak directly to our Christian people in the "Lutheran" as well.

And when I now let his long and busy life, which I have been able to observe for the last thirty-eight years in almost daily contact with him, pass before my mind,

In order to show our congregation members how D. Pieper taught and spoke in his Dogmatics, we print elsewhere in today's issue a passage on the women's question, which is the subject of so much discussion today. We have only omitted a few Greek words and translated one of Luther's Latin sentences into German.

so the memory of his joyful mood, sanctified in God, always presses upon me. He was an optimist in the best biblical sense of the word, and just as the Epistle to the Philippians has often been called an "epistle of joy" in the Church, because in this epistle the Apostle Paul, who was imprisoned in Rome, speaks again and again of joy and encourages us to rejoice in spite of all the tribulations, so I have thought more than once how this also applied to our Father Pieper. He lived in the gospel of the free grace of God, and even the difficult experiences he had to go through - and they were not few - could not permanently depress him. Again and again he became joyful in looking up to his God and Saviour. He could say to one or the other student who was discontented and showed it outwardly, as I know this very well in one case: "You must acquire another face; a Christian must always be cheerful." I remember how he once, in the years of his illness, 1910 or 1911, which by its nature also depressed him in spirit, nevertheless said that the good Lord gave him every day a little saying by which he could lift himself up and with which he could comfort himself. There were sometimes sad experiences in the life of the institution, but these only moved him to lay the doctrine of justification and the spiritual life of the Christian all the more earnestly before the students; and the beautiful lectures he gave to the students on this subject were first mimeographed and later appeared in print. And I know that he always expressed this joyful mood sanctified in God also in his happy family life. In 1877 he married Minna Köhn of Sheboygan, Wis. with whom he was able to quietly celebrate the rare golden wedding anniversary in the family circle a few years ago, and who was a particularly loving and caring companion throughout his life, even into the days of his last illness. A large flock of children blossomed for him, in whom he had his heartfelt joy. I remember how, when his eldest daughter had married and followed her husband to North Dakota, he was quite sad on the day of parting that he had had to "give her up"; but all the greater was his joy when children and children's children came to visit their parents and grandparents, or when he was able to visit the children, who were scattered all over the United States. But even then he was not spared severe suffering. He had to bury his youngest daughter in infancy and later a grown daughter after a long and severe illness. And at the funeral of the latter in May 1926 he showed me from the churchyard the place where he would once rest. But of his last days I would like to give some account later.

L. F.

The rock in the sea.

We keep reading and hearing about accidents. One newspaper reports that a dam built only two years ago has burst and claimed many lives. Another brings the news of a terrible shipwreck, in which many have met their death; a third informs us that terrible storms and floods, a fourth that fires and earthquakes have caused damage, and the like. All this reminds us of the words of the pious poet, "All earthly things pass away and go like a river." Only one thing stands firm in this time of transience, and that is God's unchanging grace and faithfulness, which he promises us in his word. Eternally happy is the man who knows this God and can call Him his Father!

Why is Christ's admonition to "Search the Scriptures" so often missed?

Sick people lose their desire for food. If we do not desire the bread of life, it is because we are spiritually sick. Robert C. Chapman, in the *Keswick Calendar*, says: "The Book of God is the inexhaustible storehouse of heavenly manna for the pilgrim children of God, and we ought to see to it that our souls are not so diseased as to be disgusted with this food. The chief cause why we neglect to search the Scriptures is not the want of time, but the fault is in the heart which gives to some idol the place which is due to Christ. It is the amazing cleverness and cunning of Satan that he condescends to draw God's people away from the Scriptures. When we say we have no time to read the Bible, have we sincerely considered this searching, sifting word, that the real cause is not lack of time, but lack of the heart being right with God. Even in our over-busy daily life we do what we are chiefly mindful of. If, through the grace of his word, we have given ourselves to God as those who have come out of death into life, who trust in him completely and continually, then we will value the words of his mouth far more than our daily food, and his word will be our heart's joy and comfort. Then we will also find the necessary time to search the Scriptures and pray that the Lord will also complete the work of faith begun in us according to His promise, Isa. 41:10: "I strengthen thee, I also help thee, I uphold thee with the right hand of my righteousness."

translated by F. Dreyer.

Obituaries.

P. Friedrich Reinhold Ludwig was born on 13 November 1861 in Seifhennersdorf near Zittau, Saxony. He received his education partly in Germany, partly in America. On the advice of D. W. Hübener of the Free Church, he moved to America after he had finished his studies at the grammar school in Dresden and entered the theological seminary in St. Louis.

After graduating from high school in 1887, he first visited his old home and on August 8 was married to Anna Hedwig Hübener in Dresden. This marriage was blessed with ten children, of whom one son and one daughter preceded their father into eternity.

He took office in the fall of 1887. His first church was at Russell, Kans. Thereupon he ministered in order at the following churches: Berne, Kans.; Appleton City, Mo.; Juniata, Nebr.; Johnson, Nebr.; Gilead, Nebr. In Gilead he was compelled to resign his office in 1918 on account of a severe nervous complaint, then resided in Lincoln, Kans. for thirteen years, and then moved again to Gilead. Here his nervous condition became so aggravated that on July 24 he had to be taken to a hospital in Hastings, Nebr. where he suffered a cerebral stroke on July 29, and passed away gently and quietly in the Lord.

The funeral service was held in Gilead on August 3. Father H. F. Eggert officiated at the home; in the church Father H. Kröning preached in German and Father O. Decker in English; Father W. Cholcher officiated at the graveside.

The deceased leaves behind his deeply grieved wife, three sons and five daughters. God comfort the bereaved with the consolation of his word!

H. Kröning.

P. August T. Pechtold was born in New York, August 1, 1856. He was confirmed by the Blessed Father J. E. Gottlieb at Port Richmond, Staten Island, N. A., on August 15, 1869. He received his education at Fort Wayne and St. Louis, where he passed his candidate examination with honors in 1878. During the fifty years of his ministry he served at Bayonne, N. J., 1878-1882; Blenheim (then Dulaney's Valley), Md., 1882-1889; Allegany, N. Y., 1889 to 1904; Pawtucket, R. I., 1905-1928.

On January 27, 1880, he married Anna Margarete Rauscher of Bayonne, with whom he lived in happy wedlock for thirty-six years. The marriage was blessed with five daughters and three sons. All the children survive their father.

Increasing weakness of body caused him to resign on August 1, 1928, the day his golden jubilee was celebrated, and to settle down near his old church. A heart ailment put an end to his life on June 13.

Many members, friends and fellow ministers from near and far attended the funeral, which took place on June 16. Father C. T. Ohlinger officiated in the house. The English funeral oration was delivered by Praeses A. Brunn, the German by P.P. Löber. P. S. F. Glaser spoke on behalf of the Connecticut Valley Conference of his old friend as an excellent preacher, who also abundantly handled the gift of prayer, and served our district for years as a member of the Board of Support, but above all as of a devout and humble servant of his Saviour. To his credit it should also be mentioned that his relationship with his undersigned successor and pastor was an ideal one.

The remains were laid to rest until the day of the joyous resurrection in the Oak Grove churchyard, a short distance from his dear old church, the local pastor officiating.

F. W. Thomae.

New printed matter.

Dr. Francis Pieper. A Biographical Sketch. By *Theodore Graebner*. Concordia Publishing House, St. Louis, Mo. 61 pages 5X7½. Price, 15 cts; the dozen, \$1.44.

An attractively written short description of the life of our blessed D. Pieper in eight chapters: 1. His childhood and youth. 2. his service in the preaching ministry. 3. his appointment to the seminary and the first years of his teaching activity. 4. His participation in the doctrinal struggles. 5. His activity as a writer. 6. The recognition on the part of his church. 7. In the teaching room and in the home. 8. His end. The booklet is adorned with a well-taken picture of the Blessed, and the price is set so very low that it may well be circulated in the churches, to which end we would recommend it most earnestly.

L. F.

Our Brothers in Mt. Pictures of the Suffering of the German Colonists in Russia. By Abraham Kröker. Published by Th. Urban, Striegau in Silesia. For America: Abr. Kröker, Mountain Lake, Minn. 160 pages 5X7½. Price: 65 cts. postpaid.

The author, a Mennonite preacher who emigrated from Russia and now lives in Minnesota, has already published a work on the sufferings that have been and are still being inflicted on his fellow believers in Russia. Here he brings new communications on this matter and assures us that his reports from and about Russia are thoroughly reliable. The book is printed in Germany and is illustrated with several pictures. L. F.

Gustav Adolf. Christian and Hero. A portrait of life and times by Hermann Vortisch. Foundation publishing house, Potsdam. 195 pages 5X7ZH. Price: Bound in cloth, L1. 4.

Three hundred years have passed since the "Lion from the North," King Gustavus Adolphus of Sweden, set out on his victorious march against the papist imperialists in the Thirty Years' War and freed Protestant Germany from the pressure of Rome. And in 1932 it will be three hundred years since this pious king and hero fell in the battle of Lützen. So this picture of his life seems quite appropriate just at this time. It rests on the study of larger works of history



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Home-going Herd.

I think it's so beautiful, this going home In the glow of the sky and golden evening light, When softly the woods rustle and the clouds glow And heavenly peace blows through meadow and grove, When there in the valley the Sunday bells ring, Quietly the evening sinks and everything is silent. When soon the night on soft, tender wings How lovingly bends to the weary earth.

So I think of the last hours of men, who in joy and sorrow, In storm and sun found their God, When quietly they go to the great eternity.

T. Albrecht.

Authority and subjects.

Luther's house tablet and our time.

On July 4, 1776, a bell rang out in the city of Philadelphia. This ringing of the bell was the sign that the Declaration of Independence of the colonies had been completed and signed by their representatives. The world was hereby informed that a new nation had come into being, which would be governed by popular election and by popular representatives as a republic. This bell, adorned with a Bible verse from 3 Mos. 25, 10, was given the name "Liberty Bell" and, in spite of its present crack, is still exhibited for its historical significance and is viewed and admired by thousands.

That is why we celebrate the 4th of July every year in our country, as we did again not long ago. Christians, including us Lutherans, also celebrate this civic holiday; for according to God's Word we are to be "subject to the authorities who have power over us. That is why Luther, after speaking of the doctrinal state, of the ministry of preaching, and of the hearers, selected certain passages from the Bible that speak "of temporal authority" and "of the subjects".

tans", and has added them to his "house table". And these pieces are still valid for our time.

But this many persons in authority, as well as many subjects or citizens, seem no longer to believe. The Saviour says: "Pray to Caesar the things that are Caesar's, and to God the things that are God's". (Matt. 22:21) But in this century emperors and kings have been put to rights, as the king of Spain was just recently. And the kings who still sit on the throne have mostly been stripped of all power, so that they, like the king of England and the king of Italy, are now regarded only as ornaments. Therefore, do the passages in the Bible which deal with the authorities and the subjects, and which were distinguished in a time of absolute rulers, really still apply to our time?

Yes, that is the case. We see this especially from the first verses of Rom. 13, which Luther cites in his house tablet. There it says, "There is no authority without from God; but where there is authority, it is ordained of God." This was written by the apostle Paul under inspiration of the Holy Spirit at a time when the cruel tyrant Nero sat on the Roman imperial throne, when atrocious injustices and horrible cruelties were committed or yet tolerated by persons in offices of authority. Then as now, therefore, it is wrong for us to "set ourselves against the authorities," for they have the sword from God; "they are God's servant, an avenger of punishment upon him that doeth evil."

This does not mean that we citizens of a free republic, where in the last analysis the people are the authorities, must tolerate all mismanagement and be indifferent when unworthy people are elected to public office. No, we certainly have more rights there than the subjects had in absolute monarchies, and more means of ameliorating the evils and obtaining a better authority. We have a national constitution which safeguards our rights, we have the right to vote, which we should use for the good of the country. But as long as a certain authority rightly exists, we must be subject to it, and also to the holders of the

Offices, from state presidents to ordinary police officers, demonstrate honor Constitution the right to complain of unjust taxation, and through our ballots and respect as "God's servants."

Therefore, only Christian citizens can have this conception of the secular authorities. Thus, only in Christian schools can the duties of citizens to the authorities be taught.

Now what are the duties that we have as citizens, as Christian citizens, in a secular state? Some have already been indicated. First of all, reverence. The scriptural word "Honor the king," 1 Pet. 2:17, should, for us, as it were, be modernized and democratized to mean: "Honor the authorities!" The secular authorities belong precisely also in the fourth commandment, and are included in the words, "Thou shalt honor thy father and thy mother." Why? Because it is set by God in city and country as His vicegerent. Therefore George Washington is rightly called "the father of the land," as before Joseph it was proclaimed, "He is the father of the land," Gen. 41:43. We still call the members of the city council the "city fathers."

Now if the authorities are God's representative, we must also be subject to them. We owe it obedience. "Remind them to be subject and obedient to princes and authorities!" Thus Luther has the apostle Paul say in the house tablet, Tit. 3, 1. And Christians are subject to the authorities not merely because of necessity or compulsion, not merely because they fear the vengeance and punishment of the authorities, but "for conscience' sake," says Paul, "for the Lord's sake," says Peter. The latter, whose words are also cited by Luther, speaks of the holders of authority "as sent from God for vengeance on evildoers, and for praise to the pious," 1 Pet. 2:13, 14.

Peter was healed of his wrong thoughts about the separation of church and state. It is a completely different Peter who wrote down the revelations of God about this subject than the one who once wanted to strike with the sword, Luk. 22, 49; Joh. 18, 10. By the way, the later Peter is a bad example for his supposed successors, the Roman popes, who tried to blur the difference between the worldly kingdoms, which should take care of earthly things, and the church, which only moves in the spiritual area. For such a "successor of Peter" said: "As the moon gets its light from the sun, so all worldly princes get their power from the Roman pope." Now, after all, the pope has a secular empire again, even if it is only a few acres. He has at least enforced his principle. But already the heads of the Pope and the King - or Mussolini, really - are butting heads. Today's paper says, "Mussolini calls the Pope a liar." It almost sounds like he's been reading the Bible!

We got a little off topic, and yet it was part of it. - Third, we owe it to the authorities to pay our dues. "Wherefore ye also must give the bounty: for they are the servants of God, which ought to have such protection." To the authorities belongs the lap, the duty, the taxes, or "taxen," as they say in American German. Admittedly, even here we have, according to our national

Constitution the right to complain of unjust taxation, and through our ballots and our congressmen who represent us, to help see that our country gets a proper, just tax and tariff system.

At last we are to pray for the authorities. "How can we pray for such wretches as are often in office?" says one. But the house tablet says that for this very reason we are to "pray, intercede, and give thanks for all authorities," that we may "lead a quiet and tranquil life in all godliness and respectability," that God may preserve us from all dishonest, incompetent, selfish officials, and if such have come into office, that they may be deposed from their offices. Yes, this we Christians also want to do diligently (for who else can do it?): diligently pray for our dear fatherland, for the officials, high and low, that God may give us peace in the land and in the world, and, if it is good for us, let better times again come upon us and all nations. "For such prayer for the authorities is acceptable in the sight of God our Saviour," I Tim. 2:3.

C. A. Gieseler.

From the mission and for the mission.

From our mission to the blind.

With God's blessing, our literature for the blind is finding more and more acceptance among the blind, and hundreds of letters from grateful blind people bear eloquent witness to this. In the past year there has been a strong demand for our literature for the blind.

Lutheran Messenger for the Blind also after the Catechism, and many were pleased with the articles on the Augsburg Confession that appeared in the *Messenger*, as a desire had arisen in many to become better acquainted with Lutheran doctrine and the Church.

The Catechisms and Bible Stories are used by most readers in private study, but by many for teaching others. Father Th. Schliepsiek at Vinton, Iowa, and Father J. G. Kuppler of Jacksonville, Ill., have taught and confirmed classes of blind persons in State schools. P. Geo. Schmidt is preparing a class of thirteen blind young negroes for confirmation at Piney Woods, Miss. He wrote that it was quite touching to him when he first watched and heard a blind negro girl read from the mysterious dots over which her fingers groped the words of Luther's explanation of the second article. The *Lutheran Messenger* is read with interest by blind persons in all the States of the Union, and has readers in twenty foreign countries. Among the readers are 29 blind preachers, some retired, but most still active, whether as assistant preachers, evangelists, missionaries, or resident pastors of congregations. Only two among the 29 are Lutheran. 76 of the readers, who are not only blind, but also deaf, and thus totally cut off from the world, with no one to talk to, and whose sense of touch is their only connection with the outside world, but who have learned Braille, are among the most grateful of our readers. Letters from the blind themselves, however, speak best. Many blind people are able to write on a typewriter; others write in pencil with the aid of a device which enables them to write in straight lines at certain intervals; others have a good friend write for them; most, however, write in Braille.

Of our schools and educational institutions.

1.

Our Concordia-Sermnar in St. Louis.

On September 9, our seminary opened its 93rd year of study in God's name. For though the little institution in the log cabin in Perry County, Mo. could not, by its very nature, be opened at once as a theological seminary, but was at first a preparatory school or college, its founders, the three candidates for the ministry of preaching, Th. Brohm, J. F. Bünger, and O. Fürbringer, and Father C. F. W. Walther, who was then in Perry County, had from the very beginning also in view the later theological education of their pupils, so that, like our college at Fort Wayne, we may regard the year 1839 as the founding year of our institution. Also, with the small number of students and with the very small and poor initial conditions in the forties, the boundaries between the two departments, the college and the seminary, were probably not so strictly drawn as was later the case. But in 1847, after eight years of study, the first candidate could be dismissed into the sacred preaching office, and since then, on the whole, no less than 3, 935 candidates for the preaching office have been trained in this our institution, in the fifty-three years of teaching activity of our now blessed D. F. Even this brief reference to the history of our institution must fill us with heartfelt praise and thanksgiving to God for His rich blessings in the past, and prompt us to earnestly ask that He may be with us as He was with our fathers.

The opening ceremony took place in the usual way with singing, scripture lesson, prayer and a short speech in which the students were welcomed and invited to serious, diligent study in our institution, but in which they were also shown what they will find in our institution, namely the truth based on the imperishable Word of our God, which alone is and will remain the truth even if heaven and earth pass away.

The number of our enrolled students is about the same as last year, namely, 210 in the upper class, 162 in the middle class, and 159 in the new entering class, making a total of 531; but the number of those who will actually study here this year is somewhat larger than last year, and amounts to 139 in the upper class, 148 in the middle class, and 159 in the lower class, making a total of 446. The reason for this is that this year there were not quite so many applications for the Vicariate as in other years, since a number of the candidates who were dismissed in June will first do a year's Vicariate service. Altogether, 85 of the 531 enrolled students will be absent during this academic year, mainly as vicars in church, mission and school service or as assistant teachers at our colleges.

In our so-called Graduate School we are not giving any lectures this year. Only three had signed up for this post-graduate course, and we have a rule that at least five students should take this course if it is to be given. We also had to make early arrangements for the lectures cancelled by D. Pieper's illness. In spite of the fact that our faculty now numbers fifteen (including the vacancy caused by D. Pieper's death), we have to make do with our teaching staff in view of the large number of students.

We are quite economical with the number of candidates. We expect, however, that next year a number of candidates will continue their studies here in the fourth year and that one or the other candidate who is now a vicar or is already in the parish ministry will also return to study. The ten years' experience we have had with our Graduate School has convinced all who have looked into the matter more closely that it is a good institution for more than one reason.

News from our other institutions.

About our teachers' seminary at River Forest, Ill., Principal O. W. C. Kohn makes the following statement:

"Number of new entrants (including pupils from other institutions of our synod)	86
Number of returned pupils 293	

Total number of students 379

Of the 86 new entrants, 84 have teaching as a goal."

From our Teachers' Seminary at Seward, Nebr. reports Principal C. F. Brommer: The following is the number of our pupils:

	Pupils. Pupils. Total number.
Returned from the asylum	12336159
New entered	441761
Vicars	2t) 828

18761248

From our oldest college, the institution at Fort Wayne, Ind. reports Principal Wm. C. Burhop:

"The number of new students admitted is 62, the total number 225. Two of the new admittees are from "other" institutions in our synod, one from an institution in the Wisconsin synod."

From our college in Milwaukee, Principal G. Chr. Barth writes:

"We have admitted 103 new pupils, and the total number of our pupils is 357. Our dormitories are overcrowded, and our teaching building is even less sufficient than it has been for the last three years. We not only use rooms on the ground floor (basement), but also the auditorium, where no desks, blackboards, etc., can be found. The cramped conditions here in Milwaukee make very desirable the expenditure of money which the last Synod approved for a new dormitory building. All of our students, with the exception of four who have not yet made up their minds, are preparing for the preaching ministry. Five of our new pupils were formerly at other institutions of our Synod, but each of them resides nearer Milwaukee than his former institution."

From our St. Paul's College in Concordia, Mo. writes Principal Ottomar Kruger:

"Our institution can again thank God that he has supplied it with a beautiful number of new students; there are 43 of them. 2 of these come from another synodal institution, and among all the new entrants there is only one who does not wish to prepare himself for our church service. Our total number is 162. May the Lord now give his grace to study!"

Principal D. G. A. Romoser of our college at Bronxville, N. Y., writes that owing to the occurrence of infantile paralysis in the East and the apprehensions arising therefrom, the Board of Supervisors, on medical advice here, has postponed the opening of the institution until September 28th His report, therefore, cannot be made until later.

of the waste. The apostasy goes on very gradually, without anyone noticing it. The sermon still resounds, the old songs are still sung, outwardly everything is still the same. But the first love is gone. "Remember from what thou art fallen!" Revelation 2:5.

And what about our synod? Are we not also going backwards? Only people who have lived through and researched the old times can judge rightly here. It is true that other customs and traditions have arisen, times are changing, but nevertheless, outwardly everything has remained the same. We still caught:

Salvation has come to us from grace and goodness.

And if you watch some of our younger pastors, you see that they are following in the footsteps of their fathers. And yet there are clouds in the sky. One sees things that make one fearful of the future. First love is even on the wane in some places, or has already dwindled. When people cease to read the Bible in the home, hold no home devotions, know no grace, get up without prayer in the morning, go to bed without prayer in the evening, then the apostasy is already in progress inwardly and will in time also show itself outwardly. And when the worldly nature sets in and gets out of hand, when people become slovenly in going to church, in enjoying Holy Communion, when they waste their money on the things of this world and have nothing left for the church, then the apostasy is about complete.

Would not the LORD have cause to cast us out, and to take from us the lamp of the word of God? The Psalmist once said, "God of hosts, turn thou, look from heaven, and behold, and seek out this vine." Ps. 80:15, "Turn thou, then!" God is represented as having turned away from His vine, as not wanting to look at it at all. Do we not deserve this? As much as depends on us, apostasy is certain. We must humbly turn to God and ask: "Seek home your vine! Begin again to work it and water it, that its growth may spread and its branches become large. Such a time of visitation may come upon the world once more. We have the promise that before the end of the world the gospel shall be preached in all the world. We have thought in former years that this sign of the last days was already fulfilled. The Bible has been translated into every language. There are messengers of the gospel in every part of the world. But we had to say to ourselves that in heathen countries, among so many heathen missions, there are only a few missionaries working, and the great multitude go without hearing the preaching of the gospel, and that in our country there are thousands of counties where no Lutheran church is to be found. And now the radio opens to us the prospect of the whole air being filled with the gospel in a way we never imagined. But on the other hand we also hear the sad lament: "When the Son of Man comes, do you think that he will also find faith on earth? Luk 18, 8. We must leave the future of the church to him.

The matter and the honour, O Lord Jesus Christ, is not ours, but thine.

Let us ask him, "Keep in ban thy church which thou hast planted!"

Preserve what thou hast built, And bought with thy blood,
What thou hast trusted thyself, The church on which the
dragon's fierce tempest approaches; Be thou its shelter and
rampart, That, whether the world will crash, It may never
perish!

E. E.

To the ecclesiastical chronicle.

Domestic.

Why synods? The "Ev.-Luth. Gemeindeblatt" writes an important word about this. The synod, which is nothing more than an association of congregations, has many different kinds of business, such as their cooperation and their activity of love bring with them. "But," the writer further remarks, "the administration of business is not the sole purpose of the synod. The main thing is cultivation of the unity of the Spirit." We read, "Preachers and teachers, as well as laymen, are weak men, who, with all unanimity of confession and doctrine, must at all times remain conscious that their knowledge is piecemeal. The gifts of the Spirit are as various as the natural gifts. He who believes that he can only instruct his fellow Christians and learn nothing more from them, even in the most necessary parts of Christianity, law, gospel, redemption, justification, sanctification, has no place in the synod. He who wants to be a teacher must first of all be a disciple."

"The cultivation of doctrine takes place year in and year out in the congregations and conferences, but it must also be the main issue at the large synodal assemblies. There is no way to do this without controversy. False teaching must not be tolerated. But this does not mean that one simply rejects it and excommunicates the brother in question or destroys the brotherly relationship in carnal zeal, but that one first of all examines with kindness and long-suffering whether there is really soul-destroying!: error and denial of divine truth or a misunderstanding, a dispute over words that has nothing to do with the unity of the Spirit. And if you go home from the Synod thinking it was not worth the trouble, and that you could have done more useful things in the time, you are very much mistaken. The performance of a brother's duty is always of blessing, perhaps unconsciously, and the richer and more lasting."

It is precisely this point that distinguishes the doctrine of the confession from the sectarian opinions of our country. The sects are highly indifferent to doctrine. In their opinion, it matters little what the individual believes and confesses. To us Lutherans, the doctrine of God's Word as it is found in Scripture is everything, the ardent focus of all our deliberations. For if we depart from God's Word, we deny our Lord Jesus Christ. Conscious of this highly important fact, we are above all in teaching and endeavoring to preserve the unity of the Spirit by the bond of peace. The more indifference to doctrine is now spreading among the great mass of our ecclesiastical population, the more needful it is to remind us of this fact again and again.

J. T. M.

Why we are doing a mission for the deaf and dumb. According to the last report of our government, there were 57,084 deaf-mutes in the United States in 1930, and among this number 1,942 deaf-blind. The State of Kansas, according to the official census, has the greatest number of deaf-mutes, 1,173, or 624 on a mission. Fortunately, every State in our Union has provided for the spiritual training of these unfortunate people in special schools, and for their earning a living by puffing work. But the spiritual care is incumbent upon the church, which Christ commanded to preach the gospel to every creature. God has blessed our mission to the deaf and dumb in the most beautiful way, so that today our missionaries, twenty in number, are spreading their ministry over the whole country. Even if not all deaf-mutes become Lutherans, thousands are preached to, so that they know the way of salvation.

The number of baptized deaf and dumb connected with our synod is about two thousand, and the number confirmed is a little over one thousand. God bless all the workers who are in this important missionary work!

J.T.M.

In the service of the mission. In the "Lutheran Friend of the Sick and Orphans" we read the following report: "During his visits to our Lutheran Hospital, Father E. T. Lange met an older man who stood out to him because he called himself Lutheran and yet did not belong to any congregation in St. Louis. Upon further investigation, it appeared that this man was a diligent listener to the Nadiostation KFUO. Through the sermons and talks of this station, he said, he had come to the knowledge of the truth and had been reading his Bible and praying to his God and Savior daily for more than a year. He bore testimony to his faith, and proved himself a sincere Christian. He promised to join a Lutheran congregation as soon as he recovered. So not only KFUO but also our hospital could serve the mission again."

This is a beautiful testimony of how God's Word, preached loud and pure, silently wins its victories.

J. T. M.

In long service. On August 4, after a short illness, Mrs. Marie M. Wenner, the second wife of Father G. P. Wenner, the founder and long-time pastor of Christ Church in New York, passed away. In the history of the Lutheran Church in America, D. Wenner, who is a member of the United Lutheran Church, has well to record a singular effectiveness. Sixty-four years ago, when Wenner, a young candidate, had finished his theological studies, he discovered by chance on the east side of the city of New York a large number of Germans in the poorest section of the metropolis, who were quite unchurched. Drawn in right love to these unsupplied Germans, he first learned German, which until then had been a foreign language to him. Then he began his work among them. In a short time he founded the widely known Christ Church on 9th Street in New York, which he still calls the "German Christ Church." This congregation is the only one he has served and continues to serve to this day. Even today it is the custom of the congregation that no child is confirmed who cannot recite Luther's Catechism in German. Because of his many years of service to a congregation, and indeed to a congregation that has remained German to this day, this pastor is probably unique in the history of the Lutheran Church in our country. J.T.M.

The World Conference of the Young Men's Christian Associations. This association, known in English as the Young Men's Christian Association, held its so-called World Conference at Cleveland, O., from August 5 to 12. For four days it dealt with questions of the times. Fifty nations were represented by 986 delegates. This was the twentieth World Conference and the first in America. Representatives from Germany, Sweden, Norway, Denmark, Finland, Estonia, Latvia, Austria, Hungary, and Czechoslovakia were present, along with those from America and England, and took part in the proceedings. The general theme of the meetings was "Youth's Adventure with God". We cannot translate this theme because we do not know exactly what is meant by it. Among the speakers were D. Erich Stange of Germany, who spoke on "The Sources of Strength." Dr. Neinholt Niebuhr of Union Theological Seminary in New York spoke on "The Crisis of Society", Dr. John R. Mott on "Leadership in this

Dr. E. M. Rodhe, Swedish Bishop, perhaps the next Archbishop of Sweden, on "Communion with God," Dr. L. A. Cheng, "Moderator of the Church of Christ in China," on "A Christ for the World. More people spoke, but those named here show sufficiently what kind of religion the Young Men's Christian Association represents. Lutheran and Reformed, believing and unbelieving elements are found together there. High-sounding words are spoken about all kinds of subjects, without touching the real truth of Christianity. The unionism which the association advocates ultimately amounts to the denial of the gospel. We regret this all the more, because in the earthly sphere the Association works many good things and contributes much to keeping young men safe from the vices of our time. But the greatest sin of all, the denial of divine truth through rationalism and unionism, is not recognized by this association, which is spread throughout the world. The next World Conference is to be held in India in 1936. J. T. M.

Freemasons and Catholics in public office. On this subject the "St. Pauls-Volkszeitung" brings a report which the "Kirchenblatt" passes on. Under the heading, "Is America Becoming Catholic?" we read in the latter paper, "The statements which have repeatedly appeared on the occasion of the elections, that adherents of the Roman Catholic Church are more and more represented in the higher offices of government in the United States, have been refuted in a recently published book, 'Is America Becoming Catholic?' by John F. Moore, a Protestant. The book was published by the Harper Brothers publishing house in New York. Moore writes that despite the strength of the Roman Catholic Church, there are three times as many Methodists as Catholics in the House of Representatives: and that the Episcopal Church, which is only one-fifteenth! the size of the Catholic Church, has five times as many Senators as Catholics in Washington. Other figures given by the writer stated that only one per cent of the diplomatic corps was Catholic. Further, of the forty-nine governors in the country, not one is Catholic, he said. Only about three percent of the Treasury employees were members of the Roman Church.

"It is interesting to note," Moore writes, "that in the 73rd Congress there were 65 Masons in the Senate and only 6 Catholics. In the House of Representatives there were 304 Masons and only 35 Catholics. Of the state governors, 36 are Masons. Yet there are about twenty Mission Catholics in the United States and only about three Mission en Freemasons?"

Let no one be deceived, however, in spite of these figures. Catholics do not forget that their Lord and Pope has condemned the republican form of government, and that, after all, they must be subject and obedient in all things to their spiritual overlord. Not unfrequently in this country even the Protestants carry their religion into politics. That the Freemasons, who, after all, form a secret society, are deliberately engaged in politics, is well known. They are a great danger to our country, even from the political point of view.

J.T.M.

Abroad.

A Right Answer. In an instructive article about the German Christian benefactor Friedrich von Bodelschwingh, the "Kirchenblatt", the organ of the American Lutheran Church, also writes about his negative position against the German liberal professors. One day, when one such professor, who was personally a kind man, asked Bodelschwingh, "Pastor, how much good do you do for the sick, and how kindly do you do for the sick?

you have admitted us! Why are you at the same time so hostile to my theological work?" then the old gentleman answered: "Dear Professor, without the old faith I could not nurse a single epileptic, and neither could you."

In 1904 Bodelschwingh wrote against the liberal professors: "They are in part quite small spirits, puny fellows, empty hearts, clouds without water, driven about by the wind of vanity, bare, unfruitful trees. Without thorough scholarship and without a desire for truth and conscience, without earnestness, they nevertheless deem it necessary to earn the spurs of professorship by getting to grips with some book of Holy Scripture and suspecting it on all sides. They flatter their poor pupils and make them believe that they could write such an apostolic letter at least as well, that they could compose such a psalm just as well, that their psalms would be even better than David's psalms.

"Of course, with the Scriptures, all that constitutes the comfort of a poor sinner in life and death, that offers him strength for victory over sin and progress in sanctification, also becomes uncertain. Christ's person and work not only become shrouded in more and more misty outline, but at last disappear altogether. There is no longer any need of Him. A King and High Priest dead for us, risen for us, enthroned for us at the right hand of the Father, he is no more. Therefore, even for mankind, there is no longer a resurrection, no longer eternal life, but an insubstantial survival of the soul, such as all pagans have."

The "Kirchenblatt" concludes the article with the following words: "But we Lutherans in America . . . want to watch and pray and work so that we do not let ourselves be captured by the evil enemy with cunning. May our Saviour and King JESUS Christ always give us proficient, confessionally faithful and truly devout professors and teachers in all our schools and teaching institutions, who want to serve him, only him and his church, who are free from pernicious satanic ambition and damned desire for fame and profit; Professors and teachers who glow with holy zeal for him and put all their strength at the service of the Gospel of the Crucified and Risen One; who therefore also shine forth as examples to their pupils with holy lives and conduct, like our Lord and Master himself, who said: .Take my yoke upon you, and learn of me: for I am meek and lowly in heart".

Cohn again. As reported by the "Lutheran Herald" after the "Israelitisches Familienblatt", the much-mentioned Jewish writer Emil Ludwig professes again to his actual name Cohn. He had lost this name in his childhood, when his father had all his children baptized and enrolled as Christians. However, after Emil Ludwig became famous, he no longer wants to be a Christian, but to return to Judaism. He used to object strenuously to being called by his real name, Cohn. He has long since ceased to be a Christian in the true sense of the word.

In this country, too, the writings of Emil Ludwig Cohn, mostly biographies, are quite widely distributed in English translation. Whoever examines them closely, however, must tell himself that they do not bring truth, but distortions of truth. Emil Ludwig Cohn writes to fill his pocket.

J. T. M.

The Confession of Evangelical Truth in Spain. about the liberties which the new government in Spain has brought them, the evangelicals there are very happy. They have now, as the "Luth. Herold" reports, a kind of evangel

The first meeting was held in Barcelona on June 14 with good success. In Barcelona the first meeting was held with good success on June 14. An immense crowd, mostly from the middle classes, listened with great attention to the speakers. Questions were dealt with which are of importance to Spaniards just now, such as: "The Separation of Church and State," "The Freedom of Worship," "The Importance of the Study of Holy Scripture," "What the Evangelical Church Actually Wants." As the newspaper *Espana Evangelica* reports, this was an important act of evangelical confession with tremendous response and long-lasting discussions. A similar meeting, held in Madrid on June 21, was attended with equal interest.

The evangelical missionaries in Spain at the present time have an exceedingly important and very great task. May they not fail to bring the pure Gospel to the stock Catholic Spanish population!

J. T. M.

Why the Pope complains. For decades the Pope has complained about the missionary work of Protestants in Rome, especially the activities of the Waldensians, the Evangelicals, and the Methodists. The number of these Protestant missionaries is relatively small, so the language the Pope used against them seemed plenty strong. But now it turns out that the Protestant churches in Italy are quietly making advances that are not at all agreeable to the Pope. Thus, recently, in the mountain village of San Sebastian, in the province of Rome, about three hundred persons have become Protestants and have joined the Methodist Church. The pastor of the Roman Catholic Germans at Florence, Dr. Eichen, has also converted to the Protestant Church, and after supplementing his studies has obtained a Protestant parish there. The South American bishop, Dr. Julius Garrett, whose conversion caused a great sensation, has also exchanged the mitre or episcopal dignity of the prince of the church for a small Protestant parish. It is probably such defections that induce the Pope, to use an expression of the "Lutheran Herald," from which we take this report, to execute "his crude ordinance.

J.T.M.

Memories of D. Franz Pieper.

5.

When I go back into the past in these memories of D. Pieper, his membership in the congregation also comes before my soul. In the long years of his work in St. Louis he had connections with two parishes in particular, with the Kreuzgemeinde, where first D. Stöckhardt and then Fr. C.C. Schmidt and his assistant preacher and successor, Fr. P. König, stood, and with the Immanuelsgemeinde, whose pastor for many years was D. G. Wangerin, who was then followed by Fr. Oppiger. v. Pieper was the vacancy preacher of the congregation for a long time after the death of the blessed Father J. F. Bünger in 1882, then remained connected with the congregation as an assistant preacher and assisted its pastors until the end, especially in the distribution of Holy Communion, also remained a communicating member of this congregation and regarded its pastors as his pastors. D. Pieper lived only a few steps away from the Kreuzkirche, was acquainted with her older pastors Stöckhardt and Schmidt through many years of friendship and neighbourliness, and was also a member of the Kreuzkirche.

He was closely connected to the church through official relationships and therefore attended the services there when he was not traveling or otherwise occupied. And every member of the congregation knew what a diligent worshiper he was. He had his appointed place, where he could be seen by almost the whole congregation, and where he was always such an attentive listener to the sermon. And the learned, thorough theologian did not miss the catechism examinations while they still existed in the congregation. In the experienced D. Schmidt he had a model preacher, and he pronounced this more than once. But even if he once heard a not so excellent sermon at conferences, synods or other occasions, I know from more than one case that he also praised such sermons and was edified by them, if only the gospel was properly expressed in them. But of course he did not like the mixture of law and gospel, superficial speeches without proper preparation, moralizing in the manner of sects and sectarianism, mere so-called "commonplaces" (commonplaces unb platitudes).

As a result of his many years of association with these communities and his entire public activity, it was quite natural that he also entered into a closer personal relationship with older members of both and also other communities. Most of them preceded him in death: the well-known founder and publisher of the "Evening School" Louis Lange Sr, the old and brave "Synodalbaumeister" Konrad Kellermann, the theologically interested E. Junghans, who once told him and me on a street corner that, in order to get rid of his business worries, he was reading Luther's tremendous interpretation of the first book of Moses and was completely enraptured by it, the faithful, long-time Synod treasurer E. F. W. Meier and his wife, E. F. Meier. F. W. Meier and his so early deceased, noble-minded successor J. F. Schuricht, the as often synodal deputy in wider circles known A. L. Rohlfing and others. And I remember very well how he appreciated their and many other members' services in the congregation and the church, how he especially appreciated the faithful service of the oldest member of our seminary authority, A. G. Brauer, who was well known in other circles, for more than thirty-eight years. G. Brauer, as well as the truly not insignificant manifold services of our present synod treasurer E. Seuel, who has been the prudent director of our Concordia Publishing House for almost twenty-five years.

Theology, that he put the glory of the Christian congregation in the foreground and loved all its works, especially also in relation to the modern association system and the tendency to leave to associations what belongs to the congregation and is to be done by it. He was a very special friend of the Christian community school. He said so who knows how often in the "Lutheran" and in the "Lehre und Wehre". But I still remember how we both once walked through our seminary with guests and asked these guests, who belonged to other synods, how it could be explained that our synod could always put so many preachers into the field. Then he stepped to the open window by the stairs in the old seminary, pointed across to the stately school of the Kreuzgemeinde and said briefly: "There lies the explanation"; he wanted to say that it is above all our parochial schools that give us our preachers and teachers and equip them already in their youth for their later profession. That is why he once said in a presidential report to the Synod of Delegates: "In more than one report that came to me, it was said: 'In our church, it is like a garden of God'. This is especially true of our parochial school system. It is

In some places it has declined, in others it is increasing and is in a flourishing state. Especially in the West, and also in some places in the East, the desire for church schools has been greatly manifested. So on the one hand we have great cause to humble ourselves deeply, on the other hand we must praise God's great grace, which still has its miraculous work in us.

"I also cannot refrain from pointing out with appreciation and praise the fact that no less than 1,082 of our pastors also hold the office of schoolmaster in addition to the office of preacher. What mental and physical exertion and what self-denial this involves, all those know from experience who have been in the same position. "This keeping of schools', Blessed D. Walther used to say, 'has no great appearance before men, but reveals especially the faithful pastor who does not let himself be put off taking over the teaching of the youth himself when the congregations are not yet able or not yet willing to appoint congregational school teachers.' Especially also our younger pastors usually hold school willingly and diligently. God will reward their diligence and faithfulness for eternity. At the same time, the dear congregations are cordially requested not to let their pastors administer the school office any longer than is unavoidably necessary. The keeping of the school besides the supply of the preaching office has worn out many a young strength before time, and the school itself is better supplied by a school teacher who devotes his undivided strength to the school." (Report of the 11th Synod of Delegates, 1905, pp. 22. 23.)

During his activity at the Seminary he was also privileged to be able to celebrate several jubilees, and he let such celebrations "pass over him," as he was wont to say, because they were organized by his dear brothers and friends. How he, the eloquent man, always knew how to find the right word, to strike the right note, even on such occasions, is known to all. When a well-known English theologian of the nineteenth century divided all speakers and preachers into two clades - I must say it in English, because the play on words cannot be well rendered in German - namely, into "those who have something to say and those who have to say something," then D. Pieper certainly belonged to those who really always "had something to say" and did not make mere words. His twenty-fifth anniversary as a preacher in 1900 passed, if I remember rightly, without any special event, and I suspect that he was not present at all in St. Louis during the days in question; but his twenty-fifth anniversary as a professor was celebrated with a special ceremony in October 1903. Shortly before, in September, his alma mater, the Northwestern College of the Wisconsin Synod at Watertown, at the twenty-fifth anniversary of that synod's seminary for preachers and its director, A. Hönecke, had conferred upon him, with Prof. Hönecke, the degree of Doctor of Theology, and in October the same honor was paid him by the faculty of the Luther Seminary of the Norwegian Synod at Hamline, near St. Paul, Minn, at the same time that the same title was conferred on his colleagues who had now worked with him for many years, Professors G. Stöckhardt and A. L. Gräbner. D. Pieper was well acquainted with the leading members of the old Norwegian Synod, President D. V. Koren, Prof. D. L. Larsen, Prof. D. H. G. Stub, Prof. D. J. Ylvisaker and others, and was highly esteemed by them. The keynote address in the auditorium of the Seminary was delivered by Vice-President C. C. Schmidt. The deserving D. Hönecke of Milwaukee came to St. Louis for this celebration - as far as I know, for the first and only time - as did the late President of the Wisconsin Synod, Philipp von Rohr, while the doctoral diploma was presented by Prof. O. E.

Brandt, D. Pieper's former pupil and then teacher of theology at the Norwegian seminary, was presented to him and the other two named. According to old academic usage, this was done in Latin, which the three new doctors then also used in their answers. This was very beautiful and solemn. *) The academic celebration was followed by a social celebration in the dining room of the seminary.

In 1913 D. Pieper had been in the preaching ministry for forty years, and this fact was also commemorated in connection with the celebration of the twenty-fifth anniversary of the ministry of his younger colleague, Blessed Prof. E. Pardieck. Particularly impressive, however, was the celebration in May 1925, when O. Pieper had served in the ministry for fifty years, which was also connected with the inauguration of his two younger colleagues, Professors O. C. A. Böcler and W. G. Polack. The service took place in the Kreuzkirche. The President of the Synod, D. F. Pfotenhauer, preached in German, and District President R. Kretzschmar, the Chairman of the Board of Supervisors of the Seminary, in English. The after-celebration was held in the dining room of the old Seminary, again with a large attendance. At that time the jubilarian was especially pleased that the present director of his alma mater in Watertown, Prof. E. E. Kowalke, appeared in person, as did the General Presiding Bishop of the Wisconsin Synod, Rev. G. E. Bergemann. His colleagues at that time dedicated a special anniversary booklet to him in recognition of his many years of excellent service to our "Doctrine and Wehre," and it was probably unique that among the many letters, telegrams, cablegrams, and blessings, a Chinese congratulation had been addressed to him by the students of our little mission seminar at Hankow, which they had signed with their own hands. Our blessed missionary E. L. Arndt had translated D. Pieper's "Christian Dogmatics" into Chinese, and the students therefore said in their long letter: "We especially thank God that, since this theological school of ours has just been opened, we were able to use Doctor Pieper's Dogmatics as a textbook. Whenever we study dogmatics, it is as if the Doctor himself had instilled in us the sensible, pure milk of the Gospel and nourished us with motherly love as his little children. Yes, it is no different to us than if the fresh water of life were handed to us who are pining away. For through the Doctor's dogmatics we are indirectly his disciples daily. And even in the future, when we are active in the preaching ministry, we will still use the Doctor's Dogmatics as a soul-saving compatz."

The celebration of his fiftieth anniversary as a professor was held in October 1928 in the new seminary, after the very rare occurrence in history had already been specially commemorated at the seminary celebration in June and a "Pieper Commencement" had been held according to the customary expression of the country. In October, President Pfotenhauer held the festive speech in the auditorium of the new seminary on Joel 2:23, and the after-celebration took place in a local hotel. And again the celebration was distinguished by something special. A Latin congratulatory address written by his younger colleague Prof. Th. Gräbner was presented to him, under which the great majority of the pastors of our Synod had personally written their names on small cards sent to them for this purpose. This then always reminded the Blessed One of his many grateful disciples. -L

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*) Today, of course, as I send this article to the printer, a student of that time, now standing in Minnesota and remembering the celebration well, writes to me in passing: "It was the first time in my life that I heard Latin speeches, of which, unfortunately, I understood nothing, and, I think, the last."

What Luther wrote to a merchant who did not go to Holy Communion because of a lawsuit.

In Luther's time, a merchant from Stralsund was so at enmity with some business friends that he had a big lawsuit with them. In order to avoid coming into contact with his opponents, he did not go to church for Holy Communion. His son, who was studying theology in Wittenberg, became aware of this and asked Luther for advice. Luther then wrote a letter to his father with the following content:

"To the honorable, careful Nikolaus Sastrow, citizen of Stralsund, my favorable, good friend! Your dear son, Magister Johannes, has complained to me very much, dear friend, how you have abstained from the sacrament for so many years, to the great annoying example of others, and has asked me to exhort you to turn away from such dangerous undertakings, because we are not sure of an hour of life. Thus his childlike, faithful concern for you, his father, has moved me to do this writing to you, and is my Christian, brotherly (as we owe one another in Christ) exhortation, [You] will refrain from such presumption and remember that God's Son suffered much more and forgave his crucifiers, and at last, when the hour comes, you also must forgive, as a thief must forgive on the gallows. But whether the matter hangs in the right, let it go, and wait for the end. This does not prevent us from going to the sacrament; otherwise we and our princes would not go to the sacrament, because there is still a dispute between us and the papists. Command ye the matter to the law, but in the meantime clear your conscience, and say, To whom the law shall go, let him be right; but I will forgive him that hath done wrong, and go to the sacrament. So do not go unworthily, because you desire justice and want to suffer injustice, as the judge may judge rightly or wrongly. Take not such exhortation for evil, which your son hath pleaded with me with great diligence. Hereby, God be with you. Amen. Wednesday after Misericordias Domini 1540. Martinus Luther."

This letter is still kept in the town hall of Stralsund.

Food for thought.

An eminent physician once met with a well-known preacher. "I do not conceive," said the doctor, "that a man so many-sidedly educated as yourself still believes in the old fables of Christianity." "Doctor," was the reply, "imagine for a moment that you had the experience that a certain remedy regularly cured a certain disease; imagine that you yourself had been saved from death by that remedy, and that you observed the same favorable success in a hundred patients whom it was your duty to treat: would you not have confidence in that remedy?" "Of course I would," replied the doctor. "Well," continued the preacher, "you have the picture of Christianity with my comparison. My faith rests on experience. Let others talk fables, I know what I have experienced in myself and others. Since I have come to faith, I am a different man, have peace and comfort and all that I need. And what I have experienced, thousands of people have experienced in the same way for many centuries." The doctor was silent; he had become thoughtful.

Indeed, this is a thing to ponder.

Obituaries.

P. Wilhelm Friedrich Rittamel died in faith in his Savior on March 16 in the Lutheran Hospital at York, Nebr. as a result of liver cancer. He was born in Chicago on December 20, 1868. After being baptized in St. John's parish there by Father T. J. Große and confirmed by Father H. Succop, he studied at our teaching institutions in Milwaukee, Fort Wayne and St. Louis.

In August, 1891, he was ordained and introduced in St. John's parish in Cordova, Nebr. On the 1st Sunday after Epiphany, 1896, he was introduced into St. Paul's parish near Falls City, Nebr. and on the 1st Sunday after Trinity, 1906, into Zion parish near Staplehurst, Nebr. He has faithfully served these three congregations with the rich gifts bestowed upon him.

served and besides has rendered valuable service to the Nebraska and your Southern Nebraska District in many offices. He has brought his age in office to nearly forty years, and his age to 62 years, 3 months and 24 days.

Since June 6, 1894, he has been married to Amalie, nee Tegtmeyer, of Fort Wayne. His wife survives him as well as two daughters and three sons, the eldest of whom is a parochial school teacher at Knoxville, Tenn. one brother and three sisters.



P. W. F. Rittamel.

The deceased's deceased body was laid to rest March 19 in the Zion Parish churchyard at Staplehurst, Nebr. More than a thousand persons attended the funeral services. Rev. A. A. Schormann preached in German on Luk. 12, 42 to 41, and Pres. H. E. Meyer in English on 1 Tim. 1, 15. Rev. O. Bah read the German, P. T. Jöckel the English resume. P. W. Butzke spoke as representative of the visitation circle and P. O. E. Heilman as representative of the Missionary Commission of the Southern Nebraska District. Parishioners carried the casket. Rev. C. H. Becker officiated at the graveside.

"Blessed are the servants whom the LORD, when he cometh, find watching," Luk 12:37. A. A. Schormann.

Teacher Albert H. J. Abraham was called home on August 1. The last year of his life was a year of suffering and misery for him, but his mouth overflowed with praise and thanksgiving to his God, with heartfelt joy in his Savior, and with heartfelt longing for the eternal home. He wrote a brief account of the course of his life, and this account is a beautiful praise of the experienced goodness of God. He himself chose the 103rd Psalm, "Praise the Lord, my soul," as his funeral text.

He was born in Pomerania on June 4, 1849. At the age of seventeen he came to this country, but suffered the loss of his left arm on the journey as the result of an accident.

"Misfortune was my good fortune," he later wrote. To learn English he attended a business school in Chicago and became an accountant. There was a great shortage of teachers in our synod at that time, and St. John's congregation employed young Abraham as a substitute in the underclass of their school. He felt his element and entered our teacher's seminary at Addison for the purpose of further education. After several years of study he became a teacher in 1873 at Altenburg, Mo. Ten years later the Immanuel congregation in Chicago called him to their school. To feed the lambs of Christ was a blessed delight to him; to serve his Lord faithfully, a hearty joy. Even in his advanced years he still enjoyed working as a substitute in vacant schools in the surrounding area.

In 1874 he entered into holy matrimony with Luise Mesenbrink. God blessed this truly happy marriage with four sons. Two of them followed their father's example and entered the church school office.

The tired body of our eighty-two year old father found his resting place on August 4 in the Concordia Cemetery in Forest Park, Ill. For the memorial service in the beautiful St. John's Church, in addition to the relatives, a large crowd of colleagues, friends and former students were present. After the sermon of consolation on the 103rd Psalm, his pastor delivered a short obituary in English to the departed on Rom. 4:3: "Abraham believed God, and this is counted to him for righteousness."

M. Wagner.

New printed matter.

The Story of Luther. By W. G. Polack. Concordia Publishing House, St. Louis, Mo. and 155 pages 5X714, bound in cloth with cover and spine titles. Price: 60 Cts.

This is a new, popularly written, good account of the life and work of Luther, especially intended for our schools, decorated with many pictures. For use in schools, an appendix by teacher H. A. Mertz is also included, which gives the teacher instructions on how to treat the life story of the Reformer in school. In the introduction (pp. V-IX) the conditions before the Reformation are described. We recommend this smoothly written book, which presents the old story in a new guise, for our Christian homes and schools.

L. F.

Curriculum in Spelling for Lutheran Schools. Prepared under the Direction of the Curriculum Committee of the Board of Christian Education of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. By H. A. Mertz and W. A. Siems. 16 pp. 814X11. Price: 20 Cts.

Curriculum for the Teaching of Science in the Lutheran Elementary Schools and Suggestions for Its Use. By J. E. Potzger, M. A. 42 pages 14X11. Price: 50 Cts. Concordia kublisbinA Hou86, 8t. 4<oui8, no.

We would like to draw the attention of our teachers and pastors to these publications. They seem to us to be excellent aids for the purposeful teaching in our schools. The Curriculum Committee, under whose direction these booklets are published, consists of L. H. C. Both, the school superintendents P. T. Buszin and P. E. Schröter (who, however, went blessedly home some time ago), Professors A. E. Diesing and A. Schmieding at our teachers' seminary in River Forest, and Teacher H. M. Zurstadt, the principal of the First Lutheran Central School in Milwaukee, Wis. L. F.

J. S. Bach Chorales. Selected. Published by Geo. Kessel, 1984 Marshall Ave, St. Paul, Minn. 64 pages 614X10. Price: 75 Cts.

The editor rightly writes that there is a "growing desire for this kind of sacred music among choirs who recognize what a precious treasure our Lutheran Church possesses in these old, valuable songs, and this appreciation is shared by other church communities as well." It offers 62 numbers in all, arranged according to the church year and the content of the songs. The texts are the old, familiar Lutheran congregational hymns, here in good English translations by A. Crull, R. Massie, E. Cronenwett, F. W. Herzberger, J. A. Rimbach, J. T. Müller, Catherine Winkworth, Anna Hoppe

of the office entrusted to them, in the appointment and employment of their ministers of the word, 2 Cor. 4, 5, no man may interfere. Therefore Paul writes to his Corinthians, "All things are yours, whether Paul or Apollos, whether Cephas or the world; . . all is yours", 1 Cor. 3, 22. Therefore every, even the smallest local church has the exclusive right to appoint its preacher.

This is not contradicted by the fact that Luke tells us that Paul and Barnabas appointed elders for the churches, Acts 14, 23. 14, 23. This is not to say that the apostles simply told the churches who should be their pastor. For the apostles, who always and again emphasize the rights of the church, would not have been the first to deprive the church of these rights. Secondly, the word "ordained" here actually means "to elect by vote". So Luke wants to say nothing more than this, that the apostles saw to it that the churches chose preachers by vote. In this godly way they ordered the preachers in the churches.

Now mind you, the authority of the church to establish the public preaching ministry extends only to its own congregation. The church at Corinth had the right to call its own pastors. But it did not have the right to choose the pastor of the church at Philippi. And

the united churches of Corinth and Rome and Philippi, indeed all the churches of Christendom, had no right to appoint a pastor to the little church at Athens. For the church at Athens also consisted of kings and priests, with the same right as all other churches had to appoint their pastor. So also at the present day no individual or corporate body, neither synod nor synodical officers, has the right to appoint a preacher to a congregation. They may advise the congregation in this matter, they may call attention to suitable persons, and a congregation would be foolish if it did not gladly hear such advice, and examine and consider it most carefully; they may also act in their stead at the request and solicitation of the congregation. But the right of profession stands exclusively with the congregation, as a gift of grace dearly purchased from her heavenly Bridegroom, and entrusted to her out of great love.

This is the teaching of the Word of God, taught in its clarity in our midst. Let us give thanks to God that our congregations are not deprived of this right, as happens in the papal church and other communities. Let us duly esteem this high and glorious right, so that it may not be taken away from us through our own fault. How this esteem is to be expressed is a matter for another time.

T. L.

Of our district synods and their assemblies.

Colorado District Assembly.

In the spacious new church at Amherst, Colo. of which Father W. W. Wilk is pastor, the Colorado District assembled for its eighth session, June 17-23. Representing the Presidency, D. L. Fuerbringer preached in a solemn service on Wednesday morning. In his convincing manner he portrayed to all Synod members and guests Christ as the right, only source of life and Christian activity. Whoever believes in him will be a blessing for many in his house, in his congregation and in his synod.

In the afternoon the organization took place. The roll call showed as present 34 pastors (four were absent), 7 teachers (3 absent) and 29 deputies (11 absent).

In his presidential address, President O. K. Hensel referred to the fact that our District was founded ten years ago. He pointed out how the district had slowly but steadily increased in membership during the ten years of its existence, in spite of all hostility, and that all glory was due to God alone for this. From a comparison between the numbers of pastors, congregations, souls, teachers, and children ten years ago and now, it appeared that the Word of God had borne abundant fruit. everywhere there has been an increase, and in some cases the numbers have doubled. The congregations at Venango, Nebr. and Longmont and Wheat Ridge, Colo. have been received into the Synodical Union.

In all sessions the chaplain, Fr. A. H. Schmid, conducted the liturgical service alternately in German and English.

Two papers were presented to the Synod, an English one on the royal office of Christ by D. L. Wessel and a German one on the Christian congregation and the sacred office of preaching by P. J. H. Hinck. In the introduction to his paper on the royal office of Christ, the speaker repeatedly asked the question, "Cur Deus

homo?" (Why did God become man?) The angel said to Joseph: "You shall call His name Jesus, for He will save His people from their sins", Matth. 1, 21. Blessedness consists in the forgiveness of sins. And this blessedness is obtained by faith - not earned, but believed. Glorious message! To carry out this work of our beatification, Christ assumed His threefold office, prophetic, high priestly, and kingly. The speaker then moved on to the kingly office, which includes Christ's threefold kingdom: the kingdom of power, the kingdom of grace, and the kingdom of honor. Actually, it is only one kingdom, Christ is only one king. But we speak of a threefold kingdom because that is what the Scripture speaks of. In this threefold kingdom Christ reigns differently. In the kingdom of power he reigns by his omnipotence, in the kingdom of grace by his word, and in the kingdom of honor he delights his own with eternal glory and blessedness. This kingdom of honor is the glorious hope and sweet consolation of Christians.

In the German lecture the speaker first pointed out the blessing of a Christian local church. On the basis of three theses he then spoke of the foundation of the local church and the establishment of the holy preaching ministry in its midst, of the mutual right relationship between pastor and congregation and of the right administration of the church office.

D. Fürbringer gave a report on the work of the Lord that our synod is doing. This work could be carried out unhindered. While other churches are experiencing a decline, our Inner Mission in particular has made noticeable progress. In the past year, 35,000 were received through Holy Baptism; 32,000 were confirmed, including 6,000 adults. These and other figures speak of a healthy growth in our Synod, which now consists of thirty districts. The "call-of-the-hour" movement within the Synod has also been crowned with much success thus far. In-

consequently about thirty men have been called to such places as have hitherto scarcely been touched. God's blessings have also abounded in missionary work abroad. In India our missionaries spend much time in training the natives for missionary work. Experience has taught that the most successful work is done by the native missionaries under the supervision of our White missionaries. In China not one of our missionaries has been molested. Some churches and homes, to be sure, have been robbed by the bandits. It is in these threatening times that our missionaries have taken care of their young wards. Things are also progressing with the negro mission. The Commission has now turned its eye to Africa. About 7,000 have already been collected from our Lutheran Negroes, so that someone can be sent to Africa to look out where the Synodal Conference could start a mission.

Much time was devoted to the discussion of the Inner Mission of our district. Fr. F. W. Obermeier, the chairman of the Mission Commission, presided over the meetings. All the missionaries supplemented the reports on the items concerned. In Utah we have now for some time had a second missionary, whose work has already been crowned with success. A third has been appointed.

P. E. Peters reported on the work among our young people and especially emphasized that the time of youth is a time of special dangers also for our youth. Let us not neglect to guide and supervise our youth!

The undersigned gave the usual school report. This showed that God has also mightily preserved this planting place of His church among us. Various dangers from within and without threaten our parish schools. All deputies were encouraged to pay attention to this important matter of children's education in their congregations and to work so that, where possible, a congregational school would soon be established, but where this is not possible, to carry out this important work on the children through summer, Saturday and Sunday school.

P. J. Hannewald reported that the finances of our District have shown a healthy and gratifying growth. In spite of the oppressive business situation, our members have raised significantly more than in the previous year. According to Father C. Gieseler's report on the district's church building fund, twenty congregations and preaching stations have been helped from this fund. Certainly a great help to a small district! The Superintendent of our Sanitarium near Denver, P. H. H. Feiertag, emphasized in his report the fact that not only the health of the body, but also the soul is taken care of. Of the 126 patients in the past year, only 6 were not from our church.

Concerning the lodging of our delegate synod, it was unanimously agreed that we go along with the plan of defraying the expenses - about a cent and a half per communion member.

On Sunday the local church celebrated its annual mission feast with the synodals. In the morning service D. L. Wessel preached in English on Apost. 14, 26-28 and in the afternoon Fr. H. Heitfeld preached in German on the basis of Joh. 3, 16-19.

The women of the congregation catered for all the synod members and guests on the ground floor of the new church with lunch and dinner. God bless them for all they have done for us!

May the Lord our God fill us with faithfulness and zeal for His kingdom here on earth, in which we may all, each in his own circle, be God's co-workers. P. B. Fritsche.

Southern Nebraska District Assembly.

From August 12 to 18, the sixth convention of the Southern Nebraska District was held at Seward, Nebr. The number of synodical members was 283. The president of our synod, D. F. Pfotenhauer, preached at the opening service in St. John's Church on 1 Cor. 4:20: "The kingdom of God is not in words, but in power." By unanimous vote of the district, he was asked to publish this sermon in the "Lutheran." Meetings were held in the seminary auditorium. His synodical address had been based by District President H. E. Meyer on Apost. 4, 31. 32 as a basis. He pointed to the example which the Christians of the apostolic times have left us in prayer, teaching and walk, and encouraged zealous discipleship. Fr. Alb. J. C. Möller served as chaplain in the morning sessions and Fr. B. Schwarz in the afternoon sessions.

D. W. H. T. Dau spoke in English and German on the subject of "Church and Church Fellowship. He first explained what the church was and to whom Christ had originally given all church authority here on earth. Then he showed what is meant by church fellowship, how and with whom we should cultivate it and not cultivate it.

Prof. Theo. Hoyer gave a clear presentation on the third petition of the Lord's Prayer. He answered the two questions: "What does this petition mean?" and: "Why is this petition necessary?" In this petition, he said, is not meant the omnipotent will which God unfolds in his kingdom of power, nor the holy, just or lawful will of God, but his good, gracious will which is revealed to us in the Gospel. It is of the utmost importance that we think of the will of God only in connection with Christ. If you want to know what God has in mind for you, what His purpose is in everything He does for you and allows to happen to you, then look at Christ. God gave him to death to be your savior. He loves you; he wants your best; he wants to make you blessed. This is the meaning of the third petition: that this will of God may be done, that it may be accomplished, that God may keep us in the faith of our Saviour Jesus Christ, and strengthen and sanctify us to the end, so that we may go to heaven at last.

This request is necessary because the preservation in faith is God's work alone, because the enemies who want to take away our faith are so powerful that only God can break and hinder all their evil counsel and will, because it is God alone who gives us and preserves the means by which faith is preserved and because the good, gracious will of God does not happen with us if we do not ask for it.

D. Pfotenhauer, in several half-hour lectures, gave an overview of the whole work of our Synod, of its teaching institutions, its missions, its finances, its periodicals, especially the "Lutheraner" and the "Lutheran". about many other things that we must not forget and neglect above the district work. Father E. Eckhardt gave a presentation on the statistics of the Southern Nebraska District.

The members of the Mission Commission reported on the District Mission in the past year. 24 pastors, 9 teachers, and 7 women teachers were active on 46 sites. The expenses amounted to about \$30,000. For the next and the following year \$32,000 each were granted. In the 123 parochial schools of the Southern and Northern Nebraska Districts there were 94 teachers, 44 female teachers, 10 male students, 11 male pastors, and 2 male professors teaching.

To the orphanage at Fremont, Nebr. the home for the aged at Omaha, Nebr. and to the university at Valparaiso, Ind.

and it was decided to recommend these institutions to our Christians, as well as the matter of deaconesses.

The jubilarians 44 Joh. Meyer and Director C. F. Brommer, who could look back on fifty and forty years of service to the Word, were congratulated by the District in a special celebration. On Friday and Saturday the morning session opened with a memorial service in memory of the following departed ministers of the Word: 4) F. Pieper and the pastors C. Jobst, W. F. Rittamel and R. Ludwig.

In the communion service on Friday evening Bro. H. W. Degner preached the confessional sermon and 44 Theo. Drögemüller the pastoral sermon. On Synod Sunday the services on Seminary Square were attended by about two thousand persons. 44 M. Schabacker preached a mission sermon, 44 Ad. F. Schrein a school sermon, Director Brommer an address on the training of parochial school teachers, and D. Dau an address on higher education in the state and church. On Sunday evening, Father E. O. Potratz gave a slide show in St. John's Church about our mission in China. The collections on Sunday resulted in \$438. 44.

The Lodging Committee, to which \$4,413. 84 had been appropriated (20 cents from each communicant member in the District), had a surplus of \$662. 56, after paying the travelling expenses of the Synodicals and all the expenses of feeding and quartering them. Owing to lack of mattresses, the Synodicals could not all find lodging in the Seminary buildings; thirty were quartered in private houses. A petition to limit the time of the district meeting so that Saturday and Sunday would be eliminated was rejected.

After the usual thanksgiving resolutions, adjournment took place at 1/25 o'clock on Tuesday afternoon with the Lord's prayer.

A. A. Schormann.

Iowa District Convention.

From August 19 to 25, the Iowa District held its thirty-fifth synodical session at the hospitable congregation at Lowden (44 H. Maas). Splendid synodical weather God bestowed upon us for the sessions, which were attended by 151 pastors, 38 teachers, and 134 congregational delegates. These were days of blessing for all participants, rich in instruction and edification. We were again able to hear that the work of the Lord is progressing throughout the world, despite the distress that has come upon our country. Times of earthly need are days of divine visitation, when God reminds us of the vanity of all earthly things, calls us to repentance, and directs our thoughts and aspirations to the lasting goods of the Kingdom of God.

Vice-President Randt pointed to the true source of all spiritual blessing, the Word of God, on the basis of Ps. 93:5. In his Synod address, District President Harms emphasized the task of Christians to let the light of the Gospel shine in all the world, so that others may also come to the saving knowledge of the truth.

The doctrinal negotiations in the morning sessions were also instructive and faith-strengthening. 14 R. Herrmann showed, on the basis of the first Psalm, how blessed the Christians are in the service of God, and how unhappy the wicked are in the service of sin. It was a timely teaching for our day, when worldliness and crimes of all kinds are rampant. If Christians do not want to perish with the world, they must separate themselves from the evil nature of the world and walk in God's ways;

then they are truly blessed people, happy in faith, happy in the service of their Saviour, and happy in blessed hope.

The English paper was presented by 44 Geo. Vogel. It dealt with faith in God. There, too, there was teaching in keeping with the times. We live in a time of little faith, in the age of materialism. Unbelief is spoken of everywhere, false faith and superstition are spread on chairs and pulpits, modernism and indifference to divine teachings of faith are rampant. But without faith it is impossible to please God; for it is only through faith wrought by the Holy Spirit through the Word, which adheres to Christ's beatific merit, that man becomes righteous and blessed before God. But such faith makes Christians grateful and capable of good works.

14 Br. Starke read the mission report, which showed that 46 places with more than 3,000 souls were served by 33 pastors, 2 teachers, 4 students and 2 teachers. Work has begun on 8 new places; 11 of this year's preaching candidates and 2 teaching candidates have been called and are now entering the work. In order better to carry on the work of mission in new places where there are no suitable premises for holding services, the church building committee was authorized to purchase portable chapels. It was also the opinion of Synod that aid from the church building fund should be given especially to small mission congregations. For the mission in the district \$21, 766. 33 were spent in the last year.

Due time was also devoted to Christian education. Superintendent H. F. C. Müller reported on his activities for the uplift of our parish schools. Nearly all the schools were visited by him during the year. A so-called School Forum was held during Synod, in which it was deliberated how children could be won to the parochial school, or how the necessary knowledge of catechism and Biblical history could be imparted to them by summer, Saturday and Sunday school. It was pointed out that Christian education must begin in the Christian home. What a blessing it would be for the growing youth if Hanseatic devotions were held in every family!

Vice-President Randt reported on the expansion of the missionary work, on the teaching institutions and on the finances of the Synod. He also pointed out the great blessing of Christian books and magazines, such as "Lutheran" and *Lutheran Witness*, which should be read in every Christian home.

Representing our educational institutions were Director C. F. Brommer of Seward, Neb. It was laid to the heart of Synod that we must now again fill our institutions with godly, gifted young men, that we may get laborers to carry on our work. D. W. H. T. Dau and D. O. H. Pannkoke, representatives of Valparaiso University, pointed out the importance of this institution to our student youth, especially as in our day so many are shipwrecked in their faith and lost to the church by attending secular colleges. In Iowa City, 14 Jul. A. Frederick is taking care of the Lutheran students in the State University there. Prof. Dr. S. C. Ylvisaker recommended Bethany College, conducted by the Norwegian brethren in the faith, at Mankato, Minn.

On Synod Sunday, Pastors O. H.A. Hömann and J. M. Ansorge preached in German and K. Daib and R. J. Torgler in English. The pastoral sermon was preached by Father G. Nickels, and the confessional sermon by Father C. Lilie. The Lutheran a cappella choir, under the

Dr. C. Jesses, delighted the hearts of the Synod on Sunday evening with a selection of our glorious chorales. Fr. C. Hesse gave a short memorial address to the brothers G. Haar, A. C. Jlten, Th. Hänschke, H. C. Köpke and F. Wendt who had passed away in the past year. The death of Jlten made the election of a second Vice-President necessary. Father C. Hesse was elected. The synod honored the memory of our blessedly deceased teacher D. F. Pieper by standing up.

In two years, God willing, Synod will meet in Eldora, Monday through Friday. Also, at the next Synod of Delegates, a request will be made to divide the district.

H. Rottmann.

Kansas District Assembly.

For the first time in the history of the Kansas District, we assembled at St. John's College, Winfield, August 20-26. No one disliked living, eating, sleeping, and especially working in the beautiful white stone buildings and attending the instructive meetings. For many it was a surprise and probably for none a disappointment, but for all it was a rest. So it was decided to hold our synodal meetings there from now on, if there are no other invitations.

After the usual opening service, in which Vice-President F. J. Lankenau preached, we heard the presidential address of our District President, C. F. Lehenbauer, on Eph. 5:15-17, which touched the heart very deeply, because it referred precisely to the peculiar temporal circumstances, but then pointed to the word of God: "Do not become foolish, but understand the will of the Lord. It was especially emphasized that we must turn back to God and, as the right salt with God's Word, counteract rottenness and displeasure.

Our missionary work in the district also serves this purpose. From the report of the Mission Board, read by the Chairman, Rev. O. Hornbostel, showed that as early as the fall of 1930, our Mission Board made a plan to obtain from the Chambers of Commerce in cities far and wide the necessary information concerning missionary opportunities, so that missionary work could be expanded in a prudent manner and with the most economical use of money and manpower possible, for which purpose the Passion Collect made P5,000 available to the Board. May the Lord of the harvest bless our missionary authority in this enterprise of conquering new regions with God's Word despite the lack of money and the inertia of the flesh!

Two papers were presented, one in English by Fr. Hugo J. Müller, "The Family Altar." Special reference was made to the fact that the householder must provide his children not only with earthly food and with the clothing necessary to cover the body, but also regularly with spiritual food for the soul, that they may be received into the kingdom of grace and remain therein, and that parents and children may have with them the rod and staff of God's Word in time of trouble and tribulation. A German paper on Phil. 1 was presented by Prof. W. Wente. He very finely emphasized the great joy of the apostle Paul over the success of the Word of God and made appropriate applications to our time.

A committee under the chairmanship of Father W. Mahler had studied and examined church associations during the past year, and now made a report on "The Supervision of Associations of District-Wide Activity," which stated that the congregation is the only association directly instituted by God, and the synod is the chief association instituted by men, and that therefore all the associations of the congregation must be supervised by the synod.

other associations may only exist in the church if they are under the supervision of the congregations and have the purpose of providing assistance to the synod in special matters which are not operated by the synod itself, but which are nevertheless commanded of the Christians. By decision of Synod, this clear statement will be submitted to print for further distribution.

A special memorial service was held in memory of our highly deserving deceased D. F. Pieper, at which P. F. A. Mehl delivered the address. R. F. H. Pralle.

Of our schools and educational institutions.

2.

More news.

In our St. Louis Seminary we are now in full work, although the first two weeks brought with them a quite extraordinary heat, such as is otherwise not to be expected here in September. The lectures completed by D. Pieper's blessed departure have been distributed in such a way that D. Th. Th. Engelder has also taken over Dogmatics in the first class, as he had already held these lectures in the second class since his entry into our faculty. Naturally, however, other lectures had to be taken from him for this purpose. Professors D. Th. Gräbner and D. W. Arndt shared in his lectures on comparative symbolism, in which especially the various church communities of our country are presented according to their history and doctrine. W. Arndt have shared. Thus, all lectures that are on our student's schedule are given.

This year we also have the institution that a part of the lectures can be freely chosen by the members of the upper and middle classes, so-called elective courses. It is intended that everything that every student must have studied for the purpose of preparation for the preaching ministry will be presented in prescribed subjects, so-called required courses. But the members of the upper and intermediate classes have opportunity in this institution to study one or two subjects specially. Such electives this year are: Interpretation of Selected Psalms, First Corinthians and Galatians; Life of Jesus; Christian Archaeology; History of Dogma; History of the Church in the Fourth and Fifth Centuries; History of the Papacy; Writings of Augustine; History of Preaching; Homiletics (advanced course).

In memory of our departed teacher, a special memorial service was held on September 29th in the Institute only for the members of the faculty and the students, of whom the great majority had known D. Pieper by sight, but had no longer heard his lectures. This memorial service was intended especially to show these students the importance of the deceased and to put it to their hearts. D. Engelder held a beautiful, puffing memorial speech in which he described the deceased as a faithful witness of God's grace in Christ Jesus and supported his remarks with sayings from D. Pieper's writings. Pieper's writings. Dr. W. A. Maier read Rom. 8, 31-39 as a Scripture lesson, and Prof. T. Lätsch said a prayer in which he expressed his gratitude for the gift of the departed teacher and his request for the faithful preservation of the legacy left to us. The songs of our English hymnal No. 463 were sung: "The saints on earth and those above But one com-

munition make; No. 547, the translation of Simon Dach's "O wie selig seid ihr doch, ihr Frommen" and the song of free grace, No. 316: "I do not come because my soul is free from sin and pure and whole And worthy of thy grace." The celebration was held in place of our daily Institutional Worship, which is held one week in German and the other week in English.

President H. A. Klein of our Springfield Seminary writes:

"There are forty-three new entrants into our institution. Of these, three are from other institutions of our Synod, and five from congregations of the Wisconsin Synod. All have the preaching ministry in view. The total number of our students is 169. Of these, 145 are at the Institution and 24 are in the Vicariate. Among the total number, 153 are from our Synod and 16 from the Wisconsin Synod. Without any solicitation of students on our part, God has again supplied our institution with a fair number of young men who desire to prepare themselves for the holy ministry of preaching. I can also say that on very rare occasions our pastors have solicited students for our institution. Nearly all the requests for admission forms that came to me began with the words, .Today a young man came to me and inquired if he could not still become a pastor^ etc. In one instance the pastor wrote: .Have in my congregation two fine young men who wish to become pastors and enter Springfield. They have long had this desire, but I did not know it/ "

Dir. M. Gräbner of our college at St. Paul, Minn. writes of this institution:

"New pupils: 68; total, 272. Of the new entrants, only three have not the preaching or school office in view. From other institutions of our Synod we have no new pupils, but we have four from New Ulm, Minn. the institution of the Wisconsin Synod."

Of our St. John's College at Winfield, Kans. principal A. M. Rehwinkel gives the following information as to the number of students:

"Newly admitted: 68; total: 150. 128 this time last year. 27 girls are enrolled; of these two have the deaconess ministry in view. Thirty are studying in our business department.

"Recently we succeeded in acquiring a residential building for our girls very cheaply. The funds for it were given to us years ago for this purpose. The property is well situated and will meet our needs for the present."

Principal H. Studtmann of our institution at Austin, Tex. (Progymnasium of four grades), writes:

"Our new intake is eleven students. I was almost inclined to write 'only eleven.' However, considering the really oppressive scarcity of money as it prevails in Texas, there is encouragement rather than discouragement in the small intake. Almost universally the parents of these pupils limit themselves in all sorts of ways, and renounce many a thing in order to let their son study. In the boys as well as in the parents, the joy of the beautiful purpose and aim of study has overruled the misgivings which have arisen in consequence of the want of money. Some of the boys, however, are quite poor. They have to be supported by relatives, friends and communities and in addition enjoy the help of the student fund. But it is nevertheless gratifying that even in difficult times the Lord is not left unnoticed with his solicitation for workers.

"Of these eleven students, one is from our institution at Concordia, Mo. He was obliged to give up his studies there on account of sickness, and then resided in Texas during the summer, and has become so much stronger here that he is now able to continue his studies. This is the second such case in the young history of our institution, where the mild and healthful Texas climate has proved beneficial to a student who was ailing in the North.

"Of the newly admitted, three want to become teachers, seven have the preaching ministry as their goal, and one is taking the university course. We now have a total of 37 students in the institution, actually 38, but one of our most talented boys has been seriously ill at home for several months.

"These 37 are distributed among the four different classes, as follows: In the Sexta there are 7, in the Quinta 9, in the Quarta 9, in the Tertia 10. Two who intend to devote themselves to the teaching profession, and who have already graduated or are nearly graduated from the State Colleges, are taking courses which they will require in order to enter one of our teacher's seminaries next fall. Two of our students are from Louisiana.

"In our graduating class of last year there were twelve pupils, eight of whom have entered Winfield, two at Concordia, and one at Seward, while one, who has already spent three years here in Austin and one year in Seward, is helping out in a parochial school in our district, but intends to re-enter Seward for the year.

"There were far more students registered for the new school year here. However, several registrations were withdrawn by parents due to lack of necessary funds."

Right Loyalty of Students.

One of our pastors wrote us these days, "In looking over old letters from my tenure in N., a letter from Blessed Principal G. Weller in Seward fell into my hands. In this letter, in which he gave me the requested information about a student I sent there, are the following sentences. They are words worth taking to heart for our time. Our people too easily forget, and our teachers and pastors too, that God seeks right faithfulness in his servants above all things."

Prof. Weller's words of July 16, 1900, read: "Of the three pieces that make up the capable schoolmaster, namely, knowledge, ability, and will, knowledge is the least important. If the teacher knows more than his pupils, they can learn from him. The ability, the skill in teaching, must be acquired by the teacher at school. But the will, without which knowledge and skill are of little value, must be given from above. This is how I look at the matter, and this is how I judge my pupils. We are unfortunately inclined to admire knowledge and ability, and to pay less attention to the will, in which there is faithfulness, while in the sight of God knowledge and ability count for nothing, and the will for everything.

Training and Education.

If we want to have fine, skilful people, both for secular and spiritual government, we must certainly spare no effort or expense on our children, to teach and educate them so that they may serve God and the world, and not only think how we can collect money and goods for them. Luther,

To the ecclesiastical chronicle.

Domestic.

Reunion of Methodists. The Wesleyan Methodist Conference, at its last meeting, voted almost unanimously to unite with its two sister churches, the Primitive Methodists and the United Methodists, the two churches named having previously voted to unite. The union is thus decided upon. The new united church is to be called the "Methodist Church" and will have a membership of 900,000 members. In the united church the number of Sunday-school pupils will amount to 1,400,000.

Great difficulties, however, did not lie in the way of the union. The Wesleyan Methodist party owed its origin in part to the slavery question. It did not withdraw from the Methodist community for the sake of doctrine. It was merely a political question. In the case of the Primitive Methodists, too, it was merely a matter of externals, as it is in the case of the United Methodists. What is chiefly to be blamed in the whole Methodist Church of our country is that it is so indifferent to Christian doctrine, and tolerates coarse scoffers and blasphemers in its pulpits. The fellowship is thoroughly contaminated with Modernism, although it makes great claims to "sanctification."

J.T.M.

Disdain for Holy Baptism. We have just spoken of the indifference of Methodists to Christian doctrine. In proof of this we bring a few words on Holy Baptism from the Methodist paper, *The Christian Apologist*. There we read, "Even the Salvation Army, whose founder, William Booth, was a preacher in the Methodist Church, does not celebrate the sacraments. It likes to talk about baptism by blood and fire. Their children are not baptized, but yet in a special way presented and consecrated to God in the assembly."

Now that is where the paper should have come in and said: The Salvation Army does not act rightly in this piece; it neglects the sacraments which Christ instituted for the blessing of the Church, and does man's work for them. But the paper says, on the contrary, "At any rate, this is a beautiful custom, which inwardly approaches infant baptism." Can we Lutherans hold communion of faith with people who thus praise gross despisers of holy baptism? But surely not! They themselves despise the means of grace, and in addition praise others who do so.

But more. The article points out that a book published in Germany says that the free churches there should unite. But if this is to happen, they must come closer together on the question of baptism. And how is this to be done? The writer says: "The Baptists, besides their believer's baptism, which no one can prove to them to be unscriptural or false doctrine, would have to introduce a presentation ceremony of infants, according to Luk. 2:21-40." The "Apologist" approves of this and goes on to say, "A special ritual [form] could be created for this. The other churches, which do not want to do without infant baptism, would have a worthy substitute for infant baptism in such a presentation celebration. Certainly all could be refreshed by such a celebration, if preacher and congregation invoked God's blessing on such a child. But for this they would have to agree to sacrifice infant baptism and accept the wholesale baptism of believers. This would be a way to outer and inner union. May God grant that we may come closer to this goal.

come: 'that they may all be one! One Lord, one faith, one baptism'."

So infant baptism is to be abandoned, even though our Savior instituted it, and a human celebration is to be instituted for it. The Methodists do as the pope does. What God says is indifferent to them; what seems good to them is to be taught and done in the church. And so they want to become one with other churches!

J.T.M.

Growth of the Adjusted Church of Canada. Based on a notice in the *New York Christian Advocate*, the

"*Messenger of Peace*, the organ of the United Church in the United States, that the growth of the United Church of Canada clearly proves that 'churches do not lose their vigor by uniting, but on the contrary build God's kingdom with greater zeal. Since unification the United Church in Canada has grown from 600, 552 members to 662, 253. The number of pupils in the Sunday schools has increased by 56,000 and that of the youth clubs by 64,000. Before the union, 369, 562 families belonged to the different churches; now the number of families belonging to the United Church of Canada amounts to 417, 815. Thus the United Church of Canada has become stronger outwardly, however, since the union. But the conclusion which the '*Messenger of Peace*' draws from this is by no means justified. In the first place, the churches in Canada, as in this country, would probably have grown stronger in membership even without unification; in the second place, however, we must not always take external growth for real 'building of the kingdom of God. Since ecclesiastical unification in Canada, we have become more indifferent to doctrine, more lax in practice, and more liberal in our whole attitude toward God's Word, as many reports show. This, however, is truly no building of the kingdom of God.

J. T. M.

Mohammedanism in our country. Of a missionary movement on the part of the Mohammedans among the Negroes of our country, the "Ev.-Luth. Gemeindeblatt" of the Wisconsin Synod writes, among other things, as follows: "As a missionary journal informs us, a sect is now working in our country, which claims to teach genuine Mohammedanism. This sect, which calls itself Ahmadiyya, was founded by Hazrat Ahmad, who claimed to be the Messiah. Ahmad was born in 1836; he died in 1908. So far this sect has established missions in London, Chicago, Pittsburgh, Cincinnati, Indianapolis, Palestine, West Africa, Mauritius, and Australia. It claims that it is having good success especially among the Negroes of the country. This is probably due to the fact that this sect teaches the equality of the human wet. In Chicago a monthly paper, *The Moslem Sunrise*, is published by this sect."

We should not be surprised at the spread of sects in our country. The word of the Saviour concerning the rise of false Christs and false prophets before the Last Day must come true. To this end the world is also so shamefully ungrateful to the gospel that the devil deceives it with crude and senseless seducers. We must be provoked by every new sect to become the more zealous in the preaching of the gospel.

J.T.M.

Abroad.

† Fr. Wilhelm Hübener. † On August 6, Father W. Hübener passed away in Dresden in the faith of his Lord and Saviour in his eighty-third year. He was one of the well-known older pastors of the Free Church, to which he belonged since the seventies of the last century, and served its congregations in Dresden, in Hanover, and especially in Pomerania. He has also

He wrote a lot for their church magazine, the "Ev.-Luth. Freikirche", and even presented many doctrinal treatises at synodal meetings and pastoral conferences. He came from the national church, but joined the Free Church out of conviction and once told the writer of these lines that Walther's article in "Lehre und Wehre" of 1872: "Is it really Lutheran doctrine that the blessedness of man is ultimately based on man's own free decision? Through his wife, who was a daughter of the Mecklenburg pastor A. Brauer in Dargun and a niece of the well-known Is E. A. Brauer in our Synod, he was also related to members of our Synod, and after having been in contact with us for many years through correspondence, he was granted the opportunity to visit our Synod about thirty years ago. He has attended various District Synods on this visiting tour, visited teaching institutions, such as our Seminary here in St. Louis, also lectured on the Free Church. His three sons are in the pastorate, two in Germany, one here in America, two of them having also served a number of years in our Indian Mission. For a number of years he had been living in retirement in Dresden. On August 10 he was laid to rest there, and at his funeral pastors Hanewinkel and Michael officiated. The former spoke on the text chosen by Father Hübener himself, Tit. 3, 5-8, and the latter on Rom. 1, 16, both scriptural words that fit the faith, life and work of the deceased. Many in our Synod who knew him personally or through his writings will cherish his memory.

L. F.

The New Testament in the Gypsy Language. As the "Lutheran Herald" informs us, at present a Gypsy living in Riga named Jahnis Leimanis is translating the New Testament into the language of the Gypsies. Leimanis is well known among the Gypsies of the whole East as a leader and organizer. He is one of the few among this itinerant people who leads a settled way of life and has acquired an extensive education. His translation work is probably the first time that the Holy Scriptures have been fully translated into the language of this poor, wandering people. J. T. M.

to be alone with myself. One must not follow certain paths to the end, otherwise one runs the risk of going mad!"

Remarque's "Nothing New in the West" is inwardly untrue, a lie and vituperation of the better part of the German soldiers who fought in the Great War. Remarque, in order to be able to produce a book that sold by the thousands, had to turn to what was mean, dirty, and vile in man; this made him a missionary. The blessing he reaped to his soul for this is sufficiently portrayed in his self-confession. His conscience speaks out from his words of despair, a conscience that gives him no rest.

The report continues: "The German poet Max Dauthendey died on the island of Java. In his estate, which was sent to his survivors living in Germany, was also found a Bible in which the following poignant confession is written in the poet's hand on the last page: 'Max Dauthendey, Tusari, East Java, Tonpper Mountains, Saturday, June 30, 1917. Five months I have been here now, six thousand feet above sea level. This morning, as I was reading the fiftieth and sixtieth Psalms of David, a realization happened to me. I realized that there is a personal God. Three weeks before my fiftieth birthday, this revelation, which I have been pondering and doubting and fathoming and coming to terms with since I was twenty years old, thirty years, came to me. What glorious purposefulness has moved into my heart, into my mind, into my body today! God still lives and is personal, as all things live through Him.'"

We wish Dauthendey had written more, a testimony of the poor sinner's saving faith in Christ, the Savior of the world. Whether he believed in this Savior, we do not know. But what a very different tone speaks in his confession, after he had at least found support through the Holy Scriptures: "God still lives!" Remarque, the degenerate soldier, is still a degenerate man as a missionary! Dauthendey, six thousand feet high, lonely in the Tonpper Mountains, is not "afraid to be alone." He pursues "certain Jdeengänge" without "running the risk of going mad."

Poor, deceived world without God's word! It is experiencing this itself. Some time ago the well-known newspaper writer O. O. McIntyre said he read the Bible every day because he had a need for it. In a trade paper for American writers we recently read that one goes back to the Bible when one has written oneself out. A whole chapter was written on this subject. Last year a highly educated Chinese student in one of our country's universities declared that she simply could not understand English literature; she could not grasp the basic principles that underlay it. "For this it is necessary," replied the professor, "that you should read the Bible." J. T. M.

Books that don't satisfy. In Germany, the Börsenverein Deutscher Buchhändler recently held a survey asking for an assessment of today's books. From the responses that came in, we will pick out one. A nineteen-year-old short story writer remarked as follows: "Almost every time I -read a 'modern book,' say by -----, I am quite unhappy or agitated. The characters strike me as so bleak and the problems so convoluted that I shudder to think there are really people who feel that way. I think we need more books that portray sunshine and joie de vivre than those that pick apart people's passions one by one, yet never find a way out, or at most that through death or mental derangement." We cite this letter because it is a pertinent

From World and Time.

Two writers of the present day. It has again become fashionable in American circles to translate German poetry into English and thus make it accessible to wider circles. In the "Luth. Herold" we now find two pronouncements by outstanding German poets, which we would like to pass on here. Those who reflect on them will be able to form their own opinion. We read: "Remarque, the author of the book 'Im Westen nichts Neues' (In the West Nothing New) has earned over a mission in a short time with his novel. We now hear of a conversation he had with a writer from Vienna. In this conversation Remarque said: 'I assure you that I have sometimes been so desperate that I would have preferred to hang myself. . . To tell you frankly, I have no definite views at all on this or that question of human existence, on God, death and the devil. The thought of what to begin now, after I have almost earned a mission, haunts me day and night. I don't. I sometimes want to run away from myself and become a completely different person, but you don't change in your essence. Sometimes I'm afraid to deal with

description also of the many novels and novellas that make the rounds in this country. The stories which our newspapers and monthlies present to the readers are not much better. They are bleak, untrue, and for the most part impure representations of human lives, such as are seldom found in reality, poisons of the soul which serve to destroy our youth. Those who read many such stories not only become "unhappy" and "aroused" but also do damage to their souls. The same dangers are inherent in most movies shown these days.

J.T.M.

Failure of the Five-Day Week. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes: "The Russian five-day week seems to have failed. The dissatisfaction of the workers with the new institution must be very great. At least the Supreme Economic Council has seen fit, for the first time since the existence of Bolshevism, to call upon engineers and specialists, that is, non-Communists, to give their views frankly on the methods of work hitherto employed, and to submit suggestions for changes. On the basis of the replies received so far, the Supreme Economic Council now announces that the five-day week with uninterrupted work production introduced a year and a half ago has been abolished, and in its place three methods are being applied on a trial basis: the five-, six- and seven-day week with a common day of rest for all workers at the same time. The 'day of rest' is to be introduced for the time being only as a 'provisional measure'. From the engineers' verdicts it can be seen that a common day of rest during the week has unusually increased the workers' enthusiasm for work. For example, production at the Stalingrad factories had increased significantly as a result of the 'Sunday'. Other voices in Soviet Russia also advocate in unambiguous language the abolition of the uninterrupted five-day week." Even with this foolish labor institution, the "wise" people are becoming fools.

J. T. M.

socialized much in the Stein family here in St. Louis, and received benefits which he never forgot, and of which he occasionally reminded the children, three of whose daughters married pastors of our Synod (A. H. Brauer, H. Birkner, G. Möller), but some of whom preceded him.

After the Christmas holidays of the last academic year, we certainly noticed a clear reduction in his physical strength, which was outwardly manifested by a loss of body weight. But even now he, who had never been seriously ill, except for the two times of nervous exhaustion, could only decide to see the doctor after urgent coaxing. He kept up his daily lectures on dogmatics until March 5, finishing a certain section in them on that day, and then going to the hospital in the afternoon. But it is significant that he, who was so often asked for communications and debates on doctrinal subjects, gave clear, apt answers to such a request as late as March 4. This was, as far as I know, his last letter written on ecclesiastical matters, a reply to the Pastoral Conference of Pittsburgh and vicinity, concerning a passage in Walther's "Law and Gospel."

Then came the days when we hovered between fear and hope. He returned from the hospital and only seemed to be recovering, although the severe stomach ailment had not been lifted by surgery. And it was again characteristic of the man and of his truly Christian optimism and his joyful mood sanctified in God, what he told one of his former students visiting him: when he lay down on the operating table, he had thought of the scriptural word: "Before thee is fullness of joy", Ps. 16, 11. 1) The doctors also gave hope that he would at least be able to live for a longer time and that he would also be able to give some lectures. But these hopes have not been fulfilled. And personally I am convinced that D. Pieper Wohl knew that his days were numbered, which he soon said quite openly to me. Our last meeting remains particularly memorable to me. During one of my visits to him we had again talked about church and theological matters. I had suggested to him whether he would perhaps like to address a last word to the ministry of our synod in our theological monthly or otherwise. But he neither promised nor declined to do so, saying only that his theses on the doctrinal position of the Missouri Synod should stand as his legacy. He was especially cordial on this visit, and accompanied me out of his house as far as the road leading past it, arm in arm, and shook my hand vigorously as we parted. When I wanted to visit him twice later, he was resting and I did not want to disturb him. But the thoughts that moved him during these weeks he had also expressed to others. When I passed by his house at the end of April with President Alex Ullrich of our Northern Illinois District and encouraged him to pay him a brief visit, he gave him the following parting words to the brethren in Chicago, which President Ullrich immediately distinguished: "Tell the brethren this: First of all, and above all things, pray the gracious God that he may soon give me a gentle and blessed hour. Tell the brethren to ask this for me. And now, what I

Memories of D. Franz Pieper.

6.

In the long, fifty-six years of strenuous but also richly blessed activity that I briefly described in the earlier memoirs, D. Pieper had now grown old, although he showed his age very little. Many of his contemporaries and closer friends, G. Stöckhardt, C. M. Zorn, C. C. Schmidt, G. Wangerin and others more, had preceded him. He himself had lost nine colleagues at the Seminary in the course of the years through death, in the earlier time D. Walther and the professors G. Schaller, R. Lange and M. Günther, in later times A. L. Gräbner, G. Stöckhardt, E. A. W. Krauß, E. Pardieck and F. Bente. He himself delivered the memorial address to most of them, and he once hinted to me, half jokingly, half seriously, that it was now enough and that we should soon carry him to his grave. Others of his long-time colleagues retired from the faculty; D. G. Mezger moved to Germany in 1923 to the Free Church Seminary at Zehlendorf near Berlin, and D. W. H. T. Dau followed a calling to Valparaiso University in 1926. At D. Bende's funeral in December 1930 he delivered his last public address. But in spite of a certain loneliness, which was quite natural and which one also noticed from time to time, he nevertheless retained his fresh, lively nature to the last, met even the younger new colleagues with much friendliness and lived and worked among us highly respected and appreciated as our senior. He often transferred his old friendship with his parents to his children in an almost touching manner. Thus during his student days he had

1) Another of his older students, a man who has gone and is still going through many difficult experiences, wrote to me these days: "In your last Pieper article you have the blessed doctor say to a student: 'You must acquire another face; a Christian must always be cheerful.' Really Pieperish! But I remembered it, and anointed my head and face with oil of gladness, and took my harp from the willows."

Tell the brothers that they should read the theses in the *Concordia Theological Magazine*.

in relation to our doctrinal position and discuss them at conferences. This will be good training for all. This is the Missouri doctrinal position, founded on God's Word. This and nothing else is the doctrinal position of the Augsburg Confessors. I fear that some of our opponents and former combatants will profess these doctrines and yet engage in religious warfare with those who teach differently." When Praeses Ullrich told him in parting that he was certainly speaking in the spirit of all his former students when he expressed his heartfelt thanks to him that he, as their teacher, had so clearly and gloriously impressed the grace of God in Christ upon their hearts, D. Pieper closed the discussion with the students. Pieper concluded the conversation with the words: "O I unworthy sinner, that God has pardoned me so highly, that I have been allowed to preach and teach this unspeakable grace for so many years! May the dear Missouri Synod never forget this, that it is their chief God-given calling to let the testimony of sola gratia [by grace alone] resound out into all the world!"

And trusting in this grace of his God and Saviour, which he proclaimed for the last time to the whole assembled Synod in River Forest in 1929 in his particularly beautiful lecture "The Open Heaven", he then also went home blessed. His eldest son, Fr. Francis Pieper of Cleveland, O., had just arrived on his last evening to visit him, talked with him and comforted him, and the consolation he brought him were precisely the old, well-known sayings of the Lamb of God, who bears the sin of the world, and of the blood of JESU Christ, which makes us clean from all sin, and the glorious, imperishable hymn verses of our Church: "JESUS, he, my Saviour, liveth," and "If once I should depart, depart not from me." 2) The last saying prayed to him was 1 Tim. 1:15: "This is ever certainly true, and a precious word, that Christ JESUS is come into the world to save sinners, of whom I am the chief;" and the verse, "In Christ's wounds I fall asleep, which make me clean from sins;" and then the question addressed to him, "Is it not so?" to which came the plain and certain answer, "So, and so only." That was also the last intelligible word out of his mouth. In the morning of June 3, at one o'clock twenty minutes, he drew his last breath. And his son writes to me, "On the face of it, it was not a death. There was no gasping, no shortness of breath, nor was the last breath a death.

There was no gasping for breath; there was no stretching of the limbs, in short, there was no agony. In these last four or five hours there was no trace of anguish or fear of death, but the whole impression our dying father made on us was that of a believer in Christ who clung tightly to his Saviour to the last and quietly and confidently surrendered to the will of the heavenly Father. Thus he fell asleep, exceedingly gentle and peaceful, under our prayers that God would take his dearly redeemed soul to himself and keep it in his hand until the day of the resurrection of all flesh."

Did D. Pieper have no defects, no faults and infirmities? He would have been the last to claim that, and the first to protest against it, if it had been said of him. It was precisely because he knew from Scripture and experience what it was about sin, and about the holy, judging God, that he knew so to speak of the grace of God in Christ, and to emphasize that grace, and to sum up his whole theology in the word "grace." I remember well an incident from the time of the World War, when the lists of casualties were published and the whole world was horrified at how missions of people had to lose their lives, with all the misery, lamentation and heartache that were connected with it, and from which the world has not yet recovered today. One day D. Pieper remarked in conversation: "Yes, people are horrified about this, about this current dying in the world. And yet it is really only a small thing. At the daily, constant dying in the world, as it has been going through the history of the world since the Fall, and is carrying off the whole human race without exception, and at the cause of it they do not want to think nor take it to heart." And then he recalled the words of the mighty 90th Psalm, which flashes and thunders through the centuries, "This doth thy wrath make us to perish, and thy fury, that we must perish so suddenly. For our iniquity thou settest before thee, our unconcealed sin into the light before thy face." But to all sin, and to all God's wrath against sin, he extolled the grace of God, the unmerited free bounty and favor, and more than once adduced the epitaph found on the funerary monument of the famous astrologer Copernicus, and taken from a Latin poem "On the Passion of the Lord."

Not the mercy that Paul received do I desire, Nor the grace with
which thou forgavest Peter; Only that which thou didst grant on
the cross to the thief, That only do I implore.

Therefore we conclude these personal memories of the departed teacher, colleague and friend, about whose funeral on June 6 we have already reported in No. 12 of the "Lutheran", with the old Latin farewell word:
Have, anima pia, have!

Farewell, you pious soul, farewell! and the likewise old Latin Christian farewell wish:

Requiescat in pace, et lux aeterna luccat ei!

May he rest in peace, and may the eternal light shine upon him! L. F.

2) The well-known closing verses of Paul Gerhardt's Passion Song "O Haupt voll Blut und Wunden": "Wenn ich einmal soll scheiden" and "Erscheine mir zum Schilde" were often quoted by D. Pieper in his dogmatic lectures and articles, always with deep emotion, when he mentioned a strange occurrence from more recent times as testimony that only the biblical Lutheran doctrine of Christ's vicarious satisfaction for our sins in death could comfort us. The much-mentioned Göttingen theology professor Albrecht Ritschl had disputed and denied this basic doctrine in his writings and also once remarked that Gerhardt's song, which has this doctrine as its basis and expresses it, is not a puffing Good Friday song for the Christian. However, when he was on his deathbed, he asked his son, Prof. Otto Ritschl, to read these very verses to him, as the Son himself communicated after his father's death. When D. Pieper mentioned this incident publicly for the last time in the above-mentioned lecture at the 1929 Synod of Delegates, he added: "Herein lies the confession that there is an open heaven only through Christ's atoning sacrifice, and that all exclude themselves from the open heaven who want to make their way into heaven past Christ's atoning sacrifice by their own virtue and works." (Doctrine and Weirs, 75, 227.) Therefore, with reason, one of his grateful disciples made the word of "open heaven" the subject of the poem found elsewhere in today's number.

Reason.

Reason is a light, and a beautiful light. But as our waxen lights lighten not the heavens, neither the earth, but the narrow places of the houses; but the sun lighteth the heavens, and the earth, and all things: so the word of God alone is the right sun, which giveth us eternal day to live and to rejoice.

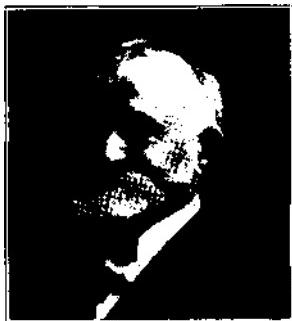
Obituaries.

On August 13, a faithful, gifted minister of the Word was called away from this temporality into blessed eternity. With the words, "Father, receive my spirit!" Father G. A. Bernthal, of San Francisco, Cal. gently and quietly fell asleep in the faith of his Savior. God has brought his servant home after a short illness.

P. Bernthal was born in Frankenmuth, Mich. on July 9, 1861. After his confirmation he began his studies in Concordia College at Fort Wayne, Ind. and after completing them entered the seminary at St. Louis, where he passed his examination in 1884.

His first field of work was in Dexter, Iowa. After two years he accepted a call to Benton, Minn. Here the thorough theological knowledge of the young preacher was soon recognized, and he was therefore frequently called upon to deliver papers at conferences and synods. A blessed effectiveness unfolded. In 1892 he was called to a wider sphere of activity; he responded to the call of the Gethsemane congregation at Detroit, Mich. and ministered there in

great blessing. The man's magnificent gifts were recognized and he was elected to important synodical offices. He served the Michigan district as visitator and vice-president. But a still wider sphere of activity God had appointed for him. When President J. M. Buhler, the founder and first preacher of St. Paul's Parish in San Francisco, was called away by the Lord, Fr. Bernthal received this important appointment and accepted it on the advice of his fellow ministers. Here



G. A. Bernthal.

On the far west coast he served his Lord faithfully and with great skill. Under his expert leadership, not only his St. Paul's congregation developed, but the entire district, which he served as president for fifteen years. He then also held the office of Vice-President of the Synod for six years. His clear, fresh presentations of the work of the church as carried on by our Synod are certainly still remembered by many. His sermons, rich in content, remain unforgettable. He possessed an excellent gift for preaching. Even after his resignation in 1929 he often entered the pulpit and preached the Word of God with his usual freshness. Every sermon bore witness to diligent study and deep knowledge of the Scriptures. And the faith he extolled in his sermons he still confessed on his deathbed. As he lay in his last throes, he said to his faithful wife, "Tell the children that I die on Christ's blood and righteousness."

In 1886 he had married Agnes Pfeiffer, of Frankenmuth, Mich. The marriage was blessed with four children, two sons and two daughters. The two sons have already preceded their father into eternity during the past twelve months.

The funeral service was held in San Francisco on August 18. President A. Brohm preached the German sermon and Father M. Liebe the English sermon. H. Haserot officiated at the graveside. Both sermons praised the grace of God, which was glorified in the life of the deceased.

"Remember your teachers, which have told you the word of God; which end look to, and follow their faith," Heb. 13:7. Geo. Mieger.

P. Gustav Heinrich Thun was born on 22 October 1878 in Vaasbüttel, Holstein, Germany, the youngest son of Hans Thun and his wife Maria, née Maas.

After his confirmation he entered the seminary at Kropp and completed his theological studies in 1900 at Concordia Seminary in St. Louis. He then followed a call to Grace Parish at Mitchell, Ont. can. and was inducted into the preaching ministry on August 5, 1900. On December 20, 1900, he entered into holy matrimony with Madsine Pedersen. In 1906 he accepted the call to Zion Church, Dashwood, Ont. and in 1913 he was introduced to Freedom Tp, Henry County, Ont. Here he labored in great blessing with the beautiful gifts God had bestowed upon him.

About two years ago the deceased developed a kidney ailment. He soon recovered, however, and was able to continue in office. At the beginning of this year, however, his condition worsened, and in July he went to the hospital in Toledo to undergo an operation. There, after a severe illness, he gently and blessedly passed away on August 26, at the age of 52 years, 10 months, and 3 days. He leaves behind his grieving widow and a daughter.

With great participation the deceased was buried on August 28. Father G. Blievernicht officiated at the house, and also delivered the funeral sermon on Ps. 39, 10 in the church. The undersigned performed the altar service and read the curriculum vitae, and Father F. W. G. Müller officiated at the graveside. The deceased was buried in the graveyard of the St. Johanniskirche in Freedom.

"Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith," Heb. 13:7. H. C. Knust.

New printed matter.

The Bondage of the Will. By Martin Luther, the Celebrated Reformer. Being His Reply to Erasmus. Translated by Henry Cole, M. A., with slight alterations from Edward Thomas Vaughan, M. A. Corrected by Henry Atherton. Wm. B. Ecrd-mans Publishing Co, Grand Rapids, Mich. 418 pages 514^8, bound in cloth with cover and spine titles. Price: H3. 50. to be obtained from the Concordia LublisiünK Üou86, 8t. 4,ouis, Llo.

This is a new contribution to the works of Luther in English, and this time it is the great writing of Luther against Erasmus, who had defended the free will of man in spiritual matters, a writing which in some respects may be called the most powerful writing of Luther, and which retains its importance as long as the question of blessedness by grace alone is discussed. I could hardly tear myself away from reading it, though I have read the work more than once in German. The translation was published in London in 1823, by Henry Eoje, and is considered the best English translation. I have compared four passages with the original Latin and the German translation in our St. Louis edition of Luther, and have found that three of these passages are correctly and accurately rendered (pp. 12. 24. 26s, while in the fourth place, where it is a question of Luther's judgment on the Book of Esther (p. 132), Luther's opinion is not met. This, however, ought not to disconcert: for one will hardly ever find a translation which is consistently correct. This I could prove with regard to translations of Luther's writings, and I intend to do so in another place. - I am very pleased that this work is now available again in English, and that Cole was obviously careful to translate it accurately, without notes or commentary.

Atherton, the secretary of the Sovereign Grace Union in London, wrote a new preface, which might well have remained unprinted, as he



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No. 21.

For the Reformation.

What a wonderful sound, what a murmur Once went through the wide German land! And what a mysterious harking, Never known by young and old! It was the testimony that the brave hero proclaimed to all the world.

For more than four hundred years it has resounded powerfully everywhere To the innumerable multitudes of Christians With faith-strong, bright sound: "By faith all righteous alone, By grace may I be blessed."

Praise be to God who gave us you, Martin Luther, brave hero! You brought light, you awakened life In our dark, rigid world.

Now it rings on in happiness and distress: "Ein' feste Burg ist unser Gott!" E. R.

Reformation Day.

"Give thanks unto the LORD: for he is good; and his mercy endureth for ever. Say ye, ye that are redeemed by the LORD, whom he hath redeemed out of trouble, ... which sat in darkness and gloom, and were bound with constraint and iron.... And they cried unto the Lord in their affliction, and he saved them out of their fears, and delivered them out of darkness and gloom, and brake their bands: They shall give thanks unto the Lord for his goodness, and for his wondrous works which he doeth for the children of men, to break in pieces the doors of brass, and to break in pieces the bars of iron," Ps. 107:1, 2, 10, 13-16. This is why we celebrate the Reformation.

We have been reproached for disturbing religious peace, for fostering and promoting ecclesiastical discord through the annual celebration of the Reformation Feast. And of course, whoever wants to bear witness to the truth must fight against error. Is truth to blame for this? Certainly not, but rather

the error that has taken the place of divine truth and taken its place in the church. Therefore, although on the feast of the Reformation it is important for us to thank the Lord with all our hearts for the benefits he has bestowed on his Church through the Reformation, we should not and must not forget how terrible the captivity was, how deep darkness and gloom, how heavy, how hard the iron fetters in which Christendom languished before the Reformation. Whoever has forgotten this or does not want to think of it, cannot estimate the blessings of the Reformation according to their full value; and conversely, people who no longer want to celebrate a Reformation festival today, lest one give offence to the Romans, have no concept at all of what Luther so aptly calls the Babylonian captivity of the Christian Church.

This has always been a basic error in the so-called Reformed church communities. Already their founders, the Swiss "Reformers", never recognized the misery in the Papal Church in all its horror. Zwingli, whose anniversary of death is celebrated this year in the Reformed Church-he fell at the battle of Kappel on October 11, 1531-and Calvin, whose doctrine has been adopted by most of the sectarian churches, recognized many of the errors which had gained house-right in the Roman Church, but for the most part it was only a matter of head and mind with them. They were chiefly concerned with the removal of certain abuses in the church, indulgences, monasticism, celibacy of priests, etc., more than with the restoration of pure doctrine. Through Bible study and Luther's teaching, they too had come to the conclusion that much of what was taught in the papal church was not right and in accordance with Scripture and therefore had to be abolished. The realization, however, that this is not only of theoretical importance, that it is rather of the greatest practical importance, namely, that through false teaching human souls are plunged into despair and brought into hell, this realization was for the most part lost on them. Zwingli, after all, took the liberty of asserting that

stupified that he also hoped to see many of the old pagan philosophers in heaven.

For Luther, the reformation of the church was not primarily a matter of eliminating some abuses. There were enough of them in the papal church; but that was not the basic evil; that was only the fruit of the fact that the pure truth of God had been falsified and in part completely abolished, that above all the central doctrine of the gospel had been dethroned and so perverted that almost nothing was left of it: the doctrine of the justification of a poor sinner before God without his own doing, by grace alone, through faith in Christ Jesus. But with this they had cut out the heart of Christianity. Take this blessed doctrine out of our Christian faith, and what remains differs very little from the works righteousness of the heathen. And with this, then, all comfort in life and in death is taken from the poor sinner; with this he is again put under the law, imprisoned in constraint and iron of commandments and prohibitions, the fulfilment of which divine justice demands, and the fulfilment of which is yet quite impossible to fallen man. And so he sits again in deep darkness and in the shadow of death like the poor heathen; there is no hope for him but only wrath and judgment; and the longer he lives, the more wrath heaps upon him the day of judgment, and every day only increases the burden.

Luther had personally experienced this in his own heart. He honestly tried to find peace with God, peace of heart and conscience, in the Roman way. Later he not only testified to this himself, but his monastic brothers and others who knew him also testified to it: if ever a monk had become blessed by his own works, he, Luther, would also have gone to heaven by his works. But it was all in vain; the terrible certainty remained:

It is with our doings lost, but deserving of wrath.

Light shone into his dark heart only when he found in the Scriptures his Saviour, who had redeemed him, the lost and damned sinner, from all sins, from death and from the power of the devil, who now called him to himself and made him blessed without all his merit and worthiness, solely by free grace. Luther knew from bitter experience how bleak the pope's doctrine is, how it can only plunge the sinner who is serious about his soul's salvation into despair. And that is why he often speaks harsh words against the pope and all papal doctrine; and whoever resents this or is ashamed of it and thinks he must excuse Luther for it, only testifies that he has no idea of the hellish ruin that threatens the sinner in this doctrine.

The LORD commanded his people of the old covenant through Moses: "Take heed to thyself, and keep thy soul well, that thou forget not the things which thine eyes have seen, and that they come not out of thine heart all thy days. And thou shalt shew unto thy children, and to thy children's children, the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people, and they shall hear my words," Deut. 4:9, 10. Should we forget what the LORD hath done for his church of the new covenant, that he hath brought us also out of the house of bondage of Egypt, the church of the Roman pope, and hath restored us to the church of the new covenant?

led to the glorious freedom of the children of God? Of course, Luther did not create anything new in the Reformation. It must therefore be rightly understood when October 31, 1517, is called the birthday of our Church. In truth, our Church is much older; it is the ancient Church of Christ and the Apostles. In the course of the centuries, however, this had been so disfigured by Satan's cunning that it could hardly be called Christian any longer, so that it was virtually a reformation when God, through the ministry of Luther, cleansed it of all filth; and by God's working - without Luther's intention - the posting of the 95 Theses on the door of the Castle Church at Wittenberg became the first breath of the newborn Church of the pure Gospel.

So let us not be disturbed in the celebration of the Reformation feast. But we want to celebrate properly. There are those who think they are following in Luther's footsteps, and feel they are champions of Protestantism if they can provide as accurate a catalogue as possible of wrongs that have occurred in the Papal Church. That's how the Ku Klux Klan does it, and magazines like the former *Menace*, Das has Nor is it right to judge a whole church only by the morally worst people who are found in it; nor is it worse to become embittered against those who are still so unhappy and who sit in the darkness of the papacy, and to incite others against them. Let us rather pity them with all our hearts, and pray God to bring them also to the knowledge of the truth. And also in our struggle for the truth and against error, let us put our finger on the right evil, the false doctrine, especially the works doctrine, which is practiced in the papal church, whereby the sinner's right way to heaven is blocked and closed.

We want to thank God from the bottom of our hearts that he has freed us from the bondage of the Roman papacy and has given us again the pure preaching of the gospel of Christ crucified. And the best way to give thanks - let us remind ourselves of this again and again on this occasion - is to love this Gospel, to hear it diligently, to follow it, and then to work with all the powers God has given us so that the bright light of the Gospel that now shines on us may not be darkened again by its enemies or even extinguished, but may be preserved for the world and especially for our children.

In the same spirit and with the same intention we also commemorate other outstanding events in the history of our church. Thus, the year before last we celebrated the four-hundredth anniversary of Luther's Small Catechism, and last year the four-hundredth commemoration of the delivery of the Augsburg Confession. This year also marks a day of commemoration that we should not overlook. The Diet of Augsburg and the handing over of the Augsburg Confession had an aftermath that continued into the next year and left us an inheritance from which the Church still receives great blessings today. At the end of April or beginning of May 1531, the Apology or Defense of the Augsburg Confession, written by Melanchthon, appeared, first in Latin, then, six months later, also in German, translated by Justus Jonas. We shall give a brief account of this next time. T. H.

the powerful means by which the Holy Spirit works faith in repentance. By them the Holy Spirit brings a man to accept the promises of the gospel, and to be comforted in them with godly faith. Thus a man comes to speak with Paul, "This is certainly true," Tit. 3:8,

H. . n.

the school for the children of our missionaries has been temporarily transferred from Hankow to Kuling, where we have our mountain home. No decisions have yet been made about the transfer of the girls' school in Hankow. May God in grace continue to hold his protective, blessing hand over the new missionaries as well as over our entire mission!

Friedr. Brand.

2.

Floods in China.

It has only now become possible to estimate the great misery caused by the recent flood in Central China. According to very moderate estimates, no less than two missions of people lost their lives, ten to fifteen missions of people lost all their possessions, and about fifty missions of people lost most of their movable property. In the Yangtze Valley alone, one hundred thousand square miles of land are said to have been inundated. This is a larger area than the states of Indiana and Illinois encompass. In Hankow the water stood seven feet in the highest parts of the city and twenty feet in the lower parts. Before me is an official report which says: "Seen from the air, Hankow presents a frightful sight. Half of the Chinatown has disappeared under the waters. No streets are visible. A few rows of the taller buildings are pushing their upper stories out of the 'sea'. That is all. The largest city in Central China has shrunk to the size of a village."

The misery that followed the floods is so heartbreakingly that it defies description. The other day, the well-known aviator C. A. Lindbergh, who happened to be in China, offered his services to the Chinese government to bring medicines to a remote flooded area where no aid had yet reached. Lindbergh declared that the misery he saw there surpassed anything horrible he had ever seen in his life. The poor, destitute, starving refugees so besieged the airship in order to obtain food that Lindbergh and his companions had to flee without a word of warning in order to protect it from damage. Even if the daily press from time to time drew the shocking conditions somewhat garishly, the actual facts defy all description. It is not only the flood, but the misery of missions over



Our new missionaries to China.

From left to right: Mrs. Teacher N. Nero, Teacher N. Nero, Mrs. Missionary H. C. Meyer, Missionary H. C. Meyer, Mrs. Missionary R. Mühl, Missionary R. Mühl, Mrs. Missionary A. C. J. Diers, Missionary A. C. J. Diers, Nurse Miss C. Rodenbeck, Mrs. Missionary A. T. Köhler, Missionary A. T. Köhler.

the well-considered advice of people who had a clear understanding of the situation. Of special weight was the fact that our missionaries in China, working in the midst of the flood plain, when asked by the Commission, "Shall we send the new missionaries? Where will you put them?" the answer wired back, "Send the new missionaries. We will place some on the inland stations and those called to Hankow on Kuling."

So on September 19, the commission let the young missionary brothers and sisters go in God's name. Before their departure they were most hospitably received and sheltered by the brethren in Seattle, Wash. and later, under God's protection, they were escorted to the ship.

I am happy to report today that they arrived safely in Shanghai on October 6.

The group consists of the following: Missionary A. C. J. Diers and wife; Missionary A. T. Köhler and wife; Missionary H. C. Meyer and wife; Missionary R. J. Mühl and wife; Missionary N. W. Nero (teacher) and wife; Miss C. Rodenbeck, nurse.

Missionary Diers will be stationed in Shasi, Missionary Mühl in Ichang, Miss Nodenbeck in Wanshien and Missionaries Köhler, Meyer and Nero initially in Kuling.

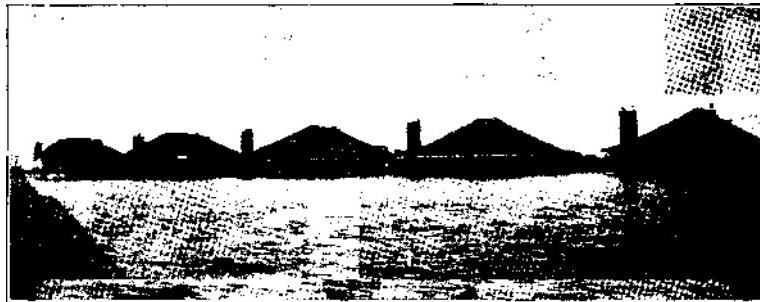
Because of the floods, the theological seminary and the



Two of our missionary homes in Hankow that were damaged by the flood.

To consider missions of men, women, and children of all ages, who, made homeless by the flood, crowded here and there, or lonely, now face hunger, frost, and heat, the swarming ravenous insects, and the already rampant fractious pestilences.

are mercilessly exposed. A report I have received says: "One thing must be stated at once, namely, that not thousands, but missions of people must perish miserably, because not even the relief already begun can reach so many missions of needy people before pestilence or starvation completes the ruinous work of the floods." How great must be the suffering of the poor in this frightful general



Our missionary apartments in Hankow in the flood.

Jammer be our thanks to the dear Lord for protecting not only the lives of all our missionaries and their family members, but also, as far as the latest reports indicate, the lives of our Chinese fellow Christians in Hankow. However, final surveys could not yet be made by September 6 because of the wide dispersion of our Chinese Christians. Nevertheless, so much is already certain that no deaths have been reported to the missionaries. As the floods approached and grew, the Chinese Christians and their children took refuge in the upper rooms of our schools and chapels, where they were safe. Even if most of them had only saved their bare lives, they had still escaped death. Here they were first of all provided with food and other necessities by our missionaries. Committees of trusted men were also immediately appointed in the individual chapel communities, who, together with the missionaries, were to direct the further feeding of the needy. It may be added here immediately that according to the reports received the flood waters are already slowly receding. In Hankow, the familiar rickshaws (carts for transporting people) can already be used again in certain districts.

Although the lives of our missionaries and our fellow Chinese Christians have been preserved, the property damage is very great. A careful estimate of the losses of our missionaries, our fellow Christians, and our property comes to the not insignificant sum of P46,000 in Chinese money, which in the present uncertain currency may amount to about P16,000 to P17,000 in American money.

In Shashi the floods did not do much damage. However, the water got into the missionary's home, but did not rise high enough to do much damage. In Ichang there has been no flood at all. How much this should make us praise and thank God for all the damage, all the more so since our other stations in the far interior of China have also been completely spared.

And now the serious question arises for the Commission for Heathen Missions as to how it can make good to some extent the material damage done by our missionaries and our Chinese fellow Christians, and how it can restore the badly damaged mission buildings for use.

Our Support Commission, at the request of the Commission on Heathen Mission, first approved P1,000 as initial emergency aid. After a closer look at the distressing situation, it later granted a second grant of up to H10,000. And the Board of Directors of the Synod, after a closer look at the emergency situation, wholeheartedly approved the grant made.

Like the representatives of the majority of missionary societies, our missionaries have also donated a large sum of money to the general national relief committee. This, in view of the terrible need in Hankow, called for the general love which we owe to every needy person. Our missionaries have been further instructed to be first and foremost concerned with the proper care of our own Christians. Where help is needed to sustain life, it will be given immediately. At the same time, wherever possible, our Christians will be given work and merit in cleaning and restoring our schools and chapels and our semma property. But this last can only be done very slowly.

happened because just at the seminar the waters were the deepest and only gradually recede.

We now come with our report before our fellow Christians and ask them, in spite of the high demands that are otherwise made upon them, not to forget our great need in Hankow. It is not the personal work of the Commission for Heathen Missions or even of our missionaries, over which the great misery has fallen, but the work or the work of our Synod, yes, what do I say, the work of our dear Lord JESU Christ Himself. Certainly, he does not only want to stir us up in this heavy visitation, so that we seek our own salvation with greater earnestness than before, but he also wants to try our love, whether it is of the right kind. In previous severe national afflictions, the love of our congregations and of individual Christians has always been felt abundantly, indeed often more than abundantly. Therefore, we are confident that our fellow believers will be able to



A floating Chinese selling food during high tide.

We hope that, despite the generally poor business situation, Christians will not close their hearts to our need. The Commission for Heathen Missions asks: Help us for the sake of Christ! And help soon!

But you, dear Lord JESU, stay with us! It will be evening. Make us to work with all diligence while it is day.

Friedr. Brand.

3.

Our Malay mission field in India.

Twenty-five years ago there was only one district in our Indian Mission, extending from Ambur to Krishnagiri. In 1907 our missionaries were called from there five hundred miles south to Nagercoil to take up missionary work. Nagercoil is a city situated almost at the southern tip of India. Although the missionaries went to such a distant city, they found in Nagercoil and vicinity the same language spoken in Krishnagiri, namely Tamulish. Four years later, in 1911, missionary work was started in Trivandrum, the capital of Travancore State. Trivandrum is on the western coast of India, only forty miles north of Nagercoil. Here, however, our mission came to people who spoke a different language. First the missionary had to learn this new language, Malayali, before he could begin the work. Because of this language difference, a new conference district was formed out of Trivandrum and the surrounding area. In Trivandrum district only Malayali is spoken and in Ambur-Krishnagiri district and Nagercoil district Tamulish is spoken. In Trivandrum our mission had to re-translate the catechism, hymns and our Bible stories into Malay. Because Tamil is the medium of instruction in our seminary in Nagercoil, not all our workers from Trivandrum can study there. Only those workers who understand Tamil in addition to their Malay mother tongue can attend the seminary in Nagercoil. That is why the city of Trivandrum is the center for our Malayali mission field. There we have a large boarding school, an English college and a school for training our catechists, teachers and other mission workers.

In our calendar (1931) we find in the register of places on page 143 under "East India" one missionary in Alleppey and the other sixteen of our Malayalian missionaries in Trivandrum. This might seem as if there were too many missionaries working in the one city of Trivandrum. By way of explanation, only six of these missionaries are working in Trivandrum itself. These six missionaries work in the three institutions just mentioned and serve the communities located in Trivandrum and surrounding areas. Three of the missionaries named in the list are still studying the language and helping in religious instruction in the school. The remaining seven missionaries are living and working outside the capital. We have now two missionaries at Alleppey, our newest mission field, one hundred miles north of Trivandrum; two at Nilamel, thirty miles north of Trivandrum; two at Luthergiri, twenty miles east; one at Balaramapuram, ten miles south; one at Ponvella, twenty miles south and halfway between Trivandrum and Nagercoil. To the west lies the sea. Apart from the two missionaries who live at Alleppey, all the other district missionaries have to go weekly to Trivandrum to buy groceries, get their mail, etc. That is why you read these names in the calendar under Trivandrum.

Thus we see that Trivandrum is the centre of our Malayali mission, which now comprises the following two fields of work: the Trivandrum area, about sixty miles long and thirty miles wide, and the Alleppey area in the northern part of Travancore State. The latter is served by our two missionaries residing at the seaport of Alleppey. Later we shall hear more of each station in our Malayan mission and of our establishments in Trivandrum.

Trivandrum, India. Martin L. Wyneken.

Assist in the maintenance of community schools.

Probably all our synodical districts maintain parochial schools, in whole or in part, by means of grants from the mission treasury (in one single case known to us from a special school treasury), some even up to 35 and 36 per cent of all mission funds expended. Such subsidies are mostly given to younger congregations which cannot maintain their schools from their own funds for the time being, but also to older congregations which for one reason or another are no longer able to do so, or which relieve the burden of an older pastor by employing a student or appointing a teacher. It is important to the Synod both to preserve older schools and to establish as many new ones as possible. The money for this is rightly taken from the missionary treasury, because the thorough instruction and the right Christian education of our offspring as well as the winning of foreign children for the church is such a successful mission and such an important duty of the church.

Congregations in distress, especially in this time of economic slackness, should remember this and not readily close their schools for lack of funds. Fifteen cases have been brought to the attention of the School Committee of our General Board of Education since January of this year in which communities have negotiated school closings or have actually closed the school, mostly because of the money issue. In one case the reason given was that it was not possible to do both the Synod budget and the school, and it was decided to close the school.

Various district school authorities have reported that they and other district officials usually do not learn of such distress until the school is closed, and therefore cannot step in to help or advise, indeed that they are not notified of the community's plan at all. Our school committee urges that the latter at least be done. Whether the township should approach its district for a grant to save the school may then become apparent when the matter is discussed. At any rate, the school should not be closed without also having made the last attempt to preserve it.

It is probable that some congregations do not think of the possible assistance of the synod, or are timid in making such a petition, or perhaps think that their supposed lack of funds does not justify this step. However, it is no small matter to close a parochial school. Others strive for years and with admirable willingness to sacrifice to open such a school; the really great value of this institute for the individual, for the congregation, and for the kingdom of God in general is proven; the synod endeavors to maintain and increase the schools; we are already lacking over a thousand schools; it is apparently becoming more and more difficult to establish schools, because the devil with his followers opposes the institute today more than ever; and therefore every closing of a school is of great importance for the conditions in one's own circle as well as in wider circles. Nor must it be overlooked that other congregations are thereby tempted. For this reason we ask that the district be consulted before a school is closed for lack of funds.

If a community loves its school and wants to keep it, it should not hesitate to ask for help. Certainly, one does not like to make such demands. If at all possible, one maintains one's school from one's own resources. But if one is really in need and does not want to give away one's school, one should not worry about it.

to ask the confreres for help. The school is worth it. Sre is worth much more than the "honor" of remaining self-sufficient. After all, other congregations in the district accept the help offered with thanks. But if the congregation merely intends to get rid of its school - which may be the case here and there - it has to answer for its step before God Himself, both for the fact that it despises this glorious institution and for the dishonesty of using lack of money as a cover for its intention. Where, on the other hand, there is love for the church school, all sources of help will certainly be exhausted before the momentous step is taken of blocking up this source of blessing.

In general, we should not let it be said among ourselves that poverty robs us of parochial schools. Yes, these are hard times at present; but, hand on heart, we are nevertheless much better off in earthly things than our fathers. They did not protect their poverty, but preserved church and school everywhere. Should we not be able to do at least as much as they did? Furthermore, we should not begin to economize on the school. Certainly many other things are less important than the school. Saving on the school is self-deception. The future will teach it. We would rather ask God to make us more willing to sacrifice, as a church member in Wisconsin recently did again when he sent a hundred dollars to the pastor, unknown to him, because it was feared that the teachers' salaries would be reduced due to the shortage of money. More love, understanding, and willingness to sacrifice will save many an unsafe school. May God increasingly grace us with this!

A. C.

Stellhorn, school secretary.

To the ecclesiastical chronicle.

From our Synod.

From our institution in Portland, Oreg. (Progymnasium of four grades), Principal F. W. Sylvester writes: "The number of new pupils entering is 12. Total number so far is 29. All are preparing for service in the church. We expect that some of the five students will be able to come back. The bad financial situation, especially among the country people, has made it quite impossible for them to continue their studies this year. However, they have not been lost to the institution and will return as soon as possible."

L. F.

New Missionary Activities. Last summer Lutheran services were held for the first time in the famous Yosemite Valley in California, which is visited annually by many travelers. On the last two Sundays in June, and on all Sundays during the months of July and August, services were preached there by pastors in California who live not too far away. The cost was about one hundred dollars, and the greater half was covered by the collections taken at the services. The remainder was easily raised by individual contributions. The services were attended by from fourteen to forty-two hearers; the average was their twenty-five. Some of the attendants were park residents; others came from various parts of California, Wisconsin, Ohio, Indiana, New York, and probably other states; Berlin, Germany, and Shanghai, China. A Lutheran park employee (ranger) served especially as guide and informant. Members of other church denominations also attended the services and expressed their joy at the unadulterated, truthful preaching of the gospel.

Another new mission has been undertaken by the Atlantic District of our Synod, namely, among the consumptives in Saranac Lake, N. Y., and vicinity. P. O. Sieker has been called to this work, and has already commenced it; and after his first sojourn of a week on the field of labor, he writes the following in passing, in a letter which had another occasion:

"I am almost overwhelmed with the great necessity of this matter. In Saranac Lake and vicinity there are about two thousand consumptives in the various larger and smaller asylums. And almost every private home has from one to ten sick people. Saranac Lake (the village) lives only on the sick. There are no factories. Among these many sick people are many Lutherans, and so far we have done no more than that Fr. L. Henze visited the few whose names he received from pastors or relatives. But as he serves a large congregation at Utica, which is over a hundred miles from Saranac, he has only been able to minister there about once every two months. I have found many new patients in the few days besides those whose names Fr. Henze gave me, and when I can first work there systematically I shall be able to minister to many Lutherans and other churchless sick. God give me strength and faithfulness to this delicious work! They are all young people, and it pains one very much to see them suffer so. Most of them were delighted to hear that they will now be visited regularly. The directors of the larger institutions are also very obliging and not only allow regular visits, but also place their chapels at my disposal on Sunday mornings .

Domestic.

Meeting of the General Synod of Wisconsin and Other States.

While our Synod meets in its general or delegate synod every three years, our sister Synod of Wisconsin holds its general synod every two years. In the intervening year, her eight districts meet, while our thirty districts always meet two years in succession. So this year our sister Synod was again assembled as a General Synod, at their Northwestern College at Watertown, Wis. from the 12th to the 18th of August.¹ The synodal sermon was preached by Rev. W. Bodamer, superintendent of church work of the Wisconsin Synod in Poland, who had come over to visit. On the basis of Ps. 50:14, he cried out to the church, "Offer up thanksgiving to God, thou dear American Lutheran Christian people, 1. for the liberty of faith and conscience which thou enjoyest here in this land; 2. for the pure doctrine of the Word of God which is preached to thee; 3. for the fact that the doctrine of our dear Lutheran Church has been preserved to thee pure and unadulterated to this day; 4. for the fact that the education and training of thy pastors and teachers are in thy hand." These four parts the preacher elaborated always with a view to European ecclesiastical conditions. They are also very much worth taking to heart for the members of our Synod. The presidential address was delivered by the General Presbyter of the Wisconsin Synod, Rev. G. E. Bergemann of Fond du Lac, Wis. He described the work entrusted to the church and its synod of preaching the gospel, with the various present missionary opportunities, and exhorted, in earnest, moving words, that the work of the Lord should not, after all, be done casually. E. Reim was the speaker in the doctrinal discussions, and, as the "Gemeindeblatt" of his synod reports, he treated "in an instructive and edifying manner the doctrine of the human nature of Christ". The authorities of the various institutions and missions had already

presented their reports to the Synodical Committee in May, and they then submitted their recommendations on these reports to Synod. The total debt of the Synod is \$696, 916. 65, and for the next two Synodical years a budget of \$1, 149, 700 was appropriated. The principal appropriations are: for teaching institutions, \$402, 000; for internal mission, \$249, 599. 32; for Indian mission in Arizona, \$83, 198; for debt redemption, \$130, 000; for synodical administration, \$110, 502; for support, \$42, 620. Because of the debt of the synod just mentioned, each branch of the synodical work will have to economize about the same as before, although many an opportunity would be afforded to enlarge the work of the church; but in this time of economic distress, each congregation of the synod will have to make special efforts to raise its share.

It is known in wider circles, even outside the Wisconsin Synod, that for some years it has been struggling with internal difficulties, partly in its seminary, partly in one of its districts, in which a number of suspensions have taken place; and already at a former meeting a committee of understanding was appointed to settle these difficulties in a right way with God's help. This committee of understanding is still at work, and all the members of the Synodical Conference will heartily desire that, with God's help, it may succeed in removing all these difficulties in a godly manner. That the work is being done with earnestness and zeal is evident from the printed reports.

At the election D. Bergemann was re-elected president, Rev. E. B. Schlüter of Oshkosh, Wis. first vice-president, Rev. J. Witt of Norfolk, Nebr. second vice-president, and Revs. W. E. Eggert of Watertown, Wis. and W. Nommensen of Columbus, Wis. secretaries.

L. F.

On the 400th anniversary of Zwingli's death. On 11 October 1531,
Ulrich Zwingli, a well-known Swiss opponent of Luther, died on the battlefield at Kappel. Fifteen years later, in his writing "A Short Confession of Holy Communion," Luther described Zwingli's death as a judgment of God according to the word of Christ: "He who takes the sword shall perish by the sword," Matth. 26:52. His words were often resented and sharply criticized. Luther wrote: "Zwingli was miserably slain in the field by that part of the Papists, and Oekolampad [an associate of Zwingli], much too weak to bear such an accident, also died of suffering over it, which only myself did two nights such headache that I might easily have stayed [died]." Zwingli's friends and followers, however, called him "a martyr to the truth taught by him." But Luther would not allow Zwingli's "martyrdom" to stand; he said, "It is not the punishment or the suffering, but the cause of it that makes the martyr."

In order to understand Luther's judgment on Zwingli's death, however, we must also keep another thing in mind. In 1529 the great religious discussion between Luther and his friends and Zwingli and his followers had taken place in Marburg on the burning question of the Holy Communion. In this conversation Luther had very clearly and sharply expounded the true presence of the body and blood of Christ in the Holy Supper; but Zwingli would not accept the doctrine of Scripture as Luther confessed it. Luther's "brotherly hand," however, he wanted, but not Luther's doctrine of Scripture. At first Luther still hoped for improvement from Zwingli, but, as he later judged, Zwingli had become "angrier than before" since the religious discussion at Marburg. He not only held on to his old doctrine of the Lord's Supper, which was contrary to Scripture, but he also put some pagans in the place of the prophets.

and apostles. All the more did Zwingli's death appear to Luther as a judgment.

Zwingli still lives on today in his comrades in spirit. His mixing of church and state, which eventually brought him death in battle, is still found today in Reformed sectarian circles. His false doctrine of the Lord's Supper, according to which the bread and wine mean only the body and blood of Christ, is still preached by the Reformed today, as is his erroneous doctrine of the person of Christ and the means of grace. The harm done by his doctrine of reason has never been repaired. Quite rightly, therefore, we deny Zwingli the honorary name of reformer and martyr. Though Zwingli praised Luther as a "faithful champion of God," he was a lifelong opponent of the true reformation of the church, which took seriously the word of God. J. T. M.

Dr. J. A. Faulkner Died. Dr. John Alfred Faulkner, who had been professor of church history at Drew Theological Seminary since 1897, died at Madison, N. J., September 6. He was a man of great learning, a tireless researcher and a gifted teacher. His scholarship won him the respect not only of local scholars, but of European scholars as well. Although he was a Methodist, he was very interested in Luther's great church reformation and treated it in various works as well as in shorter articles in the theological journals of our country. In particular, he also defended Luther against Roman hostility and slander. He recognized the actual central point around which the entire Reformation revolved, namely the justification of a poor sinner by grace alone, and set it forth in his writings. In a private letter to us, he once mentioned, among other things, how fortunate our Lutheran Church was to possess such a glorious heritage from the Reformation; for this reason every other church in our country must envy it. Dr. Faulkner died at the age of seventy-four.

J.T.M.

Protestants have lost their Bible. This charge is made by a writer in *Contemporary Review*. We read there, "From the earliest days of Christianity, even in the writings of the early Church Fathers, the Scriptures were regarded as the rule and guide of Christian truth. Nothing was taught as an article of faith but what was contained in Scripture and could be proved from it. Until the middle of the last century the stronghold of the Bible remained untouched and unbroken. No one in Christendom refused to believe that the Scriptures were really infallible. A saying from Scripture had unimpeachable weight; if a statement was supported by Scripture, the matter was settled. But now the Protestants have lost their Bible, and with it their religion."

Those who know the teachings of the modernists of today will agree with this judgment. But what is said here also applies to the Roman Church. This church, by making the doctrinal decisions of the popes the guide of doctrine, has lost the Bible; for it does not regard the Scriptures as the only source and rule of doctrine. But this charge also falls upon Reformed circles, who in certain doctrines, as concerning Holy Communion, the person of Christ, and the means of grace, have abandoned the Scriptures, relying instead upon their reason as the guide of doctrine. Let us all be careful that we do not "lose the Bible" by teaching human opinions instead of the Word of God. St. Peter writes with great emphasis: "If any man speak, he speaketh it as the word of God," 1 Pet. 4:11,

J.T.M.

Recognition of the Church. In the daily press there are daily verses by a popular poet of our time named Edgar A. Guest. The latter was born in England in the year 1881, and came to America as a child at the age of ten. After he graduated from college he devoted himself to writing for the daily press. His verse, touching on all sorts of subjects, is much read.

Guest also recently spoke about the Christian church, saying, among other things, "To my religion I owe my home and the peace I enjoy there. To my religion I owe my friends and the ability to keep them. To my religion I owe my patience and all the sense of purpose I have displayed. I cannot join the unbelievers and church despisers because I do not know where they will lead me. I see how they strive to seduce me and my children to licentiousness and unchastity, and to a cruel strife for earthly existence and a deathbed without hope. Into such a wilderness I will not turn my own eyes, nor those of my children."

Without Christianity one has no footing in life or in death. J. T. M.

Abroad.

From the Free Church. One of our correspondents from the Free Church writes us these days: "Our church has its special task at a time when here in Germany the clarity of the gospel has been obscured in wide circles. Through the apostasy from the inerrancy of the Holy Scriptures, the authority of the Word, and thus God Himself, has also been lost in wide church circles. There is no real fear of God's Word. We have only to ask that God may bless our little strength and open the hearts of you, our dear brethren, to the need of Germany and Europe. There are still many tasks ahead of us, but we can only solve them if prayer and gifts prepare the way for us. The work of our and our sister churches goes all over Germany, to Estonia and Finland, to Alsace and Paris. These days I received a letter from Spain calling us to work. It is not yet clear how far there is a task in this call. But God guide us and make us ready to heed his ways!"

We would like to take this opportunity to call attention to one thing. The "Lutheran" reported a few months ago that the Free Church is determined to move its theological college from Berlin-Zehlendorf to Potsdam. The reason for this is that the maintenance of the very beautiful property, according to all who have seen it, costs too much, and also that not all the buildings are necessary for the immediate purposes of the college. This property has been acquired and transferred to the Free Church chiefly through the gifts of friends of the Free Church in our Synod. But the sale of this property cannot be easily accomplished, and is especially impossible under the present difficult economic conditions in Germany, if the valuable property is not to be squandered far below its value. That would certainly not be in the spirit of the donors and maintainers of this property in our Synod. Therefore, the support of the college should not be interrupted now, but rather encouraged, and especially the generous members of the Free Church Aid Society, who have been active in this regard for many years, want to continue this good work until the transfer can really take place.

L. F.

The situation in Germany. We have just mentioned, as has been generally known for weeks and months in the daily press, that Germany is in a very difficult economic situation, which is also affecting the Free Church. On September 25, another of our correspondents wrote to us: "The economic situation here in Germany is very depressed, and the political conditions are also extremely tense. We are heading for a severe winter. May God the Lord have mercy on us all!" From our confidants, with whom we have been in contact since the post-war period and whom we know to be well acquainted with the conditions, since some of them have sent us official testimonies or are involved in the work of the Red Cross or similar institutions, we receive quite distressing letters. One letter, for example, says: "Since the end of July we helpers of the Red Cross have been going through such indescribably sad scenes. Mothers and fathers want to go on starving until they no longer have the strength to live, if only their little children are cared for in some way. Not infrequent in the children's home of his charity in Sterkradej in the last few weeks are the cases where little children are brought to us by the mother in despair with the words that she must make an end with the child and herself if we do not take the child into our home." L. F.

Warning signs against swearing. As the "Luth. Herold" reports, for some years now posters have been found at numerous Dutch railway stations with the following content: "If you believe that there is an almighty God, then have reverence for him and do not use his name unnecessarily or thoughtlessly. But if thou believest not in the existence of an Almighty God, even then use not his name; for thou thereby offend thyself and vex others." These warning signs were posted by a "covenant against the abuse of God's name." It is reported, in fact, from ecclesiastical circles in Holland, that the bad habit of swearing was particularly prevalent in Holland. It is said of Emperor Charles V that he spoke Latin to the scholars, French to the statesmen, Italian to the ladies, German to the peasants, but that he cursed in Dutch.

As the "Lutheran Herald" rightly points out, such warning signs would also be a necessary reminder for our circumstances. How serious God is about this matter is proven by the fact that the second commandment reads: "Thou shalt not take the name of thy God in vain." This is a commandment God wants heeded, most especially by those who call themselves Christians. Let us all, pastors, teachers, and parents, take heed of this in the education of our children, and not forget to point out to them the serious threat which the Lord God has attached to the second commandment: "For the Lord will not leave him unpunished who takes His name in vain." J. T. M.

Peace between Mussolini and the Pope. Predictably, the dispute between the Pope and the Italian State was soon settled. The agreement is that the papal movement, which was politically active, especially among the youth of Italy, has agreed to refrain from political activity directed against the Italian government. In other words, the Pope promised to keep his hand out of the affairs of the government and no longer cause it trouble. He was all the more willing to do this because in stock Catholic Spain the eventual revolt of the people did him too much harm after all.

There are two things we can note about the discord of this kind between the Pope and the government. The first is that the stock Catholic

countries, in spite of their political activity against the pope, ultimately remain faithful spiritual subjects of the pope. Only the Gospel frees them from the spiritual tyranny of the pope. The other thing is that the pope is too fond of putting his hand into the affairs of government; he wants to be regarded as the prince of the church, on whom the temporal power also depends. He yields, however, to pressure; but he does not sacrifice principle. Even if defeated, he still plays the victor and ruler. The pope is and always will be pope. J. T. M.

The Patriarch of Jerusalem died. Some time ago, in his country home on the Mount of Olives near Jerusalem, the Patriarch "of the Holy City of Jerusalem and of all Palestine, of Syria, Arabia beyond the Jordan, Cana in Galilee, and of Holy Zion," Damianos Constantine, died at the age of eighty-three. He was the 132nd patriarch of Jerusalem. An advocate by profession, he went to the small monastery of Constantine in Jerusalem after severe misfortunes took his wife and child within a few days. Later he became Patriarch, and this office he held for thirty-four years, from 1897 to 1931.

We remark this to remind once more of the Eastern or Greek Catholic Church. This church, however, does not recognize the pope, but otherwise, like the papal church, has fallen into all kinds of human doctrine. At the time of the Reformation, the Gospel was also offered to this church, but it rejected the pure truth of God and then sank all the deeper into the mire of fabricated human wisdom. Like the occidental Catholic Church, the oriental one, too, leads above all the doctrine of works. In general, the "Christianity" in Palestine is not such that it has an uplifting effect on the visitors. It is not important for Christians to dwell near the places where Christ once walked, but to abide in God's Word.

J. T. M.

The Bible God's Word. As the "Allgemeine Ev.-Luth. Kirchenzeitung" reports, the Synod of the Dutch Reformed Church in the Free State of South Africa (Dutch Reformed Church) recently clearly and unequivocally professed the doctrine of the divine inspiration of the Holy Scriptures. It adopted a statement which every preacher must sign at the time of ordination. The confession reads, "I do sincerely and upon my conscience declare and confess: 1. That the Bible is God's Word; 2. That the Bible is inspired of God, and therefore infallible in all its parts; 3. That the miracles of the Bible cannot be explained by human reason, and are therefore to be accepted with childlike faith; 4. That the narrative of the first book of Moses of creation and the fall of man is infallible and inspired; 5. That the account of history given in: Old Testament is to be held fast against the developmental theory of Biblical criticism; 6. That Christ is holy and sinless, not only in the ethical sense, but equally in His thought without error and deception; 7. That the teaching of Jesus concerning Moses as author of the Pentateuch, concerning Jonah and the whale, concerning David as author of the 110th Psalm, and concerning all Scripture, is infallible, and that Jesus is always the truth." That the position here expressed on the divine inspiration of the Scriptures should be held up as something special is a sad testimony to outward Christianity today. In the whole sectarian circle of our country no such confession could be brought to general acceptance. J. T. M.

From the Leipzig Mission in India. At the annual celebration of the Leipzig Mission, the mission in India was also discussed. Among other things, Provost Meyner reported on the missionary situation in India: "During the war, the slogan from

...given: 'Away with all that has come from the Occident!' But this mood has long since passed. Especially the jubilee year of the Augsburg Confession has contributed much to it. Today, too, people no longer want to know that the Tamulen Church would be better off without the workers from the West. Today the slogan is: They know now that they are not yet strong enough to resist syncretism, the union of the Reformed churches into a Union Church, and other dangers. What the church mainly asks from the missionaries is evangelism, which is done by them together with the Indian pastors. But very important is also the work of the missionary sisters and teachers on womankind. We still have a great task to accomplish in India. From the Tamulen Church the call goes out to German Christianity: 'Do not grow weary! Do not pull your hand away from us!'

Because of our own mission in India, what has been said here should be of importance to us also. J. T. M.

From the work of the Leipzig Mission in East Africa. At the last annual celebration of the Leipzig Mission in the week of Pentecost, Mission Director D. Ihmels reported among other things: "In East Africa we were able to experience a surprisingly rapid growth. Here the number of souls was 19, 779. 2, 859 more persons were in baptismal training. Perhaps the young African church will soon have surpassed the Tamul church in India. Madschame, the oldest church, already has 4, 000 souls. Our African Christians are facing many difficulties. There is a serious economic crisis. The main products, coffee and sisal (hemp), have fallen in price. Many natives also suffer from this. They cannot find employment with the Europeans. It is often difficult for them to pay the church taxes. All kinds of outside influences are entering the communities, especially Islam from the steppes. Catholics are always trying to settle in our areas. Black Christians have also tried to sow mistrust between the churches and individual missionaries. Will young Christianity withstand all these dangers? In August 1930 the congregations united to form a church. The first church congress took place in Mamba. Many difficult tasks are to be solved. The young Christianity is already on mission: in the steppe, among the Masai people. The Masai work begun by Missionary Blumer was continued by Missionary Hohenberger. From the latest reports one gets the impression: the paths are paved by an invisible hand. Even to Gonja in South-Pare messengers come with the request: Send us teachers! In Mbaga a small hospital could be opened. This has paved the way for better care for the sick in the southern mountains. Senior Baum is preparing for a whole new task during his home leave. In Africa, too, the training of indigenous pastors is now to begin.

"In the mission fields everywhere one sees a gratifying growth and ripening of the harvest. Years of hardship have come upon our work. It is true that last year the missionary gifts increased by 20,000 Reichsmarks. But at the end of the year we were still faced with a debt of 144,000 Reichsmarks. Therefore, severe restrictions had to be imposed. Missionary candidates who were ready to be sent out could not be seconded. All buildings in India and Africa had to be cancelled, even necessary repairs had to be postponed. This is probably the meaning of this time of need, that wide circles come to the realization: the mission is a necessary work. In the fact that God blesses the need again and again, we see the fulfillment of the promise: 'I am with you, says our God? In trust

in him we will continue our work. He is our confidence and our hope."

At the end of the report, the rapporteur adds the following words, which are also important for our Gentile missions: "All of us who were able to join in the celebration took much home with us. We heard of opened doors, awakening peoples, growing congregations, churches that are becoming. But one word that was spoken at the end could frighten us: failing homeland. Can this be? Can it be, in view of God's great hours on the mission fields given to Christianity in the present time? Really a failing home?" -The word "failing home" ought to be a constant and increasing reminder to us, too, of our missionary duty.

J. T. M.

Gandhi and the Christian Mission. Mahatma Gandhi, who is at present causing a great stir by his visit to England, said some time ago that India needed nothing more than the Gospel. In response to this and similar statements, Gandhi was declared to be a Christian, or at least a man who had already been half and half won over to Christianity. But the fact is that Gandhi is neither a Christian nor a friend of the Christian mission.

About this the paper of our brethren in Australia, the *Australian Lutheran*, spreads a long article. In it many things are communicated which express Gandhi's dislike for Christianity. On the one hand he praised the Christian mission, but on the other hand he said publicly that if he had his way, the Christian mission would have to leave India. Later, however, he qualified this statement somewhat, namely, that the Christian mission should leave India if it used its activities of love, such as teaching in schools, medical service, etc., to win Indians for Christianity. According to Gandhi, no religion is perfect. He therefore wants to see the followers of all religions in friendly intercourse with each other; in this way, he thinks, Christianity too should prove that it is the "religion of benevolence towards all men". So Gandhi talks just like our infidel sectarian preachers Fosdick and Cadman, and like these two fighters against the true Christian religion, so Gandhi thinks salvation in Christ, the Mediator of God's free grace, is something foolish. The commonplace religion of the natural man is also found in the minds of educated Indians.

J. T. M.

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A letter from D. Pieper to J. H. Sieker in New York.

The letter, written forty-five years ago, was sent to us by the recipient's son, Fr. Otto Sieker.

St. Louis, Mo. the 20th of January, 1886.

Dear Pastor!

I have just read the last issue of the "Witness" and I feel impelled to write a few words to you. They should be words of encouragement. I am very sorry that the Progymnasium in New York still receives so little attention on the part of our Eastern District; but do not lose heart because of this. It seems that the importance of such an institution has not yet been recognized in New York. This realization must and will come by God's grace, and then more, indeed all hands will take hold. I hope to God that New York will soon have a full high school. I am firmly convinced that a properly established grammar school (Real

gymnasium) from New York itself would be filled. Not only would the children and young men of our congregations attend it, but also those parents who do not belong to our congregations, but who recognize the value of a so-called classical education - and there are certainly a large number of such in New York - would entrust their sons to our grammar school. Watertown has had very encouraging experiences in this regard. What an opportunity for us to proselytize even among the educated! Even most of the outsiders are happy to take part in the religious instruction. A grammar school teacher who is a competent teacher and has a heart burning with Christian love has an immense influence on grammar school students. I know this partly from my own experience.

The tiresome lack of money! But we Missourian Lutherans are foolish people. Why don't we put an end to the lack of money? We are, by the grace of God, a great body. If we would stir one another up to regular giving, money would soon be plentiful. I emphasize regular, consistent giving. It is not a legal thing. It is a matter of principle: Each according to what he has and is willing by God's grace. But such free regular giving has the apostolic model for it. 1 Cor. 16:2: "Let every one of you lay up for himself every Sabbath, and gather together what seemeth him good." It is strange that the Holy Spirit allowed this to come into the Scriptures. He knew well that in very many cases the gifts would be stuck, if only now and then large gifts were to be given, perhaps of the year only once or twice. Therefore he exhorts, "Upon every Sabbath-bearer . . . what seemeth him good." This regular giving is also much more appropriate to the spiritual life. We regularly take grace for grace from Christ, not merely once or twice of the year. What, therefore, is more natural than that we should also give and communicate regularly. How little is given generally and regularly in our synod is evident from the fact that, if all contributions for extra-parochial purposes are added up and distributed among the number of those entitled to communion, each member receives about 60 to 70 cents a year, and this is a continual hustle! If we were generally accustomed to regular giving after the apostolic model, we should not only collect much more for all purposes in the kingdom of God, but we should not be under the impression that we had exerted ourselves to the utmost. How easy it should be, for instance, to raise about \$40,000 for the Immigrant House! A Sunday collection by the whole synod would raise the necessary sum.

But excuse me; against my will I have gone into more detail in a great hurry. But the matter has been close to my heart for years. I am so very sorry that for lack of means we have to omit so much that should obviously be done. And yet we have the means abundantly and superabundantly. If only we acted according to 1 Corinthians 16!

With warm regards

Your Christo-bonded

F. Pieper.

How would it be if "giving" according to the apostolic model was dealt with once at the district synods (perhaps in the afternoon)? This can be done very briefly and need not take many hours. In many of our congregations the view is widespread that regular giving is legal. This is haunted even in our St. Louis congregations.

A cardinal's hat for D. Luther.

Incredible as the matter may sound, it is nevertheless a fact. The exact researches which Dr. Kalkoff from Breslau has made in the Vatican Library in Rome have provided the proof.

It was in May of 1519, that is, at a time when Luther's reformatory position had long been known in Rome and the trial of the "arch-heretic" instigated by the Dominican monks was already close to conclusion, after the negotiations with Cardinal Cajetan in Augsburg had failed to persuade him to recant. At this time, after the death of Emperor Maximilian J., the election of a new German emperor was imminent. Elector Frederick of Saxony had the most decisive influence. He rejected an election of his own person. At that time, Pope Leo X was very concerned that the Spaniard Charles V should not be elected. At that time he would have preferred to see King Francis of France on the German imperial throne, and sought to win over the Elector Frederick for his election. If Frederick would support the election of Francis, the Elector should "have the power to make one of his friends a cardinal, whichever one he wishes".

It is undoubted that Leo X. had D. Luther in mind. For the Elector did not have any relatives to whom he could have turned his red hat. He had proved himself to be Luther's friend and protector by his advocacy of him. And as at that time at the papal court everything seemed to be for sale through positions of honor, so also the Wittenberg monk might appear to the pope as a man who would not resist the lure of the highest position of honor that Rome could offer.

How much one believed in Rome at that time that Luther could be won over by flattery is also proven by a breve or papal letter of March 29, 1519, written in the most flattering forms, in which Luther was invited as a "beloved son" to personally make his intended recantation in Rome. The papal envoy von Miltitz had held out the prospect of such a recantation.

Whether Luther himself ever heard of the offer of the cardinal's hat from the Elector is uncertain. Since the Elector was not to be had for the election of King Francis, the whole thing fell down. The Elector, however, knew exactly who was meant by the words "one of his friends". The next year, at the Diet of Princes in Cologne, he told three electors that he knew very well that the Pope would gladly give Martin a rich archbishopric and the red hat to boot, if he would only agree to recant. The Archbishop of Trier later told the Nuncio Aleander that he had heard from the mouth of the Saxon Elector himself that the Pope had made such an offer to Luther. And two years later, at Worms, he too sought to lure Luther into recantation by promising him "a rich priory near his castles and to keep him at his table and in his council in his and the emperor's care and in the pope's highest favor." And yet at that time the bull of excommunication had already been issued against the "heretic," and the latter had not hesitated to consign it to the flames.

Thus the temptation: "I will give you all these things if you fall down" actually came to Luther. Let us thank God that he overcame it just as decisively as he overcame the threats of death by fire.

Obituaries.

On September 21, as a result of a long-standing asthma condition, Fr. Andreas P. Feddersen, pastor of St. Peter's Parish in St. Louis, Mo. for twenty-nine years, died. Born in Germany, February 10, 1878, he came to America in the fourth year of his age, then attended our Fort Wayne Institution and graduated from our St. Louis Seminary in 1902. In 1904 he married Elizabeth Buehner, who survives him. His marriage was blessed with two sons and two daughters. As a result of his affliction the church had given him an extended vacation, which he used for a trip to California, but it did not have the desired success. Only once after his return did he enter the pulpit. While on a visit to his sister at St. Peter, III, he was relieved from his suffering by a blessed death.

P. Feddersen was endowed with beautiful gifts and put these gifts to the service not only of his parish but also of his district, serving for many years as Visitator in St. Louis, as Chairman of the Western District Mission Board, as a member of the Poor Students Board, and as Secretary of the St. Louis Home for the Aged Society. God grant him, along with all of us, a happy resurrection on Judgment Day!

T.L.

P. am. Friedrich Wilhelm Pohlmann was born in the parish of Hille, Preuhisch-Mindcn, Germany, November 9, 1848. When he was seven years old his parents moved to America and settled on Heads Creek, thirty miles south of St. Louis. Only two years after immigrating his father died, leaving his widow with a band of children. The widow felt compelled to move to town, and came with her children to St. Louis. Here the deceased attended the school of the Immanuel congregation. In 1865 he entered the practical department of St. Louis Seminary. He completed his studies in 1870, and was called to a mission field in northern Wisconsin, where he was ordained and inducted by C. F. Ebert. He endured the great hardships of this field of labor örei years, and then, on the advice of his physician, moved farther south, accepting a calling to Lanesville, Ind. and was introduced there on the 14th Sunday after Trinity, 1873, by Father H. Jüngel. From here he opened a mission at Louisville, Ky. The newly formed church called him a few years later, and on the Sunday after New Year's Day, 1879, Father C. C. Schmidt introduced him to his new field of labor. After eleven years of blessed labor he followed the call to his last congregation at Sauers, Ind. Here Bro. PH. Schmidt on July 28, 1889, and he served here diligently and faithfully until in 1920 he was compelled by infirmity of age to resign the ministry so dear to him.

On October 31, 1870, he had married Emma Wolf, of St. Louis. This marriage was blessed with twelve children.

His last years were spent with his faithful companion at a daughter's home in Seymour, Ind. His fervent desire was to depart and be with Christ Jesus. Every day he waited for his deliverance from all evil. He passed away August 12, at the age of 82 years, 9 months and 3 days. On 14 August funeral services were held in the church at Seymour in English and in the church at Sauers in German. In the former service the undersigned preached on Luk. 2, 29, 30, in the latter P. Geo. Gotsch

on I Cor. 15, 10 s. J. D. Matthius, first vice-president of the Middle District, gave a short address at both services. Bro. Schumacher officiated at the home and O. Matzmann at the graveside. Six fellow ministers served as bearers.

His widow and eight children, five daughters and three sons, one of whom is a teacher, survive him. E. H. Eggers.

P. August Ude was born at St. Louis, Mo. on July 22, 1862. After his confirmation he began his studies in the Uortüvostern OolleM at Watertown, Wis., which he then continued in our college at Fort Wayne from 1878 and completed in 1884 in our seminary in St. Louis.

His first congregation was at Gladstone, Nebr. from where he later took a call to Pine City, Minn. Here he also served several preaching posts. Later he answered the call of the church at Willow Creek, Minn. This congregation he served sixteen years. The last congregation was that at Wykoff, Minn. which he served from 1910 to 1927. In November, 1927, he preached his last sermon here and then retired on account of weakened health. In the midst of this his last congregation he lived until the Lord called him home on August 1. He faithfully attended the services of the undersigned, who became his successor, and enjoyed his pastoral services.

In 1886 he entered into holy matrimony with Johanna, daughter of Blessed P. R. H. Biedermann. He is survived by his wife, four sons and three daughters. One son and one daughter have preceded their father into eternity.

Funeral services were held at St. John's parish, Wykoff, on August 3. Father C. Asfeldt preached the German sermon, and Father M. Weinhold offered words of comfort in the English language. The undersigned mutinied at the home and graveside in English. Julius A. Stein.

On June 30, in faith in his Savior, Teacher Emeritus Johann Wegner passed away at the ripe old age of eighty-five. He was born in Mona, Germany, March 11, 1846, and came to America with his parents when four years old. They landed at New Orleans, and then removed to Ehester, Ill. The lad entered college at Fort Wayne, where teachers were then educated, in 1860, and entered the teaching profession in 1864. He served the Immanuel school at Homewood, Ill, and after two years answered a call from Trinity church in Milwaukee, which he served for forty-five years, mostly as senior teacher, organist and choir director, until he took a well-deserved retirement in 1911, after which he went to live with his daughter. He was a gifted teacher, a capable musician, who did much for Lutheran congregational and choral singing, especially in Milwaukee, who in earlier years was also active in our synod in various ways far beyond the boundaries of the congregation, and until the end retained a lively interest in our church work, especially the parochial school.

On August 8, 1867, he married Katharina Knapp of Ehester, who, after forty-three years of happy marriage, preceded him into eternity in January 1910. A few weeks before his death he had to carry one son to his grave. He leaves two sons, three daughters, eleven grandchildren and three great-grandchildren.

On July 3, the mortal body of the deceased, along with two other aged members of the congregation, was buried in the ground in a Christian manner. The undersigned preached in German on Ps. 119,41 and P. H. Blecke in English on Hebr. 13, 8.

Heinrich Grüber.

New printed matter.

How Peter Became Pope. By William Dallmann. Concordia Publishing House, St. Louis, Mo. 113 pages 6X9, bound in cloth with cover title. Price: H1.00.

The contents of this book appeared in serial articles in the previous and present volumes of our *Concordia Theological Monthly*, but at the request of numerous pastors and a major conference they have now been published in book form. In nine chapters they describe the beginning and growth of the Papacy up to the present time, and as in his other works, D. Dallmann here also shows his broad reading and presents the history in a popular, gripping manner. He shows from history what it is about the Papacy, and how the Church and the world should judge of it, and concludes with the strong but perfectly justified word and wish of the aging Luther: "God fill you with hatred against the Pope!"

L. F.

In the Days of Solomon. A Story of the Building of the Temple. By P. E. Kretzmann. 126 pages 5X7, bound in paperback. Price: 40 Cts.

True to God and Country. A Story Playing in the Time of Queen Esther. By Martin P. Simon.. 191 pages 5X7, bound in cloth with gilt title. Price: 75 Cts. To Lutkoran Look Concorn. Also to be obtained from the Concordia ?ub1isllo§ Houso, 8t. Louis, Llo.

Both books go hand in hand, because they both describe an Old Testament event in the garment of a story, although they are otherwise quite different. In the first story the building of the temple of Solomon is described, based on exact knowledge of the circumstances, conditions and events of that time. In the second, the story told to us in the book of Esther is again presented in vivid detail, based precisely on the Bible, but with the inclusion of other characters. Both books will be read with pleasure by our youth.

L. F.

"Even unto Bethlehem." By A. Kuhlmann. A Christmas Service for Children and Congregation. Concordia Publishing House, St. Louis, Mo. price 8 cts.; the dozen 72 cts.; the hundred H4. 50.

Our publishing house herewith again brings a new Christmas liturgy to the market, which contains the well-known Christmas carols, a liturgical introduction, also a number of lectures, but which then brings the actual content under the aspect of a "Christmas journey", in four parts: 1. with the writer of the Gospel to Norn; 2. with Joseph and Mary to Bethlehem; 3. with the angels to the field near Bethlehem; 4. with the shepherds to the manger. Thus the old Christmas story, which must always remain the main subject, is presented in a new way which is sure to find favour.

L. F.

News about the Municipal chronicle.

Ordinations and introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12<L) Deputized:

On the 17th of Sun, n. Trin. (Sept. 27): P. O. Sieker at St. Luke's Church, New York, N. P., as missionary among consumptive Lutherans at Saranac Lake, N. P., by Praeses A. Brunn.

On the 18th of Sun, n. Trin. (October 4): Cand. W. E. Reiser in the Oraco church at Queens Village, N. P., as missionary to India by Rev. L. S. Wagner.

Ordained:

On the 7th Sunday, n. Trin. (19 July): Cand. M. J. S t e e g e at Bethany Church, Milwaukee, Wis. assisted by Profs. A. Rehwaldt, Jr. and E. Jenne by P. H. A. Steege.

On the 15th of Sonnt, n. Trin. (13 September): Kand. G. Gehlhar at St. Paul's Church, San Francisco, Cal., assisted by M. Liebe, A. Weßling, H. Schröder, and A. Streufert, by P. G. E. Kirchner.

Ordained and inducted:

On 14 Sonnt, n. Trin. (September 6): Kand. H. W. L a r s o n in Daitd parish at Pierre, S. Dak. assisted by Fr. Ch. Burkhardt of P. Cd. Beyer.

On 16 Sonnt, n. Trin. (20 September): Kand. O. E. Gräbner at the First Trinity Church at Pittsburgh, Pa. assisted by v. Th. Gräbners and LL. E. Brand, H. Romoser, W. Heintze, E. Tieman, A. Werkens, and H. Pöllot, by P. Wm. H. Dale.

Forgetfulness. If a congregation has a pastor who preaches God's word, law and gospel, pure and unadulterated, who takes care of the flock entrusted to him to the best of his ability, who faithfully and conscientiously places the gifts bestowed upon him in the service of Christ and his congregation, then the congregation has every reason to regard him as a glorious gift of Christ and to thank their Saviour that he has so graciously provided for them. Nor will she now seek more in him than the Lord does. She will not esteem him less because he may not have this or that gift in the measure she would like. Rather, she will consider that this very pastor has been given to her by the all-wise Head of the Church, and will honor him accordingly, gladly let herself be taught by him, accept his word as the word of the Savior, keep it in a fine, good heart, and bear fruit in patience. If he is attacked for the sake of the testimony of truth, she will not turn away from him cowardly, but will stand behind her shepherd like a man, defend him and show by word and deed that she completely agrees with his way of acting. She will also prove her love and respect for him in the earthly world by not carefully calculating how little he can get by with, but as she would entertain the Lord Jesus most deliciously if he would once come to her personally, so she will also provide for his servant and representative in the earthly world to the best of her ability.

Where pastor and congregation are always aware that a righteous Christian preacher is a gift of Christ, a servant of the Saviour, the bond of mutual love and respect will be ever more firmly knit, hearts will be ever more closely united, and the pastor's ministry will be abundantly blessed by the Lord's grace. T. L.

nungen, which had been made during the reading of the Catholic answer, to set up a defense of the Augsburg Confession. And on August 29, 1530, when all negotiations between the Lutherans and the Roman Catholics had broken down, the Protestant estates of the Empire gave the Chancellor of the Empire, Dr. Brück, Melanchthon "and others" the official commission to "prepare a protective speech or apologia of our first confession, in which causes would be shown to the Imperial Majesty why we do not accept the Confutation and why it is not founded. This apology was ready on September 20; at the reading of the imperial farewell on September 22, it was offered to the Emperor, and he might have accepted it; the Count Palatine Frederick already had the copy in his hands; but then Charles V's brother, the future Emperor Ferdinand, whispered something in the Emperor's ear, and the Emperor rejected the Lutheran apology. Ferdinand was later quite tolerant as emperor; but at that time he still hoped to bring the Lutherans back by force into the bosom of the Roman mother church.

Thus all the fine hopes with which the Lutherans had come to the Diet in Augsburg were dashed. On November 19, the Emperor issued his edict: the doctrine of the Protestants had been thoroughly refuted by the Confutation; until April 15, 1531, all should be given grace to voluntarily return to the Catholic Church; then the edict of Worms should be enforced against Luther and all his followers.

Melanchthon now immediately decided to revise and further elaborate the Apology. Already on his way home from Augsburg he went to work. And the work grew under his hands. In the meantime a copy of the Confutation fell into his hands; now he was able to treat carefully and thoroughly all the questions that came into consideration. Moreover, it was Melanchthon's manner that he was seldom satisfied with what he had written; again and again he revised and improved. In the Apology especially he took the greatest pains with the article on justification, so that it finally expanded tenfold. So it became in 1531, and the Apology was still not ready for printing. But as the day approached which was set for the evangelicals as the last reprieve, which now confronted them with the choice: Denial or persecution, there appeared as the Lutheran answer this trumpet blast for the truth, the Apology of the Augsburg Confession.

The Apology, as its name implies, is a defense of the Confession against the claim of the Catholics that it was refuted by the Confutation. Therefore, one article of the Augsburg Confession after another is taken up, and it is shown that the refutation of the opponents is bad, but that the doctrine of the Lutheran Confession is well founded in Scripture. And through the whole Apology, as D. Bente so beautifully expresses it, the Christian doctrine of justification runs like an ever-recurring heavenly melody as a motif in the great symphony of divine truths, until the whole mighty work finally dies away in the final chord: "They hold against us the public vexations and disturbances which have arisen under the pretext of our doctrine. To this we answer briefly, that though all the vexations are brought together, yet the one article of the forgiveness of sins, that for Christ's sake, through faith, we freely obtain forgiveness of sins, brings so much good, that all evil is covered up."

In one respect the Apology differs from the Augsburg Confession: it speaks in a much sharper tone. There-

The Apology of the Augsburg Confession.

A commemoration of its four hundredth anniversary.

The reason for writing the Apology or Defense of the Augsburg Confession was the so-called Confutation of the Romans.*) This confutation was an attempt to refute the confession which the Lutherans had presented at Augsburg. This was to be done by order of Emperor Charles V. A number of Catholic theologians were therefore selected for the purpose by the papal legate Campegius, and appointed by the emperor. These set to work; but their first attempts were so bad that the emperor angrily rejected them. It was not until the fifth draft that he accepted it; but even now they were not particularly proud of the work; when the Lutherans demanded a copy of the Confutation, they were promised it, after long opposition, only on condition that nothing of it should be published. But since it was to be feared that the Lutherans would be held responsible if in any other way parts of the Confutation were made public, and that they would then be accused of breaking their word, they did not accept the offer, but at the same time declared that an answer to the Confutation would follow. Melanchthon had at once begun, on the basis of records, to write

*) "Lutheran" 1930, p. 382. 415. F. Bente, Historical Introduction to the Symbolic Books, *Concordia Triglotta*, p. 37 s.

for we find the explanation in the historical situation of things. From the words of the invitation to the Diet of Augsburg, the Lutherans could conclude that the Emperor would honestly hear both sides, give them an opportunity to plead their case, and then compare the two on the basis of the Word of God. Thus there seemed good hope for peace in the church. Therefore the Augsburg Confession, though decided, yet spoke mildly and leniently; one did not want to provoke the opponents without necessity and prejudice them against the good cause. This hope was now over. By rejecting the first Apology at the Diet, the Emperor had at the same time cut every bond between Catholics and Protestants, and frustrated all hope of reunion. So now the Apology speaks quite a different language. Not that it ever speaks in unseemly terms, as coarsely and crudely as the opponents of the Reformation often did; Melanchthon could not write like that at all. Even in the Apology, for example, he shows due deference to the emperor. But he no longer seeks to spare the enemies of truth; he calls them and their error by their right names.

The Apology, as it was printed and distributed in 1531, just four hundred years ago, bore Melanchthon's name on the title page; it was just his writing, and he was responsible for it. But soon the Lutheran imperial estates also confessed to it. In 1537 it was formally adopted in Schmalkalden as a confession of the Lutheran Church, and in 1580 it was enumerated as such in the Formula of Concord.

When one considers the circumstances under which the Apology was written and published, one cannot overestimate the courage of those who professed it at that time. Those were difficult days for the young church of the Reformation; it seemed as if it must now come to an end; the emperor had now given his ultimatum in no uncertain terms: Submit voluntarily, or I will force you. Of course, the Protestants were now also serious about resisting the threatened coercion. Philip of Hesse had asked to leave before the close of the Diet, as soon as he saw which way the wind was blowing; when the Emperor refused him leave, he had gone home without the Emperor's permission, and had begun to make arrangements for resistance; and at the beginning of 1531 there came about what had hitherto been only a plan, chiefly on account of Luther's opposition: a protective alliance of Protestant princes, concluded at Schmalkalden. Luther sent out his "Warning to his dear Germans," wherein he declared that he had exhorted the ecclesiastics to peace; but they were like Pharaoh, and drove it until nothing could be hoped for them. "Because it is not my duty to advise or incite to war, as a preacher in the ecclesiastical office, but rather to advise from war to peace, as I have done most diligently up to now, to which all the world must bear witness; but our enemies do not want peace, but war: if it comes to this that a war begins, then I will truly keep my pen still and be silent, and will no longer put myself into it as I would do in the next [recent] uproar. . . Further, if it comes to war, since God is for it, I will not have the part that defends itself against the murderous and bloodthirsty papists scolded rebelliously nor let it be scolded, but will let it go and let it happen that they call it self-defense. . . . Not that I wish to provoke or arouse anyone to such resistance, nor to justify it; for that is not my office, much less my judgment or sentence. A Christian knoweth well what he will do, that he may render unto God the things that are God's, and

to the emperor what is the emperor's; but not to the bloodhounds what is not theirs."

Thus the black clouds of war were gathering; and was it to be hoped that the few Protestant princes could in the long run offer defiance to the whole power of the Emperor? There was a special earnestness in it when they sang then:

The old evil foe, now in earnest he means it;
and like a cold hand it must lay upon their hearts as they went on: Take
the body,

Good, honor, child, and wife, let them go!

Yet they confessed the truth, trusting in Him who was on the plan with them.

But God did not allow this visitation to befall the church. As he had done several times before, the emperor was again prevented from carrying out his evil plan. I think that nowhere in history can the hand of God be seen so clearly and obviously as in the history of the Reformation. After the Diet of Worms, the so-called Edict of Worms against the Lutherans could not be carried out, because the French King Francis J. put a spoke in the Emperor's wheel; the Emperor had to go to Italy to defend his claims there, and meanwhile leave Germany to itself. He defeated King Francis and took him prisoner, and prepared to come to Speyer to the Diet (1526); and what his intention was everybody knew, namely, to go forward against the Lutherans. But this time the Pope himself had to help; he released the French King from his oath to keep the peace, and again Charles had to go to battle, this time against France and the Pope. Now at Augsburg the Emperor was again ready to take the "heretics" seriously; but now in God's hands the arch-enemy of Christianity, the Turk, had to become the means of securing another period of peace for the Church of the Reformation. With three hundred thousand men Sultan Suleiman stood at the gates of Vienna, and in order to secure the assistance of the Lutheran princes, the Emperor, in the Peace of Nuremberg, had to contrive to promise them that they should remain undisturbed until a future council, at which all religious disputes should then be considered and settled. The Church had learned it once more:

The LORD is not yet, nor ever, departed from his people;
He remains their confidence,
Your blessing, salvation and peace. T. H.

The Scripture Mission of the German Free Church; its Origin and Significance.

Blessed D. Walther's second trip to Germany, which he made in 1860, did not have an ecclesiastical purpose like the first one, which he undertook in 1851 to seek understanding with Pastor W. Löhe, but was a recreational trip to strengthen his health. But it did have a great success in an ecclesiastical respect, especially in making the "Lutheran" and the printed matter of the Missouri Synod known in wider circles of Germany. D. Walther visited his closer fatherland, Saxony, and sent the "Lutheran" to a relative in Zwickau. He also became acquainted with the booksellers Justus and Heinrich Naumann in Leipzig and

Dresden, and the latter took a lively interest in the literature of the Missourians, and until his death, which occurred in 1893, devoted great zeal to its propagation. On the return journey from Switzerland, where D. Walther mainly spent his recreation



Berlagshaus of the Schriftenverein in Zwickau, Saxony.

he also visited the Free Church pastors Eichhorn and Frommel in Baden and Brunn in Steeden, Nassau. And from his acquaintance with the latter, with whom he was in complete agreement in doctrine, arose the Proseminar at Steeden, through which a large number of pious youths were won for the church ministry in America. In order to arouse interest in his institution and to raise funds, Rev. Brunn at first issued informal "Mitteilungen" about the mission in America, which developed into a monthly paper entitled "Mission und Kirche," which appeared regularly from 1866 on. This paper, whose distribution was taken care of by the bookseller Naumann in Dresden, became, along with the "Lutheran", a link of the friends of Missouri and prepared the foundation of the Free Church in Saxony and Bavaria through the clear doctrinal articles of Pastor Brunn.

When Father Ruhland came to Saxony from America, he won over the bookseller Johannes Herrmann in Zwickau and with his help published his book "Der getroste Pilger aus dem Babel der sächsischen Landeskirche in die lutherische Freikirche" ("The most confident pilgrim from the Babel of the Saxon regional church to the Lutheran Free Church"), through which the Free Church first became known in Saxony. Herrmann not only printed these things, but also went out himself to sell them, just as the Saxon Lutheran Associations already had a colporteur (a

Planitzer Bergmann) to distribute single prints of Walther's sermons which they had printed. When then in 1876 D. Stöckhardt joined the Free Church and published the "Ev.-Luth. Freikirche" in community with P. Ruhland, Herrmann drew as "responsible editor", which is why he was put on trial in 1878 at the same time as Stöckhardt because of the attacks on the state church and its officials contained in the paper, and was sentenced to prison in 1879. But the written testimony of our church was not hindered by this. The Free Church Synod, founded in 1876, adopted the "Freikirche" as its official journal, issued annual reports of its synodal meetings, and also undertook the printing of a year's worth of sermons by Fr. Ruhland, who died in 1879.

In order to broaden the distribution of the Missourian doctrinal and edifying writings, which was solely in the hands of the bookseller Naumann in Dresden, and to provide them with a wider circle of customers, the "Schriftenverein" was founded in Crimmitschau in 1881 at the suggestion of P. W. Meyer, who had come from Hermannsburg, and a colporteur was employed by him. During the work of the latter it turned out that the American books became too expensive for Germany through the book trade, so that they could not stand the competition with the books offered by other colporteurs, some of which contained false teachings. A request therefore addressed to D. Walther had the success that for a number of popular writings already in the Concordia Publishing House the subscription price for the Schriftenverein was reduced. However, so that this price reduction would not benefit the bookseller's private business and so that the association would remain in business in any case, it was re-established in 1886 as an association with the rights of a legal entity (incorporated) and bookseller Naumann was obliged to file invoices for the publications purchased from the Concordia Publishing House. The colportage was under the direct supervision of the association's board of directors and the agent appointed by them. Since after the death of the bookseller Heinrich Naumann in 1893 his business passed into other hands, the association took over from then on the purchase of the American writings, entered also into connection with the whole book trade and is since then recognized as the place through which one can obtain the Missourian literature in Germany and beyond. The supply of these printed materials also to the book trade was facilitated by the fact that the Missouri Synod of Delegates of the year



Bookshop of the Schriftenverein in Zwickau.
Showcase.

1899 granted the association a commission warehouse up to the amount of 2,000 dollars. The price reduction for colportage has, however, been withdrawn over time. But the question of price no longer plays the same role as in the past, because the Society itself was able to publish a larger number of, admittedly mostly smaller, publications, and in some cases obtained private help for larger publications, while in other cases book prices in Germany have also risen.

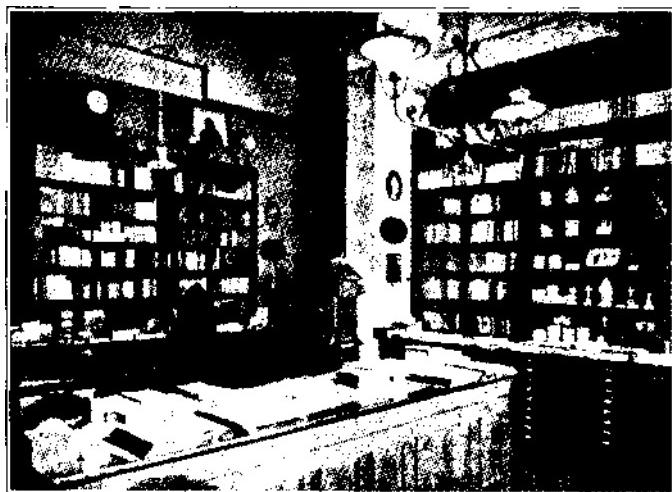
Since 1900 the business has been headed by Mr. E. Klärner, and under his prudent management it has developed vigorously. With the growth of the Free Church, which is due in no small part to the distribution of the Scriptures, the clientele and the field of work of the colporteurs also grew, of which we were usually able to employ two, sometimes even three. (We should, of course, be able to send out many more of them, if we consider with what masses of irreligious writings the German people are inundated). In addition, in the course of the years we have opened an open shop on a busy street in Zwickau and - just on November 8, 1918, the day of the beginning of the upheaval in

In 1927, the Church recognized its obligation to carry out missionary work through the distribution of Scriptures by taking over the Scripture Society by resolution. This was accomplished in such a way that through a change in the statutes of the association, which remains registered with the court under the old name, it is henceforth possible not only for individuals but also for congregations to become members of the association. If all free-church congregations made use of this, our whole church would be the owner, not only legally, but in fact, of the association, which is, after all, responsible to it for its activities through its executive committee, now appointed by the synod. With these measures, our Synod believed that it was meeting the challenge of the "publicity, publicity!" often held up to us by the blessed Mr. Lamprecht. It would be a great help to us to better fulfill our duty to bring the treasure of pure doctrine entrusted to us to the market, as well as to increase the efficiency of the association by having all communities pay contributions. If this were done, colportage might be still more vigorously carried on. And it is just this that is more necessary than ever in our day, when all parties address themselves directly to the public. There is still a lack of suitable men for it, and of the necessary money. The latter is also lacking for the publication of new and for the reissue of old writings. Since we have had to use most of our profits for missionary purposes, that is, for the maintenance of colportage, we have not been able to accumulate any working capital, and this prevents us from coming to the market with new publications. In this respect, as with our entire church system, we are living in lowly days and, moreover, naturally have to suffer from the pressure under which all businesses in impoverished Germany, which is obliged to pay tribute to the whole world, are suffering.

Nevertheless, we do not want to give up this work, for it has been entrusted to us as a particularly effective means of reaching wider circles by the One who said, "Preach the Gospel to every creature!" and has proven itself under His blessing in the more than sixty years to which the foregoing lines look back. The origin and spread of the rightly professing Church in Germany, and indeed in Europe, is largely due to the distribution of good writings. And our Scripture Society has been engaged in this blessed work for a full fifty years, just in this year 1981.

Finally, there is a more personal message. An example of the blessing that godly zeal for the dissemination of good literature can bring to the whole Church is the family of the above-mentioned blessed bookseller, Heinrich J. Naumann, who, as is evident from the foregoing report, must be regarded as the founder of the dissemination of Missourian literature in Germany. Of his descendants, no less than 27 persons were and are in the service of the orthodox church in America, in Germany, and in India, or in preparation for it. He had nine children, four sons and five daughters. Of the sons, three studied theology in St. Louis; of the daughters, four married Missourian or Free Church pastors, and their children furnish a host of laborers to the church.

Otto Willkomm.



Bookshop of the Schriftenverein in Zwickau.

Partial view of the interior.

Germany - could purchase the house in which it is located. The association is known as the Christian bookstore for Zwickau and the surrounding area, which offers it many missionary opportunities.

With the progress of our mission, we felt the need to produce and distribute more of our own writings, especially since some customers were suspicious of the "American" writings and even rejected them altogether. In the production of our own literature it was a great help to us that we could count on sales abroad, especially among our fellow believers in America, because this made it possible to print larger editions and thus keep the price low. Unfortunately, however, sales of our literature in America have declined sharply since the war. Whereas before the war we were usually able to offset what we obtained from Concordia Publishing House by offsetting articles from our own publishing house that we delivered there, we now have to pay cash for most of what we obtain. This is, of course, connected with the accelerated becoming English of the Missouri Synod by the war, but is much to be regretted for various reasons.

Even during the World War, when the actual business of trade was made very difficult, we kept our missionary duty firmly in view. The free church synod, however, has its

A Luther Word.

We parents are great fools, because we let it become sour to us, we work day and night, so that we leave our children much good; but to train and instruct them in the fear of God, good discipline and respectability, we find very negligent. It is a wicked, perverse way.

To the ecclesiastical chronicle.

From our Synod.

A Special Memorial Service. Many of our readers, namely, in the Middle District of our Synod, will remember that about four years ago the faithful pastor of St. John's Parish, Cleveland, disappeared in an unaccountable manner, and will therefore hear with inward sympathy that on September 27th his congregation held a special memorial service in memory of their pastor of many years. This Sunday was the one nearest to his birthday, September 24 (1862), and also to that of the acceptance of his profession to St. John's parish thirty years ago. Father F. Keller, of Christ Church, Cleveland, preached the German sermon, and Father M. Ilse, Sr. the Lutheran city missionary at Cleveland, the English sermon, at this bilingual memorial service, and both preachers introduced to the congregation what a dear gift of God is a faithful preacher and pastor, and how thankful a congregation ought to be to God, the giver of all good gifts, for it. As a lasting remembrance, a beautiful lectern, in good ecclesiastical style, was erected on the altar place, from which the imperishable word of God is now read to the congregation every Sunday and feast day, according to the old church usage.

Father J. Wesel was born in Fort Wayne, Ind., had attended school there, was confirmed in the old historic St. Paul's Church, then graduated from the college there, and in 1884 passed his candidate examination in St. Louis. He first served the congregation at Pomeroy, O., for four years, then also the newly formed St. Peter's congregation at Cleveland for four years, also faithfully holding parochial school at both places. Because of his fluency also in the English language he was called to Zanesville, O., in 1893, and after four years followed an appointment to St. John's parish in Cleveland, where he has served successfully and faithfully for nearly a lifetime. In addition to his work in his large congregation, because of his outstanding gifts, he was also canvassed to be president of his district, the largest in the synod, and served it for six years. In 1926 he was compelled to take a temporary leave of absence on account of a nervous ailment. On December 12 of that year he preached to his congregation for the last time. A severe cold, contracted during a visit the following week, confined him to bed, and the thought that he might not preach to his congregation at Christmas called up his old nervous complaint in a stronger degree. In the months that followed he slowly recovered, and hoped soon to be able to enter the pulpit again. On June 11, 1927, he felt so well that he made an exit into the city, and he has not been seen since, and all efforts to find even a trace of him have been in vain. Thus it must well be rightly supposed that he is no longer among the living, but in a manner which will probably never be known in this life, has entered into the rest of the blessed. But not only his congregation and his grieving widow, Anna, née Reuter, and his children, but also many of his acquaintances and friends will keep him in faithful remembrance. The writer of these lines, who was his fellow-student in Fort Wayne and St. Louis, and often met him again in later life, knows from many an oral and written statement how earnest he was in his ministry and personal Christianity, and how solicitous he was that our Synod should remain in the right course of pure doctrine and sound practice.

L. F.

A friend of the youth. Under this heading the "Waltherliga-Bote" of South America brings a short article about the passing of our faithful teacher D. F. Pieper, in which it is especially proven how the deceased was really a friend of the youth in the noblest sense of the word. The proof is brought from his own words, which are also of lasting importance for us here in North America. D. Pieper's verdict was, "The work on youth is extremely important. The young people of our congregations, and especially the Walther League, can render a splendid service to their church. However, they need encouragement, guidance and direction, otherwise they could easily go astray. It is natural for young people to seek the company of others their own age. It is our duty to see to it that the bond between the congregation and the youth is not loosened. I am glad that the Walther League, that great association of young people in our church, is anxious to cultivate the right relationship between congregation and youth in a godly way. If the gospel reigns in the hearts of the young people of the Walther League, it will, with God's help, be the source of much blessing."

These words show how clearly D. Pieper had recognized what our youth need above all. For him, youth ministry meant as much as sowing the gospel in their hearts. The Word of God, of which he boasted that it alone can make men blessed, which therefore alone may rule and reign in the church, should also be the core and star of all youth work. And he judged rightly.

J. T. M.

D. L. Fürbringer the new president of our seminary. The electoral authority has elected Prof. D. L. Fürbringer as President of our Seminary in St. Louis, and he has recognized the calling given to him as a divine one and has accepted it in God's name. Thus the desire of many in the Synod has been fulfilled. D. Fuerbringer has now taught at our theological seminary for thirty-eight years, has attended to the editorial business of the "Lutheran," and has directed other duties which his profession entailed. So then, in the name of all our readers, we wish our teacher and colleague, who is entering upon a difficult and responsible work at an age when most people think of rest, God's richest blessing and support for his cheerful work, continued health for the direction of his duties, and joyful, fresh courage for his new profession. To this end let us promise him our intercession, our support and encouragement to his office, and shout to him a hearty "Hail!"

J. T. M.

Domestic.

Bad times, little pay. We write this because some time ago a church member from a distant state told us something about this chapter and asked us about it. We do not wish to appear to evade the question, so we answer it very briefly here. The question was, "Ought not our pastors and teachers now to let off some of their salary, since times are so bad?"

What is there to say? God's Word says to all faithful preachers and teachers: "Eat and drink what they have, for a laborer is worth his wages," Luk 10:7. This is what the Savior said to His disciples, and it is still His word today. A minister of the word shall not desire to become a rich man in the service of the church; he shall not suck the flock of Christ; nor shall he remain a beggar in the service of JESU, but shall eat and drink what his fellow Christians have. So then, even in hard times, a right preacher will be satisfied with a little less.

or, as has been done, he may give a month's wages to the congregation.

But we do not want to forget one thing: There are many preachers and teachers who receive only what is necessary to make a living, and in such cases the congregation should cut off something from the salary only in extreme need. And this is also true: many preachers and teachers did not eat and drink in the "fat years" what their congregations had and what these could well have given them. So even now, in time of need, they should be spared and rejoice if they have a little more than the average member of the congregation; a pastor, after all, has different and greater expenses than some members of the congregation. Under no circumstances, however, should we think: "Because I receive less, you should also have less."

In short, do not be guided by envy and jealousy, but by love; then what is right will also be done in this case. But the best way to remedy hard times is to give diligently and abundantly for the kingdom of God. Read Hagg. 2, 19. 20. In this way God will also have mercy on us, provide for us and keep us, and one day take us by grace into heaven, where there will be no more hard times.

J. T. M.

Why thorough religious education? It is perhaps not superfluous to say a few words about this once again. Our parochial schools reopened in September, and a report on their attendance would now be of great interest. Has the parochial school attendance declined this year? We are told that is not the case here in St. Louis. In fact, some schools here have significantly more children than last year. By and large, our parochial schools are holding their own in all the major cities where people really care for good schools. That costs a lot of money, though; but should we consider that money wasted? We live in a free country, where no one is compelled to belong to the church. So in this country many missions are people who do not belong to any church.

But what about those who are really affiliated with a church? Apart from the very pagan cults that flourish like weeds in this country, many sectarian churches are entirely contaminated by Modernism. What is taught there is manifest human doctrine. But even the so-called fundamentalists are by no means faithful to God's Word in all things; they err so much from the truth in important doctrines that one must wonder how faith remains in the heart in the face of so much false teaching. Then we also have a large number of Lutherans in our country; on the whole they stand much better than the Reformed Fundamentalists. They stand on the ground of the Lutheran catechism. But if one looks more closely, one finds even some Lutheran congregations that do not take the confession seriously and do not follow God's Word in doctrine and practice, but allow themselves to be infected more and more by the modern spirit of indifference. "Being Lutheran" today no longer means what it used to mean in strict Lutheran circles. Besides this, the many lodges in this country are still carrying on their "mission," and those who escape from the sects find here new temptations to the detriment of their souls.

Therefore, when we look around at the state of the church and Christianity in this country, we must truly say that our children need a very thorough Christian education. They should learn and know what their own church teaches on the basis of the Word of God. They must know what it is all about with the sects, with the faithless Lutherans, with the lodges and with the Modernists. A superficial teaching is not enough. The Word of God must go deep into the heart

that it may abide and flourish. This is the great task that we parents face in this country. So let us not become lazy and casual, but let us give our children the best possible religious instruction. It does no harm if we ride in bad cars; but it does a great deal of harm if we do not stop at Christian schools. J. T. M.

How do we confront modernism? So many books and writings have been published about modernism today that it is impossible to read everything that is put on the table, asked and unasked for. Modernism is nothing new, but something very old. Already in Luther's time, but also later, it made its way in Europe, when the so-called Socinians made a great dash at the Bible, saying, "We believe nothing but what we can grasp with our minds." Later, modernism reappeared under the name of rationalism. Then people again mastered the Scriptures with their reason and said, "In the Scriptures only that is true which the understanding can grasp." Even Zwingli brought Modernism on the scene before that when he said, "The Holy Spirit gives us nothing to believe but what we can grasp with the understanding." In our country a little over a hundred years ago the Unitarians brought up Modernism. It could not, however, hold on, but gradually disappeared until about twenty years ago, when it again came to the surface, in many cases as a result of bringing the doctrine of evolution into the churches and into the pulpits. Now it is beginning to subside again; for the Modernists have talked so much foolishness that they have wearied the people. With their reason they have not brought forth anything new, but have always said only what the old modernists said.

This is not to say that the danger of modernism is over. Modernism is often opposed by the Fundamentalists of today; but there is much modernism in them also, for modernism is nothing more than making a dash of the Gospel and saying, "I believe nothing but what I can grasp with my mind."

But Modernism threatens us too, though not in a gross way; for the devil is very cunning, and always starts small, and then does it coarser and worse. So then he begins with "little things," and gives in to the pastor or teacher or professor or church member: You need not believe such and such any longer; in this the dear old ones took it too seriously. We live now in the twentieth century; we are wiser now than men used to be. So we must no longer remain "old fogies," but must become progressive, etc. Little by little then the devil gets bolder and puts in more of his poison. We learn this from the history of the Lutheran Church in Europe. First pietism arose there and then rationalism or modernism. Let us be warned! The best way to counter modernism is to stay with the catechism in doctrine and life.

J. T. M.

The General Methodist Conference in Atlanta. This month the Methodist "ecumenical conference" is being held in Atlanta, Ga. This is the second time that such an ecumenical conference has been held in America. The first time it was held was in Washington, D. C., in 1891, and the Federal President, Benjamin Harrison, addressed it. The ecumenical conference is not a legislative body; rather, its purpose is "to foster fraternal fellowship and to promote the spiritual life of the church."

about the Methodists, the Methodist paper "The Apologist" writes: "Our South has on the whole the original

The character of Methodism has been retained. As yet little tainted by Northern Modernism, the camp-meetings, revivals, class-meetings, and prayer-meetings are still going on here. May the 'Southern*' influence make itself felt strongly! As long as the Southern Methodists, who are on the whole in a better position than the Northern Methodists, do not take their confession seriously and do not renounce the Methodists who live in the North and who are eaten up with "modernism," this will remain an empty pious wish; for how is the "Southern influence" to assert itself if one does not open one's mouth for confession? But in this we do not concede to the Southern Methodists that they are especially knowledgeable Christians. Their "camp and revival meetings," their "class and prayer meetings," are a piece of raving. J. T. M.

The New Reformation. In certain fundamentalist sectarian circles a "new reformation" is expected. The idea appears again and again in their writings, and so a word about it could also be said here, especially since we celebrated the Reformation feast on October 31.

The great Reformation of Luther had a peculiar meaning. The more one reads the history of the great Reformation in the years 1517 to 1546, the more one becomes convinced that Luther's work was not of men but of God. Luther did not want to become a reformer, but had to serve stoutly as a reformer. God directed everything in such a way that the pure Word of God, which Luther brought back to the people, took a quite miraculous course. The Pope and the Emperor would have liked to hinder and even destroy the work; but God intervened again and again, sent for the Turk, then again for the King of France, until the Reformation had gained a firm foothold. This was because God had foretold the reformation of the church in his word, and this word must be fulfilled. The Antichrist, who was to come as punishment for the fact that so many had "not received the love of the truth," would have to be revealed, 2 Thess. 2:3-8. Hence the great miracle of God in the Reformation.

Since this has happened, we have no further "new reformation" to expect. The pure gospel has been delivered to us, and we are to hold to it, believe it, and preach it, crying out to all the world, "The Scriptures alone!" and, "By grace alone!" That is, the Scriptures are the only source of doctrine for us, and we are saved by grace alone through faith in JEsum Christum. Today's fundamentalists are the descendants of the two rationalist "reformers" Zwingli and Calvin. These did not want to accept the pure gospel, but mastered it with their crude minds. Thus they did great harm and brought into the world the great calamity we now call "Modernism"; for Modernism is only Calvinism and Zwinglianism carried out logically. Today's fundamentalists who desire a new "reformation" should listen to God's chosen armor Luther, accept the Word of Scripture without clause, and preach it. Then God will give them grace, and they will save some from perdition. Not a new reformation, but a new faithfulness to the old Word of God is what the world needs today.

J.T. M.

Chain letter. Some time ago a so-called chain letter was sent to us again with the request to illuminate it with God's Word. The letter is quite long, and what the writer says is such a mixture of folly and superstition that we do not want it printed. But the meaning of the whole is, that the letter should be copied nine times, and that it should be

to nine friends. It is said to have been written in Flanders by an American general of artillery, and it is said to go around the world three times. Then the nine days after the transcription will bring the transcriber in question good luck. If, however, one takes the matter as a joke, bad luck will most certainly follow. Examples: A Mr. Varres of Victoria won two hundred thousand dollars on the ninth day; another, Mr. Wellares - are there any such names? -, did not copy the letter, and therefore his house burned down. Another, Mr. Neep of Lisbon, lost his son because he wouldn't copy the letter. Pola Negri, the actress, was so lucky in life because she copied the letter. And so it goes on. Then, on the other side, there's the "lucky list."

Such chain letters are on the one hand sheer nonsense, but on the other hand also godless idolatry; for one relies not on God, the giver of all good gifts, but on the "chain letter". For how is such a chain-letter to bring happiness? Whence hath it power? Whose promise is behind it? Not God's? So if you think about the matter a little, you will soon realize how foolish these chain letters are. Therefore, do not be afraid of chain letters, but tear them up in the name of God, stand firm on God's Word, and say with the holy Psalmist, "Nevertheless I abide always in thee; for thou holdest me by my right hand. Thou guidest me according to thy counsel, and receivest me at last with honours. If I have thee only, I ask nothing of heaven and earth. Though my body and soul languish, yet, O God, thou art always the consolation of my heart, and the portion of my mind," Ps. 73:23-26. This is a fine chain letter that brings us to heaven; for this chain letter is called trust in God, and trust in God will not fail us.

J. T. M.

Abroad.

The "Evangelical Lutheran Free Church" and the theological journal "Scripture and Confession". One or the other reader is already thinking about which periodicals he would like to keep next year, is already ordering them now when they come from abroad in order to receive them in time. So once again we would like to remind you especially of the periodicals of our European brethren. Everyone knows that Germany is going through hard times; we know from more than one report that the German book trade is also being affected quite severely. Old, well-known firms have had to give up their business. Others are in the greatest embarrassment and are on the verge of bankruptcy, because the production costs of books and magazines are significant and the number of readers in their own country is decreasing because of the economic emergency. Our brethren in Germany are also affected by this. In particular, we call attention to the solid theological journal "Schrift und Bekenntnis" (Scripture and Confession), which is addressed to theological readers and naturally does not have as many readers as a congregational journal. This journal is, so to speak, the voice through which the Free Church College in Berlin-Zehlendorf presents its faithful Lutheran theology to the public. We have read the paper from the beginning of its publication, have hardly missed a single issue, and can say that its content is consistently sound and that it is not at all superfluous in addition to our own theological paper, *Concordia Theological Monthly*. There are certainly many in our Synod who could and would like to read such a paper in addition to their own Synodal periodicals, and we therefore heartily recommend it, so that this voice may not be silenced in this time of economic crisis. It can be ordered and paid for through our Concordia Publishing House (\$1.00 per year).

L. F.

The "Broadcast Christianity". Also in Germany church services are mediated by radio. It is interesting to read what a German newspaper says about the value of radio services. Summing up, the editor, after letting another writer speak on this subject, judges as follows: "To the above may be added a personal experience of the editor of this church paper. Years ago, in a remote village in a holiday home, we had tuned in on a Sunday morning to the radio, which connected us with the church service in the nearest town. We sat devoutly in a circle and listened to the bells ring. Then the organ began, and the congregation sang; seldom has anything so moved me as that singing congregation. The thought of something sacred came to me, that there was a congregation gathered before the face of God and that Christ was in the midst of it. We heard the liturgy, then singing again, then sermon, prayer, blessing; we took part in everything, but with the strong consciousness: There is the church, we are outside, we are not there. One became homesick for the congregation, although it was a beautiful, unforgettable celebration for us as well. This much became clear: the congregation cannot be replaced by radio; and radio services, if they are worthy of the name, are a poor substitute for congregational services.

We are especially interested in the last sentence, "Nundfunk worship, where it is at all worthy of the name, is a puny substitute for congregational worship." This sentence is quite true. However beautiful and good the sermon may be which is conveyed by the radio, a Christian belongs in his church as often as services are held therein, not before the loudspeaker at home, unless he is prevented from doing so by sickness or other reasons valid before God and his conscience. "Let us not forsake our assembling together, as some do" Heb. 10:25

J.T.M.

A good word. Some time ago, when the Prime Minister of England, Ramsey MacDonald, paid an official visit to the city of Berlin, he said in his address: "Just as no sparrow falls from the roof without the Creator of all things taking warning from it, so no nation that respects itself can cease to exist without the most grievous calamity resulting to all the members of the international community." On this the "Free Church" remarks: "This is something strange in our God-estranged times, that a leading statesman should publicly profess faith in an almighty God who guides all things, the smallest as well as the greatest. Faith in this living God is indeed the only and true comfort for all who know this God in Christ as their Father. Where this faith lives in the heart, one gets over even the most difficult hardships. Some of our German newspapers, for example the Berlin 'Vorwärts', have not communicated this passage from the speech of the English Prime Minister to their readers. Why do you think not?"

J.T.M.

Signs of the Times. The "Ev.-Luth. Freikirche" (Lutheran Free Church) of our brethren in Germany reports the following from a message from a doctor in the working-class district of Berlin, which indeed belongs under the heading "Signs of the Times". We read: "In medical consultations there are more and more cases in which, with all impartiality, the doctor is asked to get rid of old, sick and therefore inconvenient family members 'by means of an injection', 'a larger dose', etc. 'Doctor, it is best that you do this. Doctor, it is best to give father an injection. He has now toiled for seventy years; why should he toil any longer?' Or: 'It would be

better, mother would go now; she is too weak. We can't wait for her, and we need the bed, too, when the big daughter is blessed now.' Or: 'No, that the husband doesn't find the courage for the gas tap! He'll never get well, and the wife is better off on her own than slaving away for someone else. Unfortunately, one hears this all too often. Sometimes 'humane reasons' speak for the elimination of the used-up man: one wants to spare the sick person pain, not to see him suffer. But here too, as in the case of the abortion of unborn children, the greatest role is played by 'economic need'. So here we are experiencing a relapse into the primal beginnings of humanity."

So much for the message. The last sentence must be changed to this: "We are thus witnessing here the relapse into naked, pitch-black paganism." The doctor, it would seem, pays homage to the delusion of the doctrine of evolution; she is therefore blind among the blind themselves. The "primal beginnings of mankind" were in Paradise, where there were no murderers of fathers and mothers. But in dark paganism there are murderers of the kind described in the account. In Africa the old, sick men and women are either slain or abandoned somewhere where they must perish miserably. If in "Christian" countries we have again arrived at this sky-scraping bad habit, it is, however, a "sign of the times". J.T.M.

Religious education in Spain. The new government in Spain has also made important provisions with regard to religious instruction in schools. Neither in the elementary schools nor in the universities is religious instruction compulsory, that is, it need not be taken. However, if religious instruction is demanded by the parents, the pupils must take it. If the teachers refuse to give religious instruction, it is given by priests, who are not paid for this work. Also, the instruction must then be given in hours previously agreed upon. By the new decrees all the old laws relating to religious instruction are repealed.

For the Protestant inhabitants of Spain the new decrees mean a great advance. However, not all difficulties have been removed, but for the first time in the history of Spain, nothing is put in the way of Protestants who want their children to be educated in a truly Protestant way. In principle there is full recognition of all non-Catholic communities. So, finally, a blessing hour may yet dawn for Spain, and the Spanish people may become acquainted with the Bible.

J.T.M.

The rule of the Jews in Soviet Russia. "Israel under the curse of God a curse of nations," writes the paper "Auf der Warte." It then reports: "In the Council of People's Commissars in Russia, of 22 members, 17 are Jews; the War Commission numbers 43 members, including 33 Jews; in the Commissariat for Foreign Affairs, of 16 members, 13 are Jews; in the Commissariat for Finance, 30 members, of whom 24 are Jews; in the Commissariat for Justice, 21 members, including 20 Jews; in the Commissariat for Public Education, out of 55 members, 42 are Jews; in the Commissariat for Social Relief, all members (6) are Jews; in the Commissariat for Labor, out of 8 members, 7 are Jews; in the Russian Red Cross, all administrators (8) are Jews; in the Provincial Commissariat, out of 23 members, 21 are Jews. In general, of the leaders of the Soviets, 34 are Latvians, 30 Russians, 12 Armenians, 10 Germans, but 447 are Jews." This explains why the Soviets rage so brazenly against Christianity. Truly, "Israel under the curse of God a curse of nations"!

J.T.M.



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In dark times.

Let us walk in November days, When the thick mists are around us, Like children who dare everything, When they walk by their mother's hand.

Let us walk by pierced hands that once suffered so much for us.

Let us ask that they give us courage In the dark time on the way to the goal.

There is much talk these days. Many meetings are held and many decisions are made at them. This is the way it is in the world, but also in the Church. In our Synod, too, there is more talk than in earlier years. But however beautiful the speeches, however strong the resolutions, if the deeds are lacking, we fall under the Apostle's sentence: "The kingdom of God is not in words, but in power."

Now then, for the instruction and edification of us all, let me show you, as far as can be done in the short time: How the apostle's words, "The kingdom of God is not in words, but in power," are to be applied:

1. in our personal Christian life;
2. in our community life;
3. in our synodal life.

1.

The kingdom of God comes to us through the preaching of the gospel, through the proclamation of that wonderful doctrine that God has had mercy on us who have fallen into sin and has given us his only begotten Son, who fulfilled the law in our place and gave his life as an atonement for our sins. For Christ's sake God not only forgives us all trespasses, but also accepts us as his children, who serve him in holiness and righteousness that is pleasing in his sight. When the Lord sent forth the seventy disciples with the preaching of the gospel, he commanded them to say to their hearers, "The kingdom of God is come nigh unto you." And a man enters the kingdom of God by accepting and believing this preaching of Christ.

Now when Paul says in our text, "The kingdom of God is not in words, but in power," he reminds each one of us that, as Luther notes in our passage, the kingdom of God is a being that one believes inwardly with the heart and also proves the same faith by heart, so that it is doing, not speaking, living and not chattering. The apostle Paul therefore exhorted the Colossians: "Therefore, as you have received the Lord Christ.

Venerable and beloved fathers and brothers in the Lord, dear friends of all!

In our text, the apostle Paul states, "The kingdom of God is not in words, but in power." Of course, he is not talking about the word of God here. Every word of God is powerful and mighty, because God is power and life. That the Word of God is powerful, the Holy Scriptures testify in many places. Thus it is written in the prophet Jeremiah, "Is not my word like a fire, saith the LORD, and like a hammer that breaketh in pieces rocks?" In Hebrews we read, "The word of God is living and powerful, and sharper than any two-edged sword." The apostle Paul says of the law that it has power to kill, and of the gospel that it makes alive, and our Saviour testifies to the Jews, "The words that I speak, they are spirit, and are life."

When the apostle says that the kingdom of God does not stand in words, but in power, he is speaking of human words, and wants to tell us that we should not stop at fine words and godly speeches, but that Christianity demands that we act and put the biblical principles into practice.

We live, my brethren, in a wordy age.

JESUM, walk ye in him, and be rooted and built up in him, and be ye firm in the faith, as ye are taught, and abound in the same."

That the life of faith of a Christian should prove strong is masterfully explained by Luther in his preface to the Epistle to the Romans. "Faith is a divine work in us, which transforms us and makes us new of God, John 1:13, and kills the old Adam, makes us completely different people in heart, courage, mind and all powers, and brings the Holy Spirit with it. O, there is a living, busy, active, mighty thing about faith, that it is impossible that it should not work good without ceasing. Neither asketh he whether good works should be done; but before he is asked, he hath done them, and is always doing them. But he that doeth not such works is a faithless man, groping and looking about him for faith and good works, and knowing neither what faith is, nor what good works are; yet he washes and gossips much talk of faith and good works. Faith is a living, bold confidence in God's grace, so sure that he would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant, and merry toward God and all creatures, which the Holy Spirit does in faith."

The life of faith proved to be a strength in Abraham. He was not only willing to leave his friendship and his fatherland, but also not to spare his only son. It proved itself as power in the apostle Paul, so that he could say, "I can do all things through him that maketh me mighty, even Christ." It proved itself a power in all the martyrs who loved not their lives unto death, and in all the children of God of all days, being found in a state of good works, patient in crosses and tribulations, and hoping for a life of the world to come.

We live, dear brethren, in a soft, sentimental age, in which people know how to speak piously and godly, but are afraid, out of fear and complacency of man and out of false consideration, to enforce the word of God and to leave the consequences confidently to God. Then may the gracious Lord, through His Holy Spirit, give to each one of us cheerful courage, good counsel, and right works, so that what Paul says in our text may be more and more true in our personal Christian life: "The kingdom of God does not stand in words, but in power."

We now move on to the second part and see how this saying of the apostle is to be applied in the life of the church.

A Christian congregation is a union of God's children in a certain place, who have established among themselves the custom of the means of grace and want to help each other on the way to eternal life. Our congregations express this in their constitution in the so-called confession paragraph. A congregation should not think that a good congregational order is enough, but it must constantly apply all its diligence to practicing according to the order.

The church at Corinth was established and instructed by the apostle Paul, and was rich in all doctrine and in all

realization. But after his departure the life of the church fell into decay. Of course there were many speeches, godly words and long meetings in Corinth, but false teachers were doing their thing with impunity; factions, quarrels and fights stirred up the tempers, gross sins were tolerated. Paul wrote to the church: "But I will come unto you lately, if the Lord will, and know not the words of them that are puffed up, but the power. For the kingdom of God is not in words, but in power."

Let me draw your attention to some of the ways in which church life should be vigorous in our community.

The main thing in a congregation is that Word and Sacrament go in swing in it. If this is lacking, the congregation suffers. If the pastor does not preach the word of God purely and loudly in all things, if he does not share the law and the gospel correctly, if his sermons are not clear and simple, or if the pews are empty in spite of good preaching, if the members do not come regularly to the services and are sluggish in the use of Holy Communion, then the congregation is sick. It lacks strength.

The hope of a church is its youth. If it does not raise up healthy youth, it already has the germ of death in its midst. Therefore the Saviour also says, "Take heed that ye despise not one of these little ones!" We know that the best means for the education of youth is the church school. It is the proper planting place of the church, especially in our perilous times. If a congregation allows itself to be preached to and praises with words the glory of a church school, but fails to establish a school, even though it is able to do so, then it lacks strength, whereas a congregation shows strength when it courageously overcomes obstacles and, trusting in God, opens and maintains a school with joy and heartfelt gladness.

A Christian church always has hypocrites mixed in with it. As the best wheat field is not pure from tares, so the best church is not pure from hypocrites. Who they are, God alone knows. But where church members are revealed as gross sinners, the church should practice church discipline and not tolerate evil. It is morbid for the church to let the sinner go for fear of losing members or being ridiculed by the world. Paul sharply chastised the church at Corinth for not disciplining the incestuous man.

A Christian congregation should help to build the Kingdom of God near and far. That is why we celebrate mission festivals and are informed about the work of our synod with regard to the training of preachers and teachers and their employment in our wide mission field. Is it not extremely sad that in many congregations the raising of the synodal budget is so bad, that in spite of earnest admonitions the money flows so sluggishly? The necessary strength is lacking.

Take a survey, you pastors, teachers, and deputies, of your congregational life, and you will see that there are still many weaknesses in your midst. Ask God, then, of the Holy Spirit, who is a Spirit of power and might, to increase the ability of you, for "the kingdom of God is not in words but in might."

3.

We now hear, thirdly, how the apostle's words, "The kingdom of God is not in words but in power," are to be applied in our synodal life.

A synod is a union of congregations. Our congregations have joined together to help and strengthen one another in right doctrine and godly practice, and to work together to spread the kingdom of our Savior.

In order to show that synodal life should be vigorous, I will confine myself to two evils of our time which have already drained the strength of many a synod, and which also threaten us. These are unionism and logism.

In our time, there is a general striving for unification in Christendom. Church bodies are joining together. This is also the case in the Lutheran Church. It was thought that the past Jubilee years were just the right time for unions. And something has been accomplished in this direction. The Ohio, Iowa, and Buffalo Synods have merged into one body. And this in turn has established church fellowship with other Lutheran synods, such as the Norwegian Church and the Augustana Synod. It is said that unity is strength. Well, it is true that true unity makes one strong. But unfortunately this union, which calls itself the American Lutheran Conference, is closed without inner unity. In it, doctrinal discipline lies low, pastors continually change pulpits with all kinds of sectarian preachers with impunity, and hold joint services with them. God is not pleased with such associations. In the prophet Isaiah he cries out to the Jews, "Ye shall not say covenant. This people speaks of nothing but covenant. Fear ye not as they do, neither be afraid: but sanctify the LORD of hosts; let him be your fear and your dread."

So may the Lord preserve our dear Synod from unionism, and grant that on the one hand we may have a hearty desire to unite with other Synods on the basis of divine truth, but on the other hand also avoid every union in which pieces of the truth must be sacrificed, and that we may be ready, if need be, to stand alone. Of course, in order to be able to do this, there must be strength in a synod. In our confessions it says: "It is hard to want to separate from so many countries and people and to lead a special doctrine. But here is God's command that every man take heed, and not be of one mind with them that lead unrighteous doctrine, or intend to maintain it with fury." (*Triglotta*, (p. 616).

The other evil that threatens the church is logism. One reason why modernism is now so terribly rampant in the Reformed churches of our country is that lodgeism has been allowed to exist undisturbed in them. Now it is true that in all the Lutheran synods of our country it has been said, and is said again and again, that lodgeism is anti-Christian and an evil in the church; but in some synods these words are left alone, and no emphasis is given to them. Lodge members are tolerated, even in the ranks of pastors and synodal officials. But it should be shown in a synod that the kingdom of God is not an evil.

stands in words, but in strength. May the Lord grant that we in our Synod will not give up the fight against the lodge system, that we will not make a truce, but that we will be valiant and strengthen the other that wants to die!

See, dear brethren, this is how the kingdom of God is to prove itself as power in our personal Christianity, in congregational and synodal life. Since we have no power in ourselves at all, but our own ability is vain impotence, let us diligently ask our heavenly Father for this power. And he will give it to us through his Holy Spirit for the sake of Jesus our Saviour, crying out to us, "Fear not, for I am with you; do not turn away, for I am your God. I strengthen thee, I also help thee; I uphold thee by the right hand of my righteousness." Amen. F. Paws.

For Thanksgiving Day.

The annual day of thanksgiving reminds us and should especially remind us of the bodily benefits that we have received from the hand of our God in the course of the year that is coming to an end, and it moves us and should move us, out of gratitude to the Giver of all good gifts, to do good in the bodily realm especially to our needy fellow Christians and fellow human beings in general. To this end we are called upon by the well-known words of Scripture: "Give thanks to the Lord, for he is good, and his mercy endures forever," Ps. 118:1; 136:1. "All eyes wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand, and fillest all that livest with good pleasure," Ps. 145, 15. 16. "God hath not left himself unwitnessed, hath done us much good, and hath given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Apost. 14:17, "Let us do good, and not be weary: for in his time we shall also reap without ceasing. As we have therefore time, let us do good to every man, but most of all to the members of our faith," Gal. 6:9, 10. "Put all your diligence therefore into it, and in your faith abound virtue, and in virtue modesty, and in modesty temperance, and in temperance patience, and in patience godliness, and in godliness brotherly love, and in brotherly love common love," 2 Pet. 1:5-7.

If ever these encouragements and exhortations were in order, it is this year. In our whole country, and indeed in the whole world, there is at the same time an emergency such as has hardly occurred in recent decades: unemployment, poor harvests, shortages, sickness and other special visitations of God. Therefore, when in these days and weeks collections are made everywhere in town and country to alleviate the general need, we Christians cannot and will not withdraw from them, but gladly participate in them from the heart. We especially want to remember our fellow believers and those whom we can best reach through the service of our congregations and commissions. In spite of many hardships and unemployment even in our circles, God has still been very gracious to us and has provided many among us with what they need for food and necessities, and even more, so that they can also help others. In some states the harvest has been rich, and even if the grain and crops cannot be sold as at other times and do not find such a good market, our farmers still have plenty to eat, while elsewhere there is a lack of the most basic necessities.

To the ecclesiastical chronicle.

Domestic.

The value of church papers. The "Church Magazine," the monthly of the American Lutheran Church (Ohio, Iowa, Buffalo), calls attention to this. It seems that there is a good custom to devote a special week to attracting new readers to the church periodicals. From the article we take the last two paragraphs, where it says: "But I must here point out something which some will not like to hear, and yet it must be said. It is becoming more and more fashionable for each pastor to write a special church or community bulletin for his small or large congregation. The paper usually costs nothing because the advertisements cover the cost. It carries the church notices and news and is also an advertising medium for the church. This is praiseworthy and certainly not wrong, if only the way is not blocked for the synodal, ecclesiastical paper and the congregation finally only thinks of itself, of its small circle, of its own congregational treasury, and gets the idea that it is the church, the body of the Lord Jesus Christ. Open your doors and houses and hearts to the synodal, the ecclesiastical papers! Read the papers with care, devotion, attention! Think about what you have read! Let the thought be followed by the deed. See what is being done by so many of God's children for the Lord and His kingdom, and think, oh, think of this: "Hard days will soon come for us, too; the last storm is, to all appearances, at the door. He that believeth shall not flee."

J. T. M.

Sunday School alongside - not instead of - the parochial school. Our *Lutheran School Journal*, the monthly journal that is dedicated to the We take from the following short article published by Father C. F. Westermann in Amsterdam in the "Ev.Luth. Volksblatt" that serves the welfare of our parish schools and which we would like to recommend to our readers once again. He writes: "There are still believing Lutherans [in Holland] who hold the opinion that the public state school, absolutely without religion, but supplemented by Sunday school, is sufficient for their children from a religious point of view. But this, as time has sufficiently taught us, must be called an exceedingly erroneous opinion. It is not enough that for one hour on Sunday the children should be taught something of Biblical history, and during the other six days they are left entirely without religion in school. In this way the erroneous opinion is fostered, as if religion were only something for Sunday, something that can be taken off again on Sunday evening with the Sunday clothes until the following Sunday. . . . Sunday schools are excellent beside the Christian school, but not instead of the Christian school."

This is a truth that we should take to heart. If a child is taught religion only on Sunday, quite apart from the fact that such teaching is unfortunately often quite superficial, must he not come to think that religion has no practical importance for life? And how can such instruction sufficiently counteract the temptations and seductions of the whole week?

J. T. M.

Sunday School and Church School. While we are on this subject, let us add a word about it. As stated above, Sunday School is not intended to serve in place of, but in addition to, church school. That is the way it was intended at first. When Robert Raikes in England was so zealous about the Sunday School that today he is almost considered its founder - although he was not - he did not at first think at all about

He did not think of the children of Christian parents who brought up their children in a Christian way, but rather of the depraved world of children of godless parents who did not care at all about the Christian instruction of their children. To him the Sunday School was above all a missionary institute, where neglected children could at least enjoy some instruction in religion. This is still a purpose of the Sunday School today. It is fully justified in addition to the church school, because through it we win children for instruction in God's Word whom we would not otherwise win. But if we deprive our children of church school and give them only what Sunday school can offer them, we give them what Raikes, that noble lover of children, actually intended only for the neglected children in the slums of the big city. We give them to our children less than we give to the heathen children in our mission schools; we give them, in short, scanty scraps.

J.T.M.

Lutheran Teachers. In a parish bulletin before us we find printed an interesting collection of letters sent to a Lutheran teacher of our synod on the occasion of his silver jubilee in office. The letters are from state school officials, the superintendent, and the two principals of the colleges located in the city. In one of the letters we read, "Your pupils always do good work when they come to us at the college. A. B., the first honor student in our outgoing class of one hundred and seventy-eight this year, has received his first education under you. This is an honor of which you may be proud. Again, I congratulate you most heartily, and wish you happiness and blessings as principal of the -school."

We report this because even in our circles some think that a parochial school cannot give the children the instruction in secular subjects that it owes them. Here the opposite is said. We always want to do everything we can to give our children thorough instruction in the secular subjects, but without neglecting religious instruction in the least. For this must always come first, the greatest emphasis must always be laid on it. J. T. M.

Are there still students in our country who want to be guided by God's Word? This is a question which may seem strange to us Christians of the Lutheran confession, but in the sectarian circles of the country it has really been asked in all seriousness. It was claimed that our young people needed to hear a "modern" theology if they were really to be attracted.

Now, not long ago, in the Presbyterian Seminary at Princeton, N. J., a portion of the faculty separated on account of the modernism there, and founded a new Seminary in Philadelphia. The action of these men was at first ridiculed in liberal circles; but the Seminary is thriving, and now has sixty-two students, who come from thirty-eight different colleges and universities, and from seventeen different states.

We cannot present the new seminary as if the full pure doctrine of the gospel were presented to the students therein. This is not the case; even in this Westminster Theological Seminary Calvinism is taught in all its brusqueness. Nevertheless, the seminary still insists on law and gospel and teaches - which has long since ceased to happen in most theological seminaries of the sects - that man is by nature a sinner who is saved by faith alone in Jesus Christ alone. The above seminary is a firm advocate of this doctrine, and yet over sixty students from the most diverse institutions come to study theology there.

There are young men in our country, even still in sectarian circles, who want to learn a theology that does not deny the basic truths of Christianity, as is the case with modernist theology.

J. T. M.

The prince who rules in the air. This is what St. Paul calls the devil when he writes to the Ephesians: "In whom ye have walked according to the course of this world, and according to the prince that ruleth in the air, even according to the spirit, which at this time worketh in the children of unbelief", chap. 2, 2. A few years ago the much-named modernist preacher Cadman regularly spread his unbelief over the radio. Temporarily, however, he had to stop his "preaching." Then, when he came back to the helm, it was reported very forcefully to the world. The announcer on the radio (announoor) remarked: "Next Sunday you will hear the famous Dr. Cadman again. I want to let everyone know that of all the speakers on the radio, Dr. Cadman is the prince who reigns in lust. ("I want you to know that of all the radio speakers Dr. Cadman is the prince of the power on the air.") The *Sunday-school Times* remarks: "Perhaps you know

the man has not read the Bible; at least he has not noticed that this title belongs to another (namely, the devil). But yet there is truth in this amusing advertisement. When radio orators deny the divine inspiration of Scripture, and that it is inerrant truth, as well as the virgin birth of our Lord and Saviour, and the power of his vicarious passion, they are the mouthpiece of the real prince who rules in the air." In this the writer is quite right. For all false prophets, who blaspheme the truth of Scripture, and deny its heavenly doctrines, are in the service of the evil spirit, who has his work in the children of unbelief. J. T. M.

The paltriness of human reason. Before the famous inventor Thomas A. Edison died, he was also asked his opinion about God and spiritual things. But what Edison said about them was nothing better than what a blind pagan might have said. Edison lived and died a freethinker. He denied the existence of a personal God at all and wanted God to be only a power ordering everything in this world. He once said that the atoms (electrons) were endowed with divine intelligence. Thus Edison placed himself from the standpoint of the pagan pantheists who worship the world itself or nature as God. Thus the words of the apostle Paul fit Edison: "Knowing that there is a God, and not having glorified him as a God, nor having thought of him, they became vain in their imaginations, and their hearts, which had no understanding, were darkened. Thinking themselves wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible men, and of birds, and of fourfooted beasts, and of creeping things." Rom. 1:21-23. That Edison also knew that a supernatural, personal God directs and governs all things, he indicated by the fact that in his helplessness he asked God to grant him a few more years, so that he could complete his work. But otherwise this man, who was quite blind in spiritual matters, spoke quite foolishly, so as not to forfeit his reputation among his learned friends as a defender of the doctrine of evolution.

As a citizen of the country Edison was industrious and skilful, put his gifts and powers at the service of his fellow men and enjoyed long life, prestige and good days. But looking to the spiritual, he has not found the one thing that is needful; above the earthly he has despised and set aside the heavenly. Thus the life of a simple Christian, of whom the world never hears a word, is a more blessed one than that of the great Edison. May a believing child of God have no glory in the

Though they have the glory of the world, yet they have glory in the sight of God, being Christ's sheep, bought and sanctified by Christ's blood.

Edison also downright fought Christianity. He contributed to the maintenance of freethinking in our country, dismissed workers for going to church on Sunday, and deplored the fact that the church exerted such a great influence over the children up to the ninth year, because they were thus so fixed in Christianity that freethinkers could do nothing with them. In Edison we see what a wretched thing it is about human reason, which Satan has so terribly corrupted by sin. J. T. M.

Abroad.

In memory of the Battle of Breitenfeld. On September 7 of this year, a special celebration was held in Germany to commemorate the tercentenary of the famous Battle of Breitenfeld, in which Gustavus Adolphus of Sweden defeated the imperial forces in 1631. Through the heroic intervention of Gustav Adolf, by God's providence, the Lutheran Church was saved from ruin; for the Thirty Years' War was nothing other than a war of extermination which was to bring ruin to the pure Gospel in the land of the Reformation.

The piety of the heroic king, who was soon to meet his death on the battlefield, is well known. Gustav Adolf was a faithful disciple of Luther, whose doctrine of justification had become second nature to him, and who adorned his faith with a pious life. Not only the bravery but also the piety of the Swedish army under Gustav Adolf made a tremendous impression on contemporaries. While the troops of the Imperials were murdering, plundering, and robbing, religious services were held in the Swedish army, in which all took part, from the king to the least war servant. It is very right that this mighty hero should be often remembered, and his brave work and fighting for the good cause of the evangelical Christians. J. T. M.

Right words. The Swedish Archbishop Nathan Söderblom, who died recently, was a strange man. When he spoke before the learned, or wrote learned books, he spoke as if he had entirely fallen away from the Christian religion. But especially in his last years he spoke before the people in a different language, that of a Christian who was really in earnest about Christianity. Thus on July 6, six days before his death, he wrote in a pastoral letter, which was printed and sent out after his death, among other things: "Dear brothers in the ministry! We are called to the ministry of the Word, and the first and noblest duty of the pastor is undoubtedly to devote as much energy and time as possible to the preparation for the preaching of the Gospel from the pulpit in the church, out of love for souls, with watchfulness, prayer, thought-work, and reflection. We remember what Lars Landgren said when three pastors were up for election. He praised two for their excellent qualities. Of the third he said: 'He can show you the way to heaven/ That is what we are called to do. And no other or extraordinary events can take the place of the instruction and pastoral care in the church and in the community that belong to the office."

Let us preachers and ministers of the Word be constantly reminded of this truth, lest a perverse busyness should supplant the one great thing in the ministry, namely, preaching. J. T. M.

The Lutheran Seminary in Russia. In Russia, where there were many flourishing Lutheran congregations before the revolution, a theological seminary was also maintained for the education of the Lutherans.

Lutheran preacher for the widespread Russian Lutheran congregations. Under the Bolsheviks this seminary has suffered much and will have to decline. In June of this year the seminary finished its sixth school year. Ten of the students had to remain in the seminary, which is located in Leningrad (St. Petersburg), because their parents, as large farmers, had been robbed of their possessions. In addition, a debt of 8,000 rubles (about \$4,000) rested on the institution. But Bishop Malgrem made every effort to reopen the seminary in the fall. In a letter to the Lutheran World Convention he remarks: "If this institution is closed, it will mean the ruin of the Lutheran Church in Russia." From our country, too, support for the Russian Lutheran Seminary has been assured by the synods connected with the Lutheran World Convention. At the close of the first term of the new school year ten candidates were to take their examinations.

J. T. M.

The destructive frenzy in Russia. In Russia the Bolsheviks are tearing down all the churches they can get hold of. Thus they have now decided to tear down also the great, magnificent Cathedral of the Saviour in Moscow, in order to erect other buildings on the site. This church, which is about a hundred years old, had long been a thorn in the side of the godless councils; but they always hesitated to destroy this beautiful building, which stands in the heart of the city near the imperial palace, because they wanted to prove to the foreigners their "broad-mindedness" in matters of religion. In this church it was still allowed to hold services in the manner of the Russian church. According to Bolshevik custom, however, no church may be destroyed or even closed unless a "majority" has petitioned the government for it. Thus, petitions soon appeared in the Bolshevik newspapers for the government to destroy the cathedral. The matter was also discussed in the workers' meetings, and at last the government, in its hypocritical way, declared itself ready to "comply with the wishes of the multitude."

With the Cathedral of the Saviour disappears from Moscow a historical building that has become famous all over the world. The church was dedicated to Christ the Saviour, and many historical paintings by outstanding artists reminded of him, especially around the altar. J. T. M.

Pope and Marriage. Some time ago the marriage of the Catholic Archduke Anton with the Greek Catholic Princess Jleana of Romania took place. The daily press has reported many things about it, but not this, that the Pope gave his consent to this marriage only on condition that the wedding ceremony take place in the Catholic Church and that no other religious wedding ceremony be held in an Orthodox (Greek Catholic) church, as was the case with the wedding of the Bulgarian King. To do this, the young couple had to promise that their expected children would be baptized and raised Catholic. In this case, then, the Pope asserted his position. J.T.M.

Abolition of slavery in Abyssinia. It is estimated, by a pretty accurate calculation, that there are still four missions of slaves in the world. Half of these are said to be in Abyssinia. The Abyssinian Emperor Ras Tafari recently reported to the Anti-Slavery Society in London that he had issued a decree forbidding the slave trade in his kingdom and that he had already had a number of slave traders executed. He has also established a school for the freed slaves in the capital Addis Ababa. Thus the Emperor has fulfilled the promise he made at his coronation last November, namely that he would do everything in his power to bring about the end of the slave trade.

to abolish the slave trade in his country. The British Ambassador at Addis Ababa has been appointed a member of the committee which is to carry out the new reform. J. T. M.

A false messiah. Some years ago the young Indian Krishnamurti was proclaimed as a new Messiah. As some westerners who had converted to Hinduism said, especially the foolish Mrs. Besant, who is herself a false prophetess, he was to become a right light to the world. But now the Dutch paper "The Truth Friend" writes about this man: "With Krishnamurti it is going back. It will take some time, but the lamp is going out, there is no oil. It is still an after-flicker and glimmer of a wick that cannot give light. This year in Ommen, the main camp of Krishnamurti's movement in Holland, there were only 1, 700 visitors. Fortunately, few of these lovers were from Holland.... Flowers and other gifts, which used to abound, were almost non-existent there. The language of the Prophet lost its freshness. It was also noticed that what he said one day he took back the next."

No believing Christian expected new light for the world from Krishnamurti. Since Jesus Christ, the Light of the World, came and became man, all new prophets who claim to be new lights are only will-o'-the-wisps. Krishnamurti, in addition, was a very foolish false prophet, quite lacking the slyness of a Joseph Smith, the founder of Mormonism, or a Mrs. Eddy, the founder of Christian Science. Unfortunately, it makes but little impression upon the world when this or that new prophet turns out to be a preacher of lies. It leaves the old deceivers to fall to new ones. Thus it is deceived on and on by the devil.

J. T. M.

Memories of Georg Mezger.

1.

For the third time in the space of a year, the "Lutheran" must report the passing of a long-time teacher at our Seminary, who was also known far beyond the borders of our Synod. On December 15 of last year Prof. D. F. Bente went blessedly home, on June 3 of this year our unforgettable Prof. D. F. Pieper followed him, and while the loss of these two men still moves us all, the news comes that Prof. D. Georg Mezger in Zehlendorf-Berlin has also gone home. I have not yet received any further news of this; only on November 3 I received a telegram from his son, who lives in Albany, N. Y., that he had received a cablegram from Berlin with the news of his father's death. In this case, too, I cannot refrain from setting up a small memorial to my now deceased colleague and friend of many years, who was always very close to me, and I again prefer to do it in the form of personal reminiscences.

Mezger's life was on the whole quiet and simple. He was born in Brunswick on December 18, 1857, received his schooling there, also attended the Gymnasium for a few years, then came to America and from the Tertia completed his Gymnasium studies in Fort Wayne in 1878. There I first became acquainted with him; but as he was already in the upper class, in the Prima, and I was only in the Quinta and at the institution, as is usually the case, the difference between the upper and lower classes became quite prominent, I had no further connection with him at that time. But it was generally known that he was a gifted, capable pupil, and his be-

The pupils of the lower classes were also confronted with this attitude when they were allowed to attend the club meetings of the upper classes or when evening entertainments were organized on the part of the pupils. Mezger always stood out in a class that also later included widely known names, such as the aforementioned Bente, the late Theodor Lamprecht, and others, most of whom, of course, have already gone home blessed. Mezger then studied theology in St. Louis from 1878 to 1881, and during these years I did not meet him at all. But he was dismissed before the end of the last year of study because of the distress of a congregation and on April 18, 1881, on



Prof. D. Geo. Mezger.

second Easter, ordained at Waterloo, Iowa, and introduced into his little congregation, which then consisted of only six voting members. In March, 1885, he was called to a congregation near Okawville, Ill., and served it ten years. There he was preceded in death by his first wife, a native of Fort Wayne, Föllinger, and an infant child. There he also married a second time, to the daughter of Blessed Father M. Eirich, who was then a faithful helpmate to him for many years, and whose death in 1921, after a long illness, was very near to him. She was a very faithful Christian, and her patience and devotion made a deep impression even on the doctor who did not belong to our Church, as I know personally.

In 1893 I had come to St. Louis. The so-called one-day conference of St. Louis and the surrounding area was often attended by pastors from Illinois, and Mezger was often among them. One soon noticed from his discussions how diligently he continued to study and that he had acquired a rich

Theological knowledge, which became known to wider circles in conference papers and articles in "Lehre und Wehre". In 1895, for example, he published in "Lehre und Wehre" (41, 33) an excellent treatise on "Die Gewissheit der Auferstehung unsers Heilandes JEsu Christi" (The Certainty of the Resurrection of Our Savior Jesus Christ), which, like its continuation in the following year, "Die Bedeutung der Auferstehung JEsu Christi" (42, 6), is still worthy of attention and reading today. In February, 1895, Mezger was called to Decatur, Ill., to a large congregation, but remained there only a year and a half, as in 1896 he was elected to the newly established sixth professorship at our St. Louis Seminary, and in the fall of the same year effected his removal to St. Louis and took office. His excellent preaching ability had been noticed, especially in Illinois, and he was therefore called to teach practical theology, homiletics and catechetics. Some members of the Synod may still remember how he took a lively part in the debate on the so-called Schwan Catechism at the Synod of Delegates in 1896, where it was a matter of adopting it as the Synod's catechism, and in particular how he expressed the conviction that in the Catechism preachers should act on the third and not on the fourth commandment. This, in turn, showed his ability to teach the Catechism, which he expressed so beautifully and clearly in his later work, "Drafts for Catecheses on Luther's Small Catechism," that this work has gone through three editions and is still rightly much used and applied. And in the same field of religious education he was later active with his "Concordia Bible Class" on the Gospel of St. Matthew and on the Acts of St. Luke, published in two volumes, and his *Lessons in the Small Catechism of Dr. Martin Luther*, edited in English for Lutheran Sunday schools.

Whereas until he joined our faculty our acquaintance could hardly be called a closer one, now, from 1896 on, I met him day after day, was allowed to approach him more and more as a colleague and friend, and learned to appreciate his significant talents, his versatile knowledge, and his pious, pure, humble attitude more and more in many exchanges of ideas and lively personal intercourse. He then worked at our institution for twenty-seven years, until 1923, in rich blessing, and especially trained our students to become preachers during these many years, since he not only taught the theory of preaching year in and year out, but also had to hear and read countless individual sermons of the students. Later he also took over the teaching of pastoral theology in D. Pieper's place and continued it until he moved to Germany, occasionally drawing other subjects into the circle of his lectures, such as the interpretation of the First Epistle to the Corinthians, and has been restlessly active, especially since he was also entrusted with the supervision of the budget of our institution and the management of the students' financial affairs. In particular, however, he also worked very diligently with his pen during all these years, not only writing very beautiful articles for the "Lutheraner" and valuable contributions for our "Lehre und Wehre" (Doctrine and Wehre), but also soon taking over the editorship of the "Magazin für ev.-luth. Homiletik und Pastoraltheologie" (Magazine for Lutheran Homiletics and Pastoral Theology) and leading it for more than twenty-five years, until his move to Germany. And there he not only published a large number of very beautiful sermons, but his sermon studies on the Gospels and Epistles of the Church Year and other texts were especially highly esteemed. This practical theological activity naturally went hand in hand with his teaching assignments in the seminary.

Thus it also happened that he very often and very gladly ascended the pulpit, either by serving small congregations in the vicinity of St. Louis or by being invited as guest and festival preacher, but especially also that he assisted D. C. C. Schmidt, who was burdened with much work and gradually aging, at the congregation Zum Heiligen Kreuz as assistant preacher and often substituted for him in the pulpit until the congregation appointed a full assistant preacher. His sermons, many of which I have heard myself, will remain unforgettable, especially to the older part of the congregation. He knew how to interpret a text correctly and to apply it to the times and circumstances, and he did all this in a very popular and yet very noble language and in a very natural, but for that very reason very impressive, delivery. In these many years he then also served a number of our synodal districts as a speaker, and his doctrinal lectures, as they are found in the printed synodal reports, are and remain true treasures. And yet he always remained the plain, simple man, free from all glory-seeking and ambition, always ready to serve, always willing to sacrifice, and even in personal intercourse such a noble colleague and friend in whom we all thought highly of. I once came to visit him in a parsonage in one of our more distant districts, where Mezger had shortly before been lodging for a week as a synodal officer, and the father of the house, in conversation, repeatedly and quite appropriately referred to him as "Gentleman George." He was a "Mntlgentlemanenmn" in the right, Christian sense of the word.

In this review of D. Mezger's activity, it must not be overlooked that he has served our Church and Synod in many other ways. For fifteen years, for instance, he was a member of the Commission for Negro Missions, the last few years its chairman, and, as I again know from my own knowledge and observation, he rendered very valuable services to this missionary work, and also served on other important committees. And when our Synod appointed a committee to engage in intersynodal negotiations with representatives of other Lutheran Synods, Mezger was our chief representative, and he participated in the negotiations for years; and I know from the mouths of representatives of other Synods how highly they esteemed his very work on this committee, and his untiring efforts to pave the way for a true agreement in doctrine, which, of course, has not yet come about.

Thus it was a richly blessed ministry which he exercised in our Synod for many years, and the honorary degree of Doctor of Divinity conferred upon him in 1923 by the Northwestern College of our sister Synod of Wisconsin at Watertown, Wis. was well deserved.

But God had another special work for him, which I will tell you a little more about next time. L. F.

Coat and headscarf. It was the widow Brose from the parish. Straight and upright she grasped there, and surely she led the reins.

"Go ahead and climb up, Father," she said in a somewhat harsh voice. "It's a dog walk here."

The priest gratefully accepted the invitation, and the vehicle continued to work its way between the blackish, strong-smelling potato field on the left and the oat field on the right, where the sheaves, mown weeks ago, waited desolately to be brought in.

"What I wanted to ask you, Father," Mrs. Brose began after a minute, "don't be surprised if you don't see me in church at Dankfest!" Dankfest was at hand, and the parson asked in astonishment if she intended to go away. "Going away at such a time? No, parson; but you see, I'm an honest old woman; what I say I mean, and what I don't mean I won't say, full well not in church, and with singing and praying. The good Lord can do as he pleases, that you should thank him for the full-grown corn and for the rotten potatoes!"

"It's a good thing you told me, Mrs. Brose," returned the parson, "I should have thought you were ill if I hadn't seen you in your accustomed place." That was all he said. In silence the two drove on. On a narrow strip of field a woman with two children was digging up potatoes; scarcely the fourth part of the tubers was sound.

"Father, you too are concerned about the poor people; can you understand it? A person who still has a bit of compassion in his body would not have the heart to plunge so many into misery."

The priest looked at her gravely and kindly.

"Dear Mrs. Brose, whence then did you and I and other men get our little pity but from Him who is Himself love and mercy?"

Mrs. Brose fell silent; she had not thought of that.

"I can't understand it, Father," she began again, almost violently. "And just this year, when everything was as splendid as it has been for thirty years. It's as if I put a big piece of cake on the table for some poor children, and when they wanted it, I took it from under their noses. Don't say anything, Reverend, for I know you're as miserable as I am."

"Yes, very gloomy, Mrs. Brose; for you have not yet thought of the worst."

"The worst thing is to find the poor people with their misery."

The priest shook his gray head. "That is not the worst of it, Mrs. Brose. The trouble God sends, He helps those to bear, too, who keep to Him. He has a thousand wonderful ways of making much out of little. He does not call Himself the One who feeds the hungry for nothing. I have been young and grown old, and I know that he keeps his word. Nay, if we have a bad harvest, that is not yet the worst; but if he reaps nothing, that is very bad; that is our everlasting pity."

Mrs. Brose looked at her old pastor with wide eyes, but he continued to speak calmly: "You know from your Bible that it says: 'We are God's workmanship', we, that is, our inner man. You think you are wronged if, in spite of diligent work in your fields, you have a bad harvest. But now think how it must please our Lord, who has truly done his very best for us, if year after year he has a bad harvest."

God's harvest.

One autumn day, which, like most of his brothers in that year, brought nothing but grey clouds and heavy downpours, Father N. walked back from the city to his village. He was already a septuagenarian, and walking on the sodden country lanes was getting sore to him. But he had already gone through a great deal of hardship in his life, as his face said, on which patience had engraved its quiet, firm features; and so he struggled forward even now, laboriously but calmly.

Then a little farm wagon caught up with him, drawn by two sturdy brown men, and steered by a woman in the dark

received, and the communities were encouraged to support this undertaking to the best of their ability.

Praeses G. Hübner from South America gave a fine overview of the missionary work of our Church in Argentina. Our continued support was promised to him for this work. The former President of the Brazilian District, Fr. C. F. Lehenbauer, who was in Brazil for many years but now serves a congregation in our District, reported on our church work in that great country.

At noon on Friday we were able to conclude the meeting time, as we had worked diligently during the preceding days. May the Lord of the Church bless all our counsels and all our proceedings, that they may serve to glorify His holy name!

R. Frick.

To the ecclesiastical chronicle.

From our Synod.

Our "Lutheran". Our publishing house will enclose with this issue a suitable order form which can be used to order the "Lutheran" for the year 1932 as a Christmas gift for relatives, friends and acquaintances. This is certainly a useful, beautiful gift that will bless and remind of the giver twenty-six times in the home during the coming year.

L. F.

From our St. Louis Seminary. On November 18, in the morning, at the time of the daily devotion, the solemn inauguration of President D. L. Fürbringer took place. In attendance were not only the students of the Seminary, the members of the faculty and the Board of Supervisors, but, as it happened, also the members of the Board of Directors and the Heathen Missions Commission, both of which were in session at the time. There were also quite a number of pastors from the city and vicinity, and members of our congregations present, so that our seminary auditorium was filled. Since the worship celebration lasted considerably longer than the usual morning worship, the rest of the morning lectures were dropped.

The celebration was simple but uplifting. Our program committee had prepared a beautiful order of service for the occasion. It began with the singing of the hymn, "Come, Holy Ghost, HEre God," in English, after which Bro. L. J. Sieck, representing the Board of Supervisors, read a passage of Scripture. The congregation then sang the hymn "Allein Gott in der Höh' sei Ehr' " in German, and this was followed by Praeses D. Pfotenhauer's speech on 2 Tim. 3, 15-17, in which he showed that the Holy Scriptures alone must be and remain the right textbook in all theological seminaries. For, on the one hand, the Scriptures alone offer us divine truth for salvation; but, on the other hand, they alone show the right ultimate purpose of all theological instruction, namely, to train up such ministers of the Word by whose preaching sinners will be saved. Only when theological professors stick to the Word does theological instruction prove beneficial, for only then are true Christian preachers trained for the service of the gospel. After the speech, the students sang in two choirs with organ and trumpet accompaniment the old, solemn hymn "HErr Gott, dich loben wir" or, as it is called in Latin, Te Deum Laudamus, this old Ambrosian hymn of praise, the victory psalm of the whole Christian Church, which Luther rightly calls "a fine symbolum or confession", "whoever the master may be, brought into song, not only to confess the right faith, but also to praise and thank God in it". Luther then also sang this old one in 1529,

The hymn was aptly rendered into German. After the alternating hymn, the actual introduction of Praeses Fürbringer into his office took place, according to a form that had been especially prepared for this celebration, by Praeses D. R. Kretzschmar, the chairman of the supervisory authority. The service concluded with the singing of two verses of the old Luther hymn "Ein' feste Burg ist unser Gott", again with organ and trumpet accompaniment.

Prof. D. Ludwig Ernst Fürbringer was born in Frankenmuth, Mich. on March 29, 1864, the son of Father Ottomar Fürbringer, one of the founders of our institution and synod. He was educated in our Concordia College at Fort Wayne, Ind. and out of our Seminary at St. Louis, Mo. where he graduated in 1885. For eight years he served as pastor of St. Lawrence Parish, Frankenmuth, Mich. and was then called to our Seminary as professor, which he has served since 1893, a period of thirty-eight years. Besides his work at the Seminary, he has served the Synod in other offices, namely, as a member of various mission boards. In addition, he edited the "Lutheran" for almost thirty-one years. At present he is also President of the Synodal Conference, correspondent of our Synod for foreign countries and member of our Committee for Liturgy and Hymnal. May God make our dear President D. Fürbringer a rich blessing for many, and may He continue to give him wisdom and strength from above to carry out the important work that has now been entrusted to him by the Synod!

I. T.M.

Montana District Conference. The Montana Pastoral Conference met October 15-19 at the hospitable congregation of Bro. Th. Dorpat in Miles City. Besides two papers on extra-biblical evidence for the truth of Scripture, read by Pastors H. Rauh and R. Sieving, there were peculiarly four papers for discussion, dealing with the one main subject: "The Duties of a Christian Pastor." The first paper dealt with the pastor as a preacher. Preaching has as its object the blessedness of the hearers. Therefore, every single sermon must proclaim God's Word and contain enough gospel that any listener who hears even that one sermon will know the way to life. Father A. Jordan's work dealt with the so important, but also often quite difficult visits to the sick. It was shown that especially in sickness many persons are often quite receptive to God's Word. Therefore preachers should always prepare themselves conscientiously also for visiting the sick, so that they can give each sick person his charge in his own time. Sick children should also be visited by the pastor, who should pray with them or at least for them. The next work dealt with the registration for Holy Communion. By conscientious administration of the office especially in registration, the pastor will be a blessing to many. The conclusion of this series was a paper by Fr. G. Mertz on confirmation classes. Since Christian instruction for many of our children ends with confirmation, it is extremely necessary to impress upon the confirmands the truths of salvation in the most thorough manner.

In the pastoral service Father G. Michael held the confessional and showed on the basis of 1 Tim. 1, 15 the great grace of God against the sinful human race, while Father P. Freiburger explained on the basis of 2 Tim. 1, 8 that Christian preachers should not be ashamed of the testimony of their Lord. On Sunday two services were held. In the morning sermon, on the basis of the Gospel by Fr. O. Misch, the question was treated as to why few are blessed. The fault does not lie with God, whose love embraces the whole world; it lies solely with man, with his indifference and enmity against God's Word. In the evening Fr. M. Cohrs preached on the basis of Apost.

13, 3ff. about the hostility of the world against the preachers of the gospel and about the duty of the Christians to care for the spreading of the gospel and to pray for the preachers. If Christians everywhere would take their Christianity seriously, then there would be no empty coffers, then there would be much more success in the work of the Lord.

H. E. Vomhof.

Anniversary of Trinity Church at Minneapolis, Minn. With grateful heart and joyful opening of mouth, this old Synod congregation celebrated its seventy-fifth anniversary of congregation on the 17th Sunday after Trinity, September 27. On the anniversary Sunday, on which four jubilee services were held, Father Julius Huchthausen, former pastor of the congregation, D. F. Pfotenhauer, D. W. H. T. Dau, and the undersigned preached. In the two weekly services, which were especially arranged for the associations within the parish, Father E. Nachtsheim and Director M. Gräbner held the sermons.

Many out-of-town guests attended the feast and praised with the members the grace that the Lord of the Church has shown the congregation during the seventy-five years of its existence.

Trinity congregation, the oldest congregation in the Minnesota District and the first Lutheran church body ever in the city of Minneapolis, was founded on August 27, 1865, by Rev. Ferdinand Sievers, Sr. who, on behalf of the Northern District of our Synod, scoured what was then the Territory of Minnesota for mission opportunities. In the course of time the congregation was served by Pastors F. Kahmeyer, J. Horst, E. Rolf, J. Herzer, D. Friedrich Sievers, Dr. Johann Huchthausen, Julius Huchthausen and C. J. Hoffmann. The pastors A. Achenbach, H. Haserot and J. Freche worked as assistant preachers at various times.

The following teachers were active at the community school, which has existed since 1859: J. W. Müller, J. W. Döll, H. Meyer, J. Trapp, Th. Berg, J. G. Beck, F. Burandt, L. H. Rewinkel, M. Dobberfuhl and a number of substitutes. The school is still held in high esteem and is lovingly cared for. At present the number of children enrolled is 180.

We ask our dear Lord to keep his protecting hand over our church and school and to grant the congregation faithfulness and steadfastness in teaching and defense also in the future, so that it may remain his willing and zealous instrument for the spreading of his kingdom. C. J. Hoffmann.

Our old Indian mission churchyard. Vvr some years we have told the readers of this paper of a visit and a



Participants in the rededication of the old Indian Churchyard of our Synod on October 11, 1931.

Memorial Service at the old Indian Cemetery at our former Indian Mission Station, Bethany, near St. Louis, Mich. is told. There rest the mortal remains of the Indians won by our mission in the middle of the last century, and who later died in the faith of Christ, until the day of the resurrection. In order that this historically memorable site may not perish or go wild, an Indian Cemetery Society has been formed in our Michigan District, and has recently restored this place in a fitting manner, and on the 11th of October, as it were, rededicated it. At the celebration, which was attended by a large number of Lutherans from the congregations of the Saginaw Valley, suitable congregational and children's songs resounded, the Rev. A. Zeile and E. H. Voß delivered addresses, and the Revs. A. F. Bernthal, H.A. Mayer, J. G. Nüchterlein and W. Noth took care of the liturgical part of the service. The accompanying picture shows that the small churchyard, the title to which will be legally vested in our Synod, now looks beautiful and dignified. A suitable border surrounds the square, which covers about half an acre; in the centre rises a tall white cross, visible from afar, while the individual graves had been marked years ago by memorial stones. About 250 ornamental shrubs have been planted, and on a large stone, weighing probably two tons, has been placed a plaque donated by Lutheran school children, bearing an English inscription, by which the memory of the three pioneers of this Indian mission is kept alive. The inscription reads, as follows:

TO THE GLORY OF THE SAVING POWER OF JESUS CHRIST

In memory of

CRAEMER - BAIERLEIN - MIESSLER Pioneer Lutheran Missionaries of Michigan BETHANY LUTHERAN INDIAN CEMETERY is rededicated and this monument erected by the Lutherans of Saginaw Valley, Missouri Synod, and the children of their Christian day-schools.

"He that believeth and is baptized shall be saved." Founded 1848. - 1931
Rededicated.

L.F.

Domestic.

Four centuries. The year 1531. One year had passed since the Lutherans had so gloriously proclaimed their faith at Augsburg. The Augsburg Confession had become known throughout the world. To this end, Melanchthon had written his



The Lutheran Indian Churchyard near St. Louis, Mich. which white Lutherans have beautifully repaired after seventy years.

He wrote a splendid apology or defense of the Augsburg Confession, which rejected the invectives of the Roman theologians and defended the pure doctrine as Luther had confessed it on the basis of the Holy Scriptures. But it was precisely the pure doctrine of the Gospel that the Pope would not suffer, and he set his mind, the longer the more, on persecuting the Lutherans and destroying the work of the Reformation. Emperor Charles V. and the Catholic princes were ready to render the Pope executioner's services; the Protestants were to be compelled by force to deny the pure doctrine of the Gospel, to curse Luther, and to return to the bosom of the Papal Church. Threatening storm-clouds hovered over the lands which had embraced the Reformation; the Lutheran princes and estates were gravely threatened. Twenty princes, dukes, counts, and free cities signed a treaty at Schmalkalden in 1631 in which they pledged mutual assistance if they were attacked by the emperor and the Catholic princes. The union soon became known far and wide as the Schmalkaldic League, and contributed not a little to the protection of the endangered church. However, Luther did not want to see the gospel defended by sword and arms. To him, the great confessor of the truth, it seemed the right thing to preach the Gospel frankly and freely and leave the rest to God. He well recognized the danger that threatened the church, but hoped in God that he would not forsake his own. Thus he wrote in a letter to Nikolaus von Amsdorf, among other things: "Besides, I have nothing of news, only that one again hopes for a peace negotiation between the Emperor and our people. God do what is good!" (St. Louis ed., XLIIa, 1717.)

In 1631, Luther had gone home gently and blissfully in 1646, just as he had wished. The very next year, however, the war he had so feared broke out. The Lutheran regents, who had formed the Schmalkaldic League with each other, were defeated, partly through the fault of the Lutheran princes, who could not agree among themselves. For a time it seemed as if the work of the Reformation should perish. All Southern Germany was in the power of the Emperor. The city of Wittenberg in Saxony was taken and the university closed. By the ignominious Treaty of Augsburg, and later by the still more treacherous Treaty of Leipzig, Rome hoped to destroy the Lutheran Church. But in 1663 Moritz of Saxony defeated the, imperial troops, and in 1666 a temporary peace was concluded. In 1618, however, the terrible Thirty Years' War broke out, which was to finish off the Lutheran Church.

The year 1631 brought a crisis in this war. After a long siege, the faithful Lutheran city of Magdeburg had been stormed by the Catholic commanders Tilly and Pappenheim, and thirty thousand inhabitants had been killed. Already the Pope was rejoicing over the tremendous victory. By the so-called Edict of Restitution the Lutherans were to be forced to return to the Roman Catholic faith. Then the Lutheran King of Sweden, Gustav Adolf, entered the scene. On September 17, 1631, at Breitenfeld, near the city of Leipzig, he defeated the hitherto undefeated forces of the imperial commander, who lost his life immediately afterwards while crossing the river Lech. Gustav Adolf's victory saved the Lutherans from utter ruin, and formed the turning-point of the whole long war. Although he himself soon lost his life on the battlefield, the power of the Emperor was broken.

The year was 1731, and the Thirty Years' War had not been able to destroy the Lutheran Church. A hundred years later it was so firmly established throughout Germany that no pope could harm it. But in Catholic countries persecutions broke out which were of grave importance, especially in Salzburg, where there were great multitudes of courageous confessors. These the Roman archbishop tried to exterminate by cunning and violence. Neither men nor women were spared. Those who would not deny their faith were thrown into prison or expelled from the country. Lutheran parents were robbed of their children and put into convents. Between twenty and thirty thousand persons were expelled. Having lost all their possessions, some of them had to leave their homes and their homeland in the harsh winter, and after an arduous journey they had to look for a new home in Germany, Holland, Sweden or even in America. Thus it came to the establishment of the colony Ebenezer in Georgia, which was maintained for almost a century. Even today, these faithful Lutherans from Salzburg, who sacrificed everything for the sake of their faith, are a shining example of true faithfulness to Christ. They have shown us what it means:

Take their bodies, their goods, their honours, their children and their wives, Let them go there, they have no profit; The kingdom must remain with us.

The year is 1931. Four hundred years have passed since Luther nailed his famous ninety-five theses to the castle church in Wittenberg. Four centuries is a long time. But yet God has preserved for us the ancient, dear Gospel pure and unadulterated. If Luther were to come to our churches today and hear the same gospel preached here that he loved so dearly, he would fall on his knees and praise and thank God from the bottom of his heart. So should we, notwithstanding the distress of which so much is now spoken. Compared with the distress in which the Lutherans found themselves in the years 1631 and 1631, and the Salzburgers in 1731, we cannot speak of distress. Compared with our fellow believers of that time, we have delicious times: our daily bread, freedom of conscience and religion, and above all our dear Gospel in abundance. We do not want to be spoiled and soft Christians in 1931. We want to witness, confess, and spread the Word of God. For this purpose God has given us the many young men who now fill our institutions. They are ready to go when we send them, and for mission the land, yea, the whole world, is open to us; wherever we preach the Word, we find men who hear and accept the Word. In the light of past centuries, therefore, our task is an enormous one. Our fathers had to suffer persecution for the faith; we may build the Zion of God in peace; for though thousands of enemies stand around us, and though devils and hell rage against Christ, yet they must not bend a hair of our head. Christ yields the sword against them, that we may use the trowel to build high the walls of his church with the spiritual stones of sanctified children of God. Let us therefore build while it is time to build, and let us not grow weary!

J. T. M.

From our Negro Mission. Missionary G. A. Schmidt, of Piney Woods, Miss. has been called to succeed Blessed P. C. F. Drewes as Director of the Negro Mission, and has recognized and accepted the calling given to him as a divine one. He is to commence his new work as soon as possible.

Our *Missionary Expansion Movement* is also focused on the negro mission has been extended and has already brought forth beautiful fruits. Because of the prevailing emergency, which also affects our negro mission, our colored Christians are urged to practice the right Christian giving all the more. God willing, the mission among the Negroes in Texas shall also be started; but for this the help of our brethren in Texas is necessary. The prospects of opening mission stations in the large northern cities are becoming more and more favorable. For Lutheran Negroes are moving there and desire church service, or Negroes who have had no connection with us are showing themselves amenable to the preaching of the gospel. A request has also come to the Commission these days from a number of colored preachers in Transvaal, South Africa. They inquire what the Lutheran Synodical Conference actually is, what it teaches, and whether it might be willing to take over a large mission field in South Africa, which, as the letter indicates, is probably not directly, but in some respects, influenced by the Berlin Mission. The letter is written in almost impeccable English. In all of this we want to recognize God's beckoning to us to continue our missionary work vigorously. J.T.M.

Depression. Fr. E. Eckhardt writes the following words about this in the *Western District Lutheran*:

"You hear a lot about depression these days, about hard, hard times. Let's not complain too much! Many people don't even know what real depression is yet. Don't many people still have jobs and earnings or money invested in the bank or in securities? When people who have lived in abundance and now have to cut back a little can no longer do business as they are accustomed to, it may be called depression, but it is not real hardship. It is only when their banks are closed or their securities are no longer worth a shred of paper that depression wants to come upon those who are now reasonably prosperous. Real depression starts when people no longer have enough food, clothing, and fire for the winter. As long as we still have food and clothing, let us be content and thank God for the benefits and gifts we still enjoy, which he, in his infinite love, pours out on us daily. Admittedly, a real depression has fallen upon many in our country. Hundreds of thousands are earnestly seeking work and can find no earnings. They do not know how to support themselves and their families. This is nothing unusual in people's lives. What is special about our present depression is only this, that it is spreading over missions of people at once, even over the whole world."

"Now when a real depression comes upon a family, those are hard times. There the sighs of Christians rise up to God. Such people need the comfort that is so abundantly found in God's Word and also in our hymnal, which, after all, brings God's Word in rhyme. First, we must not forget that all depression comes from God. Even if hard times have their natural causes, it is God who has the rule of the world in his hands and directs and guides everything according to his will. And God also directs and governs our depression. He determines the measure and time of affliction; for our whole conduct of life, from the cradle to the grave, is under the government and guidance of God. Admittedly, God's ways are often dark to us, unsearchable, deep as the sea. But we know there is no mistake about it. You have but two eyes, and cannot see all. He is the all-knowing God who directs all things."

"Why does God send us depression? He is intent on the salvation of souls; he wants to startle the secure out of their security, to show them their nothingness, their powerlessness, so that they will seek the Lord; but the Christians, his children, he wants to put to the test, to test and strengthen their faith, to cleanse them from clinging sins, as gold is cleansed from the dross and silver is purified. Necessity teaches to pray."

"What will we do now in this time of depression? Let us confidently entrust ourselves to the guidance and direction of God. The main thing is that God achieves His goal in us, which He has in mind in all depression, the blessedness of souls. But even in difficult times we do not want to deprive others of their blessedness, but rather to help build the kingdom of God, so that the growth of God's vine may spread and its branches become large."

"Let God's spirit guide us further
And prepare us all well!" J.T.M.

Abroad.

From a conference report of our Brazilian District. As reported in the "Ev.-Luth. Kirchenblatt", the Porto Alegre Conference District met in Conventos in September. Diligent work was done, as evidenced by the many items that came up for discussion. We were particularly interested in three communications. The first is that the Brazilian government will in the future require all teachers, including those employed in our local parochial schools, to pass a state examination. This matter was discussed at length, and the conference elected a committee to inquire more closely about it at the appropriate place and then to give specific advice. If our brethren in South America wish to maintain their parochial schools, they must provide for the training of capable teachers.

Furthermore, Praeses A. Heine reported on the progress of the work in Brazil. We read in the report: "From this report it could be seen how God is opening one door after the other for us and how our church, in spite of many hostilities, is spreading not only in our state (Rio Grande do Sul), but also in the states of Santa Catharina and Espirito Santo; also in the two large cities of Rio de Janeiro and Sao Paulo a wide mission field is opening up for us. The shortage of pastors is therefore becoming more and more palpable, and the Missionary Commission has been prompted to ask for five new workers." This is a report that we are also happy about.

Finally it says: "At the suggestion of Dr. Jahn, it was decided that henceforth at each conference a passage from D. Pieper's Dogmatics should be read out and discussed." This is something that should be decided in our circles as well. Where D. Pieper's Dogmatics is studied by our pastors and teachers, and not only privately, but also at conferences, we can expect much blessing from it. May the example of our brethren in Brazil stimulate us also in this country to continue to sit at the feet of our blessedly accomplished teacher and to listen to the Word of God which he has so masterfully presented! J. T. M.

The Wailing Wall in Jerusalem. In Palestine the dispute between the Mohammedans and the Jews about the Wailing Wall has now been brought to an end. The dispute has long granted, the Jews claiming that the Wailing Wall belonged to them, while the Mohammedans claimed the right over it as earnestly. Now the Wailing Wall has been awarded to the Mohammedans, as have all the buildings facing it. But the Jews have retained the right to offer their prayers at the Wailing Wall at certain times. But they must



Jews at the Wailing Man in Jerusalem on a Tuesday.

do in a quiet manner, without in any way offending the Mohammedans. In doing so, they may bring two tables up to the wall, but not chairs, benches, curtains and carpets, as was done in the past.

There is something inexpressibly sad in this decision, if one keeps in mind what the Wailing Wall means to the Jews. It is, as it were, their sanctuary, where they pray for the restitution of their former land and city. All they have lost: their land, their city, their temple, their priesthood; what they have left of their old faith is but a delusion. Now the Wailing Wall has also been taken from them; henceforth it belongs to the greatest enemies of the Jews: the Mohammedans. For us Christians, however, there is in all this a proof that JESUS Christ is the true Messiah, with whom the outward glory of the Jews has come to an end.

J. T. M.



Jews at the Wailing Wall in Jerusalem on a Saturday.

The window on the upper left indicates the room where the Mohammedans beat the drums to disturb the Jews.

The two pictures were gutted a year and a half ago by our P. O. L. Erbe when he was in Jerusalem.

December.

When it snows now quite secretly in the streets And starry flakes cover tree and bush, So think of those, so lonely and abandoned Waiting for the Christ Child, even if in fear. And gladly and joyfully direct your steps To them and speak a comforting word And be sure, you carry away From their midst Gar beautiful Christmas blessing with you.

Memories of Georg Mezger.

2.

In the previous memoirs it has already been mentioned that D. Mezger came from Germany and naturally never forgot his homeland. However, he was not destined to see it again until the year 1911, although he still had brothers and sisters alive over there. In that year, however, he made a visit to his old home. Then soon came the World War, and after the World War the various tasks which came to our brethren in the German Free Church, and in the solution of which our support seemed necessary. In the meantime, the brethren had also established a theological seminary, which first existed in Leipzig and was then moved to Berlin, to the suburb of Zehlendorf. Our Synod had already in 1919 invited Fr. W. Hagen and Mr. Wm. Schlake to visit the Free Church, and in 1921 D. W. H. T. Dau for the same purpose; but it seemed desirable for more than one reason that we should have a permanent representative over there who would assist the Free Church in word and deed, and at the same time teach at the Seminary. And for this important position, in 1923, D. Mezger was appointed to this important position, and I believe I may say that no better choice could have been made. For first of all, Mezger was familiar with the German conditions and during his long activity in our country he always followed the ecclesiastical developments in Germany with much interest. Secondly, he was especially suited for this post by his good sound judgment, by his calm, prudent actions, in which he never put his own person in the foreground, and by his winning personality as well as by his willingness to serve at any time to the best of his ability; and I may well say that in the eight years which he then spent in Germany, he completely fulfilled the expectations which we had placed on him here in America. It was not long ago that a younger pastor of the Free Church wrote to me of his own free will that Mezger's calm, quiet, careful, prudent manner had been a great blessing and had done much. His personal circumstances were also such that he was able to follow his new calling. His wife had been taken from his side two years before. His children were all married and provided for, except for the youngest daughter, who, however, gladly moved with him to Germany and settled in so completely that the new country became her home.

So Mezger moved to Germany in 1923, and while I had never received a letter from him up to that time, as far as I remember - we always stood next to each other during the time of our close acquaintance and friendship - I have received a whole number of important and substantial letters and messages from him since 1923, which I have now briefly recalled according to their content. Mezger held

in his activity just the right middle. He did not travel too much (that is a danger nowadays, to which some fall victim even in the church), but he also did not travel too little, but went and looked at things on the spot, if the circumstances made it necessary. Thus he was active in the most diverse areas of Germany in the ecclesiastical interest. He also traveled to the Russian provinces of the Baltic Sea, to Finland, to Vienna, to Alsace, if I remember correctly, and was everywhere and in every way endeavored to bear and defend the testimony of pure, unadulterated Lutheranism, which our Synod and the German Free Church standing in complete communion of faith with it represents. In very difficult circumstances - I am thinking of the situation in Bochum-Hamme in particular, where a large regional church congregation had turned to us with its pastor, but where in the course of time a divorce had to take place

It was also a personal loss, for there was hardly any important matter that we did not discuss and deliberate on together. But everyone - and I myself not least of all - was convinced that he was quite suitable for this post, just as he felt quite comfortable in his position over there. I know this from his letters, he told me more than once when six years ago, in the summer of 1925, he came to America for a short visit, precisely in order to represent the European cause at the District Synods which were meeting at that time. It was then that I saw him for the last time; for his wish that he should conclude his last days in America within our Synod, of which he was still a member, did not come true. He had just grown older, nearly seventy-four years of age, and his letters and communications became more infrequent. The last direct missive I received from him was about a year ago. After Christmas last year I learned by other means that he was quite suffering. He then wanted to resign his office and also submitted his resignation, but the brethren of the Free Church did not want to accept it and asked him to continue working as far as his strength allowed him. I myself also spoke to him to this effect; and he did it gladly and willingly. In the spring the brethren of the Free Church celebrated his fiftieth anniversary in office, and there expressed in several ways the esteem and love they had for him. I wrote to him soon after on the same occasion, but received no more reply. However, his daughter, who is married to our Father L. Heinecke, sent me one of his last letters, addressed to her at Pentecost of this year. Mezger wrote among other things: "Many things have happened here. We have written that I was ill around Christmas, and seriously ill at that. Now, thank God, things are much better again. I can do my work again, though not to the full extent as before. On April 18, fifty years had passed since my ordination. On April 21, at the beginning of our so-called summer semester, our institution celebrated my golden jubilee with a banquet, the usual speeches, congratulations, etc.; I was also presented with a number of gifts. Yes, fifty years have now passed." And then he recounts the individual events in his official and personal life here in America, so that his children living here would know about them in detail. And I read between the lines in the letter that he well expected not to live much longer. He also says explicitly in the beautiful letter: "I have become an old man, and even though I am still in office and my brothers have again not accepted the resignation offered to them, but have asked me to remain in office and to do what I can with my weakened strength, it will not last very long, and what will happen then I still cannot say; but God will continue to show me the paths I should take. I would like to return to America, but I shrink from the journey and the departure of our household. I pray God that he will soon take me to the heavenly home."

His wish and his prayer have now soon been fulfilled, and just before the end of this issue I received some news apart from the dispatch which very briefly reported his departure. He had again announced his lectures for the winter semester beginning in October, as I see from the "Freikirche"; but I do not know whether he really began them. For he had been suffering for some weeks from loss of appetite, his limbs were slowly beginning to swell, evidently dropsy as a result of weakness of the heart, from which he had already suffered in December as a result of hardening of the arteries and high blood pressure.



Visitors on the island of Ösel (Estonia) in Arensburg in front of the entrance to the local community centre.
From left to right: Prof. D. G. Mezger, P. Th. Reuter from Crimmitzschau, Saxony, P. N. Bäuerle from Arensburg, P. A. A. Wegelius from Finland.

- judged and acted with great prudence and firmness, also issued a special writing on the matter.

During these eight years he also taught at the theological college in Berlin-Zehlendorf, and he was able to draw on a full range of subjects, for his main subjects were the same as those he had already taught here in St. Louis: homiletics, catechetics, and, if I remember correctly, pastoral theology and the interpretation of the two Corinthian Epistles, which had such a profound effect on practical life. And he was able to continue this teaching activity in spite of increasing age and the beginning of his suffering condition until he went home; for the number of students was small, although there were always students from the Polish Free Church connected with our sister synod of Wisconsin.

His departure from our institution was admittedly a loss, for Mezger was one of its oldest teachers; to me it was

had. He was under good medical supervision, and the doctor thought it advisable to remove the water in the hospital. This went well, and his daughter was with him, but then left at the request of the nurse, so that he might have complete rest. After a few hours, however, she was quickly called, but found the father already unconscious, and after a quarter of an hour he had already slumbered away into blessed eternity. The President of the Free Church, P. P. H. Petersen, writes to me under the 7th of November: "Our dear D. Mezger was carried to his grave yesterday from the theological college. He actually died without further illness. He had gone to the hospital Tuesday morning to be punctured, and in the afternoon he peacefully fell asleep. God called him dreaming to his heaven. Our college, however, is very much taken." And Father J. M. Michael in Dresden, now one of the older pastors of the Free Church, writes me under the 9th of November: "That our dear, highly honored Prof. D. Mezger was called away from temporality on the 3rd of November, you will certainly have already learned by advertisement. He was a dear one.

joy of their Lord, whom they lived and served faithfully." But surely I may add that the many friends and acquaintances of Mezger in and out of our Synod, his many former students who are now pastors in our Synod and in the Free Church, will never forget the faithful, sincere, efficient, and yet ever humble friend, teacher, and counselor. May he rest in peace, and may the eternal light shine upon him! L. F.

"How shall I receive you?"

Where, in this holy Advent season, is there a Lutheran house of worship, a Lutheran school, and a Lutheran family eager to sing, where this crown of Advent songs from the post-Reformation era does not ring out once and again? Who, while praying and singing this hymn, does not realize again and again that his heart begins to green again and again to the praise and glory of the incarnate Saviour?

It hardly needs to be reminded that the song closely follows the Gospel of the first Sunday of Advent, Matth. 21, 1-9 Right reception of the Saviour of the world, who once came into the flesh, who comes to us spiritually from one church year to the next with the rich goods of his house and who will once again come visibly for our complete redemption: that is the main content of this song. V. Strauß gives the content and train of thought in the following words:

"As if he saw the Lord approaching him through the palm-bearing and May-bearing crowd, so that he might make his home with him, so the pious poet stands there at the beginning of the song in reverent joy, uncertain how he should receive the high guest. Alas, he knows not, unless the divine comer 'the God-man' himself enlightens him about it, v. 1. But with a joyful psalm of praise and praise, with every service according to his ability and knowledge, he will receive him, v. 2. And how could he praise him more highly than by recounting all the unspeakable benefits which the HErr has already brought him by his first coming on earth, v. 3. 4? And what drove him to this from heaven? Nothing but that love wherewith he so firmly embraced the afflicted world, v. 5. And even now heart-afflicted Christendom needs him again. Therefore the poet turns to it, crying, Remember his love shown, and be undaunted! Help is at hand; here stands he that restoreth and comforteth your hearts, v. 6. O care not how ye will draw him near! He comes of free love to end your trouble, v. 7: the spiritual, for he takes away the guilt of sin, and assures the children of God of their eternal inheritance, v.'8; the bodily, for he will scatter the enemies; all enemies are unable against him, v. 9. With a reference to the last coming of the Lord to judgment, and with a longing sigh for the blessedness of the heavenly chamber of joy, the rich contents of the song close," v. 10.

A comforting, heart-wrenching song, then, of Christ's threefold future: of his future into the flesh, into the heart, to judgment.

Among his contemporaries, Paul Gerhardt knew best how to sing of Christ's future, this confessor of Lutheran truth who had been well tested in the horrors of the Thirty Years' War and who, in the face of princely tyranny of conscience, was unbending in all his other mildness, and who is probably to be regarded as the greatest poet by God's grace after Luther. Whoever sings and prays Luther's and Paul Gerhardt's songs diligently, will certainly agree with the judgment of Hippel's godly mother, the Königsberg songwriter, when she said to her son



D. Geo. Mezger.

The last picture of him, taken in front of his apartment in the seminary in Zehlendorf.

humble, faithful, and efficient man, whom we have all learned to esteem. He has done great service to our theological college and to our whole Free Church."

The funeral took place on November 6, as I see from the printed obituary, in a cemetery in Zehlendorf, thus probably near the last sphere of activity of the deceased. It was his express wish that he should be buried over there, and in this provision, too, I recognize my old, faithful, modest friend, to whom all special events and all fuss was repugnant. The earth is everywhere the Lord's, on the other side as well as on the other. - His daughter will return to America, where all her brothers and sisters live. Besides her, the blessed survivor has two sons, one in Albany, N. Y., the other in Chicago, and three married daughters, one in Baltimore, one in Michigan (Mrs. P. Heinecke) and one in Saskatchewan (Mrs. P. Mundinger).

In response to the first news of Mezger's departure, one of our pastors, who was not educated in our synod, but in other institutions, and who only after many struggles managed to find his way to our position, wrote to me: "The ranks of our fathers are thinning out. St. Louis in particular is being severely affected: Bente, Pieper and now also our dear D. Mezger - all, as we certainly hope, have gone to the

he entered into holy matrimony with Eleonore Gerstmayer from Memmingen. This marriage was blessed with fourteen children, four sons and three daughters of whom preceded him into eternity. In 1888 he married the second time to Friederike Nauschert, of Bolton, Ill., with whom he lived in happy wedlock for thirty years. To this marriage eight children have sprouted. Two of his sons are in the preaching ministry.

Now concerning the ministerial life of the deceased, he followed the exhortation of the apostle: "Stop reading!" 1 Tim. 4:13. He studied diligently and prepared well for his sermons. Reading the sermon in the pulpit from the pages of sane pastors was abhorrent to him. He carefully wrote down the catecheses for the Christian teaching in the church. He also prepared diligently for his work in the school, for synodical meetings, and for conferences. Over fifty lectures on church history he was privileged to present to his conferences. On his golden jubilee the synod in Chicago also congratulated him and, as a thorough connoisseur of Luther and church history, made known to him their esteem by standing up. At the same time he remained humble of heart and often gave expression to this sentiment with the word of God: "I am too lowly of all mercy and of all faithfulness which thou hast done for thy servant," Gen. 32:10, and with the words of the church father Cyprian: "In nothing may we boast, because nothing is our own."

Especially in old age, heavy burdens are often preserved. The deceased also had to experience this. In 1917 his library of six hundred volumes went up in flames with the parsonage. In 1918 his second wife, a son in the ministry and a son-in-law died. And the following year he had to undergo a serious operation. After fifty-five years in office, he resigned in 1926 and moved to Chicago with five children, including a daughter who had been paralyzed in a chair for fifteen years. Soon afterward another daughter became ill with heart trouble. To himself a kidney and stomach ailment caused great pain. But he bore his affliction with patience, and took comfort in the hour of redemption that was at hand. After he had decided how his funeral service should be held, he appropriated the divine call to the prophet Daniel: "But you, Elijah Hieber, go until the end comes, and rest, that you may arise in your part at the end of the days," Dan. 12, 13.

He died October 19, 1931, of cerebral apoplexy, aged eighty-six years. He was buried October 22 at Sieden Prairie, in the churchyard of the community he had faithfully served for fifty-three years. His pastor, C. L. Abel, officiated at the home. The funeral oration in the church was delivered by Rev. R. Piehler on the confirmation verse of the deceased, Ps. 73, 28. Addresses were delivered by Praeses A. Ullrich and by Pastors C. Wäch, C. Haller and M. Feddersen. P. F. Treskow read the curriculum vitae, D. F. Pfotenhauer and many other pastors and members of the congregation took part in the funeral, so that only the third part of those present were seated in the church. Father Abel again officiated at the graveside. The congregation sang the hymn "Now let us bury the body"; the pastors sang the counter-call.

Rest gently until the resurrection of the flesh!

P. Rösener.

Teacher August P. Stecke was born in the province of Brandenburg, Germany, June 5, 1863. When a child of three years he came to America with his parents. His parents chose as their new home Hustisford, Wis. where he was later confirmed by Father Koehler. After his confirmation he entered the asylum at

of the Wisconsin Synod at Watertown, to prepare for the teaching profession. He graduated from the institution in the spring of 1882. He first served as a teacher in the Wisconsin Synod. His first position was in the school of the Immanuel congregation at Mecan, Wis. Here he remained until 1901, when he answered a call from Trinity Parish at Spencer, Wis. Since this congregation was a member of the Missouri Synod, he also joined it as a member. He presided at this school until the year 1912, when the Trinity congregation at Town Jackson, Washington Co. of Wis. called him to their school, and to this he served until resigning his position in the spring of 1928, when he entered the Home for the Aged at Wauwatosa, Wis. Here he died on October 2, believing in his Savior. On Oct. 6, his earthly remains were given Christian burial in the Wauwatosa cemetery by Father Ed. Albrecht, chaplain of the institution, after a service in the chapel of the institution.

In 1884 the deceased had married Paulina Schulz of Mecan, Wis. The marriage remained childless. He is survived by his widow. F. K. G. Otto.

New printed matter.

American calendar for German Lutherans for the year 1932.

Concordia Publishing House, St. Louis, Mo. 162 pp. Price: 15 Cts.

Lutheran Annual, 1932. Same publisher. 162 pages. Price: 15 Cts.

These are now again our two calendars, richer and more complete than ever before. No one who does not know and observe the matter more closely has any idea of the effort and work put into the calendars by our calendar man and statistician, L. E. Eckhardt, and no one who looks at the contents can complain that the reading material is limited to twenty-four pages. The calendar itself comprises fourteen pages and all the lists and statistical data no less than 122 pages. But this is precisely what makes our calendars so indispensable for every house of our Synod. The two calendars agree in everything except the reading matter, which is different in the German and English calendars, but again carefully selected. In addition to a statistical overview of our Synod and the entire Synodal Conference, the German calendar contains a beautiful article, "Why My Lutheran Church Is Dear and Valuable to Me," and the English one on "God's Providence in the World," and both calendars also contain a number of shorter messages and stories. May they both now indeed find the widest circulation. They are the best outward means of making acquaintance with our Synod. L. F.

My Church and Others. A Summary of the Teachings of the Evangelical Lutheran Church as Distinguished from Those of Other Denominations. Second Edition. By John Theodore Mueller. Publisher: Rudolph Volkening, St. Louis, Mo. 88 pages 5X7. Price: 75 Cts.

This is a very useful little guide through the various churches of our country, which can also be of good service to our parishioners, as it is already in its second edition. It always states what our church teaches in the individual articles on the basis of the divine Word. The proofs from Scripture are appended, and then the false teaching of other church communions is named, and the passages of Scripture which refute this teaching are pointed out. Then, in the second part of the book, the various church communions are named in order, a brief history is presented, and their present statistics. A detailed table of contents enables the reader to quickly find what he is looking for.

L. F.

Questions on Christian Topics. Answered from the Word of God. By Carl Manthey-Zorn. Translated by J. A. Rimbach. Third Edition. Northwestern Publishing House, Milwaukee, Wis. XV and 335 pages 5X6f. Stiff paperback. Price: 60 cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

These "Christian Questions" by Blessed D. Zorn have been so widely read in German and English that the third edition of the English edition is now being published. They really do give answers in popular language to many questions that arise in daily life for Christians who want to follow the right path to life. Like the earlier editions, this new edition is recommended to the readers.

L. F.

To the ecclesiastical chronicle.

From our Synod.

Aid for the needy in China. The Commission for Heathen Missions hereby expresses its heartfelt thanks to all those individual fellow Christians and congregations who have sent in gifts for the needy in China. Although the gifts have not been as plentiful as we had hoped, we rejoice in all the help that has been given. May God in mercy be a rich rewarder to all who give!

Just now, as the floods recede and winter sets in, the great need in many places seems to become all the more palpable. Supplies that may have been saved have been used up, and others are not at hand. As a result of the repeated cries of distress here in the United States, certain large associations will probably initiate quite outstanding efforts as early as next week to collect large sums of money for emergency relief in China. It is reported that urgent appeals are to go out from New York to all pastors and congregations as well as to the general public. And whoever can, will certainly not close his heart to the need of our fellow men in China, for whom our Saviour also appeared and died.

Perhaps it would be appropriate here to remind you once again that our General Support Commission immediately made a very generous sum of money available to the Commission for Heathen Missions, and that the aid money from our own circle should therefore first be sent in an orderly manner to our treasurer, E. Seuel, in St. Louis. Through him they will then be transferred to the Commission for Heathen Missions. The Commission for Heathen Missions has instructed our missionaries in Hankow to handle these emergency funds in a Christian, economical manner and to keep accurate records of income and expenditures and to report them. Friedr. Brand.

How do Christians conduct themselves in these present heavy lines? This was the subject of a paper presented to our Nebraska District by Blessed D. G. Mezger in 1897. One of the participants in that District Synod, who was not originally from our Synod, wrote us these days, "D. Mezger is unforgettably remembered by me by name from the year 1897. At our Synodal Assembly in Seward he gave a lecture which would be very appropriate for the present time: 'How do Christians behave in these present difficult times'. I have just taken this report out of the hundreds in my possession after reading your article in the 'Lutheran' and I want to study it again, yes, study it. If nothing more were published from it than the five theses, that would already certainly be fruitful."

Here are these theses, which are certainly very appropriate for the present time:

"Christians recognize that God Himself has sent these hard times upon our land and people. 2. they perceive that God hath sent these hard times upon our land for sin's sake, but that yet God hath his gracious purposes in it, both upon all our land and people, and especially upon Christians. 003 They murmur not, therefore, on the one hand, against the hard times, but humble themselves under God's mighty hand, and seek that the gracious purposes which God hath in this visitation may be accomplished in them and in all the people. 004 On the other hand, they do not give themselves up to fearful cares of little faith, but put their trust also in the

5. Even in such times they do not grow weary in the works of the kingdom of God, and do good to all men, and most of all to their comrades in faith. (5) Even in such times they are not weary in doing the works of the kingdom of God, and in doing good to every man, but most of all to the companions of faith.

The letter writer adds: "Thanks be to the Lord of the Church, our highly praised Saviour , for the blessing which He has bestowed on us and the whole Church through this servant of His who has now gone home!"

From Mexico City, Mexico. Our church work in the city of Mexico is again in progress. Our young missionary Fr. J. Gärtner has received permission from the Mexican authorities to travel to Mexico and do church work there. Admittedly, his work is a very difficult one. At first it is done by means of the German language, just as his predecessor, Father C. Frieling, worked in this language. He encounters much indifference among the numerous German inhabitants of the city. Also, a certain national sensitivity towards the Americans must be overcome and it must be made quite clear to them that religion and nationality have nothing to do with each other. But our missionary wrote us these days with good cheer: "Although I have to deal with these difficulties, this field offers great opportunities. By God's grace, I will overcome the difficulties as much as possible and seize the opportunities." He is also in the process of becoming quite familiar with the German language, so that he may be able to approach even such as are attentive to this very point. Especially in such distant and difficult mission fields is it especially necessary that we accompany our young workers with faithful intercession. L. F.

Where there is no school. As our Superintendent of Schools, A. C. Stellhorn, reports in his *News Service*, a pastor complains of his mission congregation, "None of my confirmation classes have enjoyed more than one winter of Christian instruction. This is, no doubt, the main reason why the church is so sad spiritually. Few of the young people have attended the services, and their Christian knowledge also leaves much to be desired. From now on, with God's help, I will try to do everything in my power to see that a 'church school' is established here." Similar experiences are being made elsewhere.

Where God's Word is not thoroughly practiced, the human heart does not resist temptation. Luther rightly wrote: "The young people should and must be trained and educated daily in the Scriptures and God's Word, so that they become accustomed to the Scriptures, skillful, familiar and knowledgeable in them, to represent their faith and to teach others in time and to help increase the kingdom of Christ. For the sake of such, one must read, sing, preach, write and write poetry, and where it would be helpful and conducive to this, I would have all bells rung and organs whistled and everything sounded that could sound."

Domestic.

The Main Article. In the holy season of Advent we consider above all the main article of Christian doctrine, that our Saviour Jesus Christ had to come into the world in order that we might be justified and saved by grace through faith in Him. Luther writes the following about this main article of Christian doctrine at the end of his writing "Warning to His Dear Germans" of 1531, that is, four hundred years ago now, which we want to remember rightly in this time when papism, modernism, logism, and sectarianism are again stirring so powerfully: "The main article, that our heart should set its consolation and confidence not on our work, but on Christ alone, the

is to be freed from sins and justified by faith alone, as it is written Rom. 10, 10: 'With the heart one believes, thus one is justified^ - this article, I say, they (the Papists^ badly do not want to suffer. Thus we cannot advise (dispense with^ his. For where the article is gone, there the church is gone, and may not be resisted to any error, because apart from this article the Holy Spirit will not nor can not be with us. For he is to transfigure Christ to us. Over this article the world has so often gone to ruin by flood, weather, waters, war, and all plagues. Over this article Abel was strangled, and all the saints, and all Christians too, must die over it. Yet he remained and must remain, and the world must perish over it forever. So now she also shall stand and be overthrown above the article. And if she be mad and foolish, she shall leave the article, and fall over it into the pit of hell. Amen."

Luther writes sharply here, but the sharpness of his speech is justified; for if the main article of justification is lost to us, Christ is lost to us with eternal blessedness.

J.T.M.

"Worry not!" Luther writes in his sermon on the fourth Sunday of Advent on Phil. 4, 4-7 about these words:

"Not one care have ye for yourselves, let him care; he is able to care, whom now ye have known. Gentiles care, not knowing that they have a God; as Christ also saith Matt. 6:31, 32: .Care not for your souls what ye shall eat, or what ye shall drink; nor for your bodies what ye shall do. For all these things the heathen seek: but your Father which is in heaven knoweth that ye have need of these things: therefore let all the world take, and do iniquity: thou shalt have enough, and shalt not sooner die of hunger, or be frozen, except thy God which careth for thee be taken away. But who will take him from thee, when thou hast not let him go? Therefore we have no cause to be anxious, because we have him for our Father and Creator, who has all things in his hand, even those who take us and destroy us, with all their goods; but always be glad in him, and be kind to all men, as they are sure that we shall have enough in body and soul, and most of all that we have a gracious God, whom, if we have not, they must be kind. Let us not be anxious, but let us rejoice in God, and let us be glad in man. Of this also saith the 37th Psalm, v. 25: 'I have been young, and have waxed old, and have not seen the righteous forsaken, and his children going after bread;' and the 40th Psalm, v. 18: 'The Lord careth for me.'" (XII, 92.)

We Christians want to write these sweet, comforting words on our hearts. In these evil times many a worry wants to invade us; but what Luther writes is and remains true: "Our worry should be that we do not worry. The holy season of Advent is especially suited to relieve us of our worries, for it guarantees us the sweet consolation: 'The Lord is near .

Warning against unchristian Christmas cards. A Baptist change sheet warns its readers against buying and sending Christmas cards that are not Christian in character. It writes: "Some of the Christmas cards might be sent by heathens and Mohammedans to heathens and Mohammedans, so un-Christian, nay, anti-Christian find they held. May our readers be careful not to send Christmas cards that do not express the Christmas message!" This is a welcome sign. In the past, the sects often resisted the Christian celebration of Christmas, calling it

Catholic and unchristian and wanted to have everything else dealt with during the Christmas season except the joyful message of Christ. That one now comes to better insight and knowledge proves that it is not without benefit when Lutheran Christians stand up for what is right and bear witness. Unfortunately, there is still much mischief in the children's celebrations of the sects, and this mischief also penetrates into some Lutheran circles. One imitates what is wrong where one could give good teaching. Let us stick to what is proper and appropriate! Our children's services at Christmas must really be services. Also, when sending cards, make sure that you send those to friends and acquaintances that really offer a proper Christmas greeting. Our publishing house also serves us in this piece. J. T. M.

Restriction of Methodist Missionary Work. As the German "Allgemeine Ev.-Luth. Kirchenzeitung" reports, the Methodist Episcopalians have had to make great restrictions in their missionary work. They have had to cut three hundred thousand dollars in expenses. Therefore they are withdrawing their laborers from the south of the province of Fukien in China; their field in Burma they are turning over to the Baptists, and the work in Kostarika to the Methodist Church in Mexico. In Germany it is desired to make the Methodist churches that have sprung up maintain themselves. In France an attempt is to be made to transfer the congregations won there to other Protestant congregations. Similar action is to be taken in Italy. The Methodists of Switzerland are to support those in Yugoslavia. In Sweden, Norway, and Denmark, congregations are given a period of six to eight years to come to self-preservation. All American bishops are to be withdrawn from Europe.

How far this report is correct we cannot determine; but we have no reason to doubt it. In their unionist position, however, the Methodists can give up their mission fields to other church fellowships, regardless of what they teach or confess. For confessing Lutherans, however, such a step would be not only disloyalty, but downright blasphemy of the gospel of Christ.

J.T.M.

One hundred and fifty years of American liberty. October 18 of this year marked one hundred and fifty years since the surrender of Yorktown, which so actually decided the American War of Independence in favor of the colonies. The question whether then the colonies did right in rebelling against England is not of practical importance to us. What is important, however, is the blessing that God has bestowed upon our Church in this land. Here the Church of the Reformation has developed as Luther desired on the basis of the Scriptures. Here it has been able to develop and form itself, independent of the state, as God prescribes in His Word. What was not possible in the land of the Reformation, God made possible in the United States. The local church, independent of the state, in which only God's Word rules, the Christian church school, in which God's Word rules, even during instruction in the secular subjects, the whole church work and Christian life with everything that belongs to it, all these find blessings which we owe to the grace of God. We therefore have every reason to be grateful to God for the grace shown to us.

But we also have reason to be warned. Lutherans have existed in this country from the very beginning. They later moved into our country in great multitudes, so that the Lutheran Church should actually be the largest Protestant church in the country. That the Lutheran Church is not so, comes from the ingratitude of many thousands, to whom God's Word and

Luther's teaching has been indifferent. Neglect of the proper Christian education of children, indifference to the doctrine of the catechism, imitation of the sects, belly care and unionism, as well as many other evil fruits of ingratitude against God, have contributed to the fact that the Lutheran Church in this country has lost thousands of members. Let us therefore be warned against ingratitude! There is no sin greater than ingratitude against God's Word. This is a sin which God cannot suffer, but punishes most severely, and in such a way that he takes away from people the word which they do not respect. But where this occurs, the devil has free play, and where the devil has free play, hell finally follows.

J.T.M.

Abroad.

From the German Free Church. Praeses P. H. Petersen in Potsdam recently wrote to us in a letter, among other things:

"Our work is also influenced by the hardship of the times, but so far it has been insignificant. Admittedly, the gifts have decreased, but we have not let any restrictions occur with the missionary work. We may have merged some congregations and thus eliminated a pastorate, because another pastor was able to serve the place, but the mission work itself remained unchanged. Admittedly, there are currently two pastors without a job. It is often very difficult in a small church to accommodate forces, especially when a time has come out like we are experiencing now. But in spite of the critical situation I do not want to become a pessimist, but rather trust the gospel that it is God's power that makes blessed. Whether God will open more doors for us here, I do not know; but I have always taken the position that the gospel cannot allow pessimism. It is contrary to the very nature of the gospel. God grant that we may always be glad to venture upon the Gospel! You will be interested to know that a call has come from Lithuania these days. A congregation of 1,500 souls wants to join us. We will study the matter and work. Soon a call will come from here and soon from there. Give us the means for missionary work; not that we may serve you with great numbers, but that we may work. All the rest the Lord will do." L. F.

How Russia fights religion. About this brings the following brief news. On the last Easter special lectures were held in Moscow, which were intended to keep the people from celebrating Easter. Sandwiches were given to the hungry Russians to entice them to attend the lectures. Nevertheless, thousands attended the churches. - The Russian government has now forbidden American preachers to travel in the Russian Empire; the reason for this should be obvious to everyone. In the great commercial city of Nizhny Novgorod forty large buildings have been erected to house the thirty thousand workers there. The buildings are so arranged that it is impossible to hold religious meetings in them. But lectures on the glories of atheism are constantly given. In Leningrad a two-year course has been established for the training of deniers of God. At the end of the course the graduate receives the title "Doctor of Atheism". A "Children's Atheist University" has also been established for Russian children to educate them for atheism in a planned way. What a struggle it takes to work against Christianity!

While religion is thus being fought in Russia, in London the firm of Selfridge & Co. has ordered a hundred thousand Bibles. There is no other book in the world of which a business house orders 100,000 copies at once. J. T. M.

On a six thousand mile journey through our great West.

The summer of 1931 is behind us, and some of the "Lutheran" readers still cannot forget the beautiful journey they made and still live off it. Perhaps it would be good to tell something about it.

It was such a long way, giving a strangely beautiful general view of our great West, by automobile through the vast states of New Mexico, Arizona, California from south to north, as far as Portland, Oreg. thence east, and then through a point of Washington to Spokane, then through Montana and Yellowstone Park, Idaho, Utah with Salt Lake City and Colorado. How beautiful, too, is this part of the land which God in great grace has given to our people! The verses of the blessed Hüschens come to mind:

Now give glory to the Lord, My country America!
You stand from the rock to the sea
Like a princess there. And my
God's gifts rolled at thy feet; O that
my people might give thee thanks
in their hearts!

We begin with such sights as are not fully noticed by some. To open our stupid eyes, God showed us these in sharp contrasts all along the way. We come to Santa Fe, the capital of New Mexico, founded in 1605, and as our young niece, who had just come from her beloved metropolis of St. Louis, on the Father of Streams, drove with us through the narrow streets of Santa Fe, she became quite uneasy, and said, with all her heart, "I don't want to stay here, but go on again pretty soon." Although we replied that it was safer here than in her big city, the consolation did not stick. Why not?

Evening had fallen. The buildings look ancient. Here and there one sees dark-skinned Mexicans and Indians. Santa Fe is still quite beautiful; but when one visits a Mexican or Indian village off the beaten track, how terribly bare, barren, and dirty are the crooked streets, the low huts, or the ragged tents! How poorly the people live, how low is their level of education! Vivid and solid are these impressions. And then, in stark contrast, the splendid cities, especially along the coast of the Pacific Ocean. Now one is delighted in an entirely different way when one drives through the wide streets, and looks at the fine houses, so well furnished and surrounded by lovely grounds, and meets the pure, well-educated people who send their children to schools that look like real palaces.

Onward leads the way. What a contrast awaits you, so that the area in Southern California seems especially lovely to you! The border between Arizona and California is partly formed by the Colorado River. You have to cross a bridge to see the beauties of California, but first you have to cross a desert that is a hundred miles long. There everything is so bare and barren that even grasshoppers "cannot make their living." It's murderously hot there, 120 degrees in the shade, and we would have loved to go fifty-five miles an hour on good roads, if our gas pump on the car had only "made it" all right. It's so dry there that you often read the notice at filling stations, "Water given free to customers only. We have to drive our water sixty miles." Now, if you've made it as fast as you can through this desert, you've got San Francisco.

Fr. emeritus Friedrich Julius Öhlert was born in Goerlitz, Saxony, November 2, 1855. When he was three years old his parents moved to America and settled in Perry County, Mo. Here the deceased attended the parochial school. After his confirmation he attended Wartburg Seminary at Dubuque, Iowa. He completed his studies in 1878, and was called to the mission field at Audubon, Iowa. After leaving the Iowa synod he served successively the churches at Theresa, Wis. to Mayville, Wis. to Webster City, Iowa, and to What Cheer, Iowa, where he lost his first wife by a blessed death. His last field of labor was in Little Falls, Minn. and vicinity. The discomforts of old age finally induced him, after twelve years of blessed ministry in that place, to resign his office and remove to Ogden, Iowa, to spend his last years. On the 4th of November he died suddenly of heart disease, aged seventy-six years and two days. Funeral services were held on November 7 in the Zion Church at Ogden, Iowa, at which F. H. Rudi preached the German and P. A. J. Mueller the English sermon. The undersigned officiated at the funeral home and graveside. The deceased leaves his widow, one daughter by his first marriage, and one brother. A. J. Boehm.

P. Friedrich Heinrich Wilhelm Wendt was born on 9 June 1841 in Redefin, Mecklenburg-Schwerin, Germany. In 1865 he decided to emigrate to America. He first went to live with relatives in Washington, Mo. Here he became acquainted with a student of our seminary at St. Louis, through whom he was induced to enter the practical department of the seminary. In 1869 he passed his examination and took a calling as assistant pastor to Logansport, Ind. Later he served the following churches: Waymansville and Seymour, Ind; Inver Grove, Minn; Alma, Wis; Jackonport and Baileys Harbor, Wis, and Dayton, Iowa. In 1920, after fifty years of office, he took a well-deserved retirement and resided with his son at Davenport, Iowa, until his death.

In August, 1871, he married Minna Schoeneberg, a daughter of P. Schoeneberg, at La Fayette, Ind. This marriage was blessed with five children, four of whom preceded the father to eternity. His wife also preceded him in death; she died in 1889.

III Wendt died July 2, reaching the advanced age of ninety years and twenty-three days. Funeral services were held July 6 at Trinity Church, Davenport, Iowa, where the undersigned preached the sermon on Luke 2:29, 30.

He is mourned in death by one son and four grandchildren. H.
Harms.

P. Paul Wichmann, son of Fr. Hermann Wichmann and his wife Katharine, née Beyer, was born on 22 December 1861 in West Woolwick, Canada. When he was one year old his father died. His mother later married III George Beruthal of Nichville, Mich. In 1876 he entered the high school at Fort Wayne, and completed his studies at St. Louis in 1885.

His first profession as a preacher of the gospel took him to Minnesota to the churches at Ada and Fisher in the northwestern part of the state. In addition to these congregations, he served six preaching stations and taught school diligently.

In 1886 he married Agnes Nees of Fort Wayne, Ind. This extremely happy marriage was blessed with ten children, the first three of whom died in infancy, in one day.

The year 1890 brought him a profession from Cedarburg and Fredonia, Wis. Here he also presided over the school for seven years. After ministering in the Blessing at Town Nantoul, Wis. for nineteen years, he accepted a calling as chaplain and housemaster to the Home for the Aged at Monroe, Mich. Here he administered his ministry with all diligence for four and a half years. At the beginning of 1926 the Lord gave him a parish in Town Freedom near Ann Arbor, Mich. where he spent the evening years of his life in peace and quiet in the service of his Lord.

While visiting at the home of his eldest son at Detroit, Mich. he suffered a stroke, and that same night, early in the morning of August 5, passed away under the prayers of his faithful wife and III Steffen, who was sent for.

His body was taken to Freedom, his last sphere of activity, where funeral services were held in St. Thomas Church.

The sermon was preached by the undersigned on Ps. 73, 24. Praeses J. Schinnerer addressed words of comfort to the mourners on behalf of the district.

III Wichmann brought his lifetime to nearly seventy years. He leaves his grieving widow, two sons, five daughters, three stepbrothers, two stepsisters and eighteen grandchildren. C. A. Brewer.

New printed matter.

Proceedings of the Fifty-Seventh Convention of the Central District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. Vol. 1931, No. 9. Concordia Publishing House, St. Louis, Mo. 80 pp. Price: 30 Cts.

Proceedings of the Sixth Annual Persamnr Meeting of the Northern Nebraska District. Volume 1931, No. 10. 84 pages. Price: 28 Cts.

Proceedings of the Sixth Convention of the Northern Nebraska District. Vol. 1931, No. 11. 56 pp. Price: 15 Cts.

Proceedings of the Eighth Convention of the Colorado District. 1931. 80 pp. Price: 20 Cts. To be obtained from Concordia kuvlislinZ House, 8t. Ilouis, Mo.

This find four more reports of the district meetings of our Synod this year. The Middle District report offers a German paper by III A. Gerten, "The Work of Sanctification" (excerpted) in nine pages, and an English paper by D. W. H. T. Dau, "How can a Christian congregation best direct its profession for which it is destined?" in 35 pages. The Northern Nebraska District again meets all its members by a German and an English report. The German contains in 57 pages a paper by III E. Eckhardt on "The Government of God," the English a paper by Dir. M. Gräbner on "The First Commandment" on 21 pages. The Colorado District Report offers an English paper by D. L. Messet on "The Royal Office of Christ" on 41 pages and part of the German paper by 111 J. Hinck on "The Congregation and the Parish Office" in six pages. All these reports, of course, also contain the synodal speeches and the various business discussions, especially about missions and schools; but the very instructive papers are the main thing. I will single out only one. I read the German paper in the Northern Nebraska District on the government of God word for word several months ago. It is also available in separate print from P. E. Eckhardt, c. o. Concordia kudlisbinA Ilouse, 8k. Ilouis, Mo. for the very cheap price of 12 cents in stamps. A hundred questions are there briefly answered according to God's Word, where passages less generally known are also drawn upon, and the incomparable hymn-treasure of our church has also been extensively utilized. It really is true that the core hymns of our church contain all Christian doctrines and in this respect also differ enormously from the English Reformed hymns. And very edifying and uplifting is here the description of the goal of God's government, eternal bliss. L. F.

Evangelical Lutheran Household Friend Calendar. 1932. Founded by v. O. Willkomm, Berlin-Zehlendorf. 48th year. With cover picture by Albrecht Dürer. Published and printed by Johannes Herrmann, Zwickau, Saxony. 96 pages 5^{1/2} x 8^{1/2}. Price: 20 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

This calendar, which we have known for many years, we always like to recommend because of its good and varied contents. Besides many smaller things, it contains two longer articles, one by the present editor, Rector Martin Willkomm, under the title "Where are we going?" Following on from today's airship travel, which is also depicted in some pictures, a warning is given against overestimating human ability and knowledge, and it is shown that even the most magnificent inventions of modern times cannot free us from the final destination of all human beings, the grave. A second article, by our former missionary to the Gentiles, Father G. A. Naumann, describes the woman in India. This calendar is also a greeting from the Free Church, whose pastors, congregations and preaching stations are accurately listed. L. F.

Luther Calendar for South America. 8th year. Casa Publicadora Concordia, Rua São Pedro 639, Porto Alegre, Brazil. 146 pages 6x9. Price: 15 Cts.

We would also like to recommend this calendar. In terms of reading material, it is the richest calendar that we have received. Especially valuable is an article about the Last Judgment and historical information about Brazilian churches. It also provides an accurate directory of our pastors, churches, and preaching plots in South America. L. F.

Day of Trouble. By G. L. Wind. Concordia Publishing House, St. Louis, Mo. 245 pages 5x7 1/8, bound in cloth. Price: H1. 50.

The author, who is well known in our circles, offers herewith again a story which is quite suitable as a Christmas present. In a gripping way he describes how a young man, who lost his childlike and joyful faith at the university due to the influence of unbelieving professors, returns to the first love of his Saviour; how the influence of the Christian home, the admonition of his faithful pastor, and especially the affliction in the form of an accident, which results in a prolonged suffering, work together; How then through him others are won to the Saviour, and learn in themselves also the truth of the apostolic saying, that affliction worketh patience, patience experience, experience hope that faileth not. T. L.

News about the community chronicle.

Ordination and Introductions.

The order for all ordinations and inductions shall be given by the district president concerned. The inductions of teachers in parochial schools shall also be by order of the district president concerned. (By-laws to the Constitution of the Synod, at 12 0.) Ordained:

On the 1st Sunday, the Adv. (Nov. 29): Kand. M. E. A. Müller at Waco, Tex. assisted by PP. E. A. Heckmann and A. Ferber by P. G. H. Biar.

Introduced:

Pastoren:

On 22 Sonnt. n. Trin. (Nov. 1): P. R. Reichmann in the Jehovah church at Milwaukee, Wis. assisted by PP. F. Giese and Wm. Uffenbeck by P. Wm. Grother.

On the 24th of Sunday, n. Trin. (Nov. 15): P. O. F. Arndt at St. Paul's parish at Niles Center, Ill., assisted by PP. H. Meyer, P. W. Lücke, E. Kühnert, F. Wittmer, W. Suhr, R. Richter, C. Noack, H. Frick, A. Lange, W. Fechner, O. Heidtke, J. Töpel and C. Dankworth by P. A. H. Werfelmann. - P. A. C. Wilder in St. Mark's parish at Elberta, Ala. assisted by PP. W. C. Schrader and E. T. Schultz by P. W. H. Hafner.

On 25 Sonnt. n. Trin. (Nov. 22): P. A. R. Sander at St. Mark's parish, Mendon, N. P., assisted by PP. H. Sander, E. C. Miller, P. Succop, H. Plehn, C. W. Oldach, R. Hübsch, and A. Schaller by P. Wm. H. Oldach. - P. G. Maßel at St. John's parish in Freedom Tp, Henry Co, O., assisted by KF. J. Lankenau and G. Blievernicht by Bro. Ad. Eggers.

On the 1st Sunday, the Adv. (Nov. 29): P. A. J. H. e b e r t in St. James and Port Jefferson, L. I., N. P., assisted by KF. A. F. Brunn, Chas. F. Fredericks, C. Gernant, H. Reinke and H. Zoller by P. W. D. Rusch. - P. P. Natzke in Zion parish near Aniwa, Wis. assisted by P. P. Schroeder of P. J. H. Nau.

Teacher:

On the 23d of Sonnt. n. Trin. (Nov. 8: Teacher A. C. Köfter in St. John's parish at Hammond, Ind., by P. W. A. Brauer.

Initiations.

Dedicated to the service of God were:

Churches: On the 9th Sunday, n. Trin. (Aug. 2): Grace Church at Grandin, N. Dak. (K. R. Schuricht). - On the 23rd Sunday, n. Trin. (Nov. 8): The liecloomer church at Kansas City, Mo. (Rev. H. Dierks). Preachers: Dr. W. A. Maier and PP. W. Hallberg and F. Niedner.

Anniversaries:

Anniversaries.

On 21 Sonnt. n. Trin. (Oct. 25): St. Peter's parish at Dufs, Sask. can. (K. A. E. Koslosky), the 10th Anniversary. Preachers: KK. W. F. Krähn and W. A. Reitz. - St. Paul's parish at Austin, Tex. (K. K. G. Manz), the 40th anniversary. Preachers: PP. H. Schmidt and A. E. Möbus.

Advertisements and notices.

Conference displays.

The Seward - Special Conference will meet, w. G., Dec. 27 (2 1st. LI.) in the Immanuel Church at York, Nebr. (K. O. Batz). Sermon: F. Bangert (A. Merz). Confession: T. Jöckel (Geo. Kosloske). Sign in or out in time! K. L. R 0 senwinkel, Secr.

The New York-New England Teachers' Conference will meet, w. G., from December 28 (2 1st. 2nd.) to December 30, at St. Stephen's School (1001 Union Av.), The Bronx, N. P. Theoretical papers: Vntüörön Linkers ou Unierten: Wagner, lenoüer versus Güld ^otivit^ in 80Ü001: Kern. Lppreeiation ou Lnskerxieoes in ^nt: Gillhoff. ^ronsinx Intellest and ^ctivit^ ou vnitorestecl kupsil: Dreßler. Uints on 8nM6S8ku1 6üoir ^Vork: ----- . Practical work: kuni's 8eeonct Liissionnr^ donnev: Prokopy. Üencking; Oral 8eieention: Eggert. One or Llore linziortun vopurtnions in Lluniopiñl Ooverminont: Scheiwe. Vnngrnn^e; Lonorvgntion V '88on: Pittelkow. People may, please, apply at once to Teacher O. Prokopy, 2936 Luinbrick^o ^ve., Xe^v Vork, H. V. Alb. H. Pittelkow, Sekr.

The Southeast Nebraska Mixed Winter Conference will meet, w. G., from January 2 to 5, 1932 (noon to noon) at Immanuel's Church, Lincoln, Nebr. Sermon: Monhardt (Ernstmeyer). Confessional: Stähr (Wittig). Works have Eggert, Erck, Heinicke, Degner, Baumann, Falkenroth, Säger. Timely registration requested by the local pastor (W. Bäder).

The pastoral conference of the W a s h i n g t o n - visitation circuit will meet, w. G., on January 4 and 5, 1932, at Owensville, Mo.

Alb. J. F. Meier, Secr.

The Arka n s a s - and W est - T en n e s s e e Pastoral and Teachers' Conference will meet, w. G., from January 5 to 7, 1932, at Fort Smith, Ark. (K. K. Kretschmar). Work will have Reimnitz, Rittmann, Frentzel, Maurer, Behnke. Sermon: Küchenmeister. Confession: Zirbel (Lange). Please register or cancel with the local pastor.

G. Küchenmeister, Secr.

The Pastoral Conference of the Southern part of the Colorado District will be held, w. G., to be held January 19-21, 1932, at Westcliffe, Colo.

R. Elmer Günther, Secr.

Delegates to the 1932 Synod.

The last Synod decided that the names of the members of the Nominating Committee should be published before the Synod of Delegates on 1 February. It will therefore be necessary to compile the list of delegates earlier than usual. The following should therefore be noted:

1. any changes in the lists of constituency representatives as published in the District Synodical Reports should be notified to the District Secretary concerned by 1 January.

2. all congregations which are to elect a lay delegate or substitute should do so no later than their annual meeting and then immediately report the names and addresses concerned to their District Secretary.

3. it would be highly desirable, with a view to the intelligent selection of suitable committee members, if any special qualifications of the elected lay delegates could be communicated to the District Secretary, who will pass this information on to the undersigned.

4. district secretaries are kindly requested to send to the undersigned by 15 January as complete a list as possible of all delegates, arranged by constituency.

5. the names of representatives of institutions, commissions, etc. should be communicated to the undersigned as soon as possible.

Kendallville, Ind., December 1, 1931.

M. F. Kretzmann, Secretary of the Synod.

In the German Seamen's Mission

(422 IV. 44Ü8t., Xov Vork 6it^), which has been managed for twenty-five years by the undersigned and his assistant, Mrs. Hildegard Pinkert, the economic depression is also painfully felt. Via

Will you keep the commandments of God and say, "I have kept all these things from my youth"? Matt. 19:20; or wilt thou go before God with that Pharisee in the temple, and tell him what a good man thou art, and how much good thou hast done this year? He would rightly answer thee, "Hold thy peace, and be silent;" for in the sight of the holy God, "not one that doeth good is good," Rom. 3:12. Thou canst not answer one of a thousand questions of thy God.

If thou wilt be a sincere Christian, there is nothing left for thee in this divine reckoning but to confess with the Psalmist, "If thou wilt, O LORD, impute sin, O LORD, who shall stand?" Ps. 130:3. Therefore I counsel thee to plead and pray with David, "Enter not into judgment with thy servant: for in thy sight there is none living that is righteous," Ps. 143:2, and to say:

If any good thing in life be mine, it is thine indeed.

If this is the attitude of your heart, then the following promise of your God will be like a balm for your troubled soul: "If your sin is like blood, it shall become white as snow; and if it is like raisin, it shall become like wool. Thus saith the LORD thy merciful. Thus saith he whose mercy hath no end yet, notwithstanding the multitude of thy sins. "The word of the LORD is true, and what he promises he surely keeps," Ps. 33:4. His promises are yea and amen!

How different is the judgment of God from that of men! How quickly self-righteous men cry out in the face of the shortcomings and infirmities of their fellow men: Away, away with him! Yea, verily, it is better to fall into the hands of God than into the hands of men. For with our God "there is much forgiveness," Isa. 55:7. Blood-red sins shall become snow-white. All thy sins, however great, shall be forgiven. Is not this a glorious message of grace at the end of the old year?

You ask: How is this possible? Here is the answer of the Holy Spirit: "God was in Christ and reconciled the world to Himself and did not impute their sins to them", 2 Cor. 5, 19. The holy God, in His unspeakably great love for all sinners, also wants to be the all-good God and therefore "made Him who knew no sin to be sin for us, so that in Him we might have the righteousness that is right in the sight of God", 2 Cor. 5, 21. So God alone deserves the glory and the thanks for your redemption. For Christ "is the propitiation for our sins, and not for ours only, but also for the whole world," 1 John 2:2. Christ's blood makes us clean from all sin. Whosoever therefore believeth in Christ with all his heart is justified in the sight of God, and is free from the guilt and bondage of sin.

If, therefore, thou wilt make a godly end of the year, come with a penitent heart unto thy God and Saviour, who forgiveth all thy sins, and healeth all thine infirmities. Yes, then rejoice with a believing heart at receiving the forgiveness of your sins in the words of the Psalmist: "Blessed is he whose transgressions are forgiven, whose sin is covered! Blessed is the man to whom the LORD imputeth not iniquity, in whose spirit there is no falsity!" Ps. 32, 1. 2.

F. A. Fischer.

Speech delivered at the inauguration of D. L. Fürbringer as president of our theological institute in St. Louis.

2 Tim. 3:15-17.

We lift up our eyes unto the mountains from whence cometh our help. Our help comes from the Lord who made heaven and earth. Amen.

Venerable faculty, dear supervisors and students of our seminary, dear friends of all!

We are gathered here this morning for a strange celebration. We want to inaugurate D. Fürbringer, the newly elected president of the seminary. His two predecessors in this important office were Drs Walther and Pieper. Both served our Seminary in this office for a long time and with many blessings, Dr. Walther from 1850 to 1887 and Dr. Pieper from 1887 to 1931.

The fervent prayer of all of us today is that God will also confess the work of the new president, equip him with the necessary gifts, give him understanding and wisdom, power and strength, prudence and determination, so that our seminary may remain on the course in which it has walked in its great past.

As a text for my speech I have chosen the familiar words read from the second letter to Timothy. This passage of Scripture takes on greater significance in today's celebration when we consider that it is found in the Pastoral Epistles, in which the Apostle gives instructions on how pastors and preachers are to be prepared for and lead their ministry. Our text gives the program, established by the Holy Spirit Himself, for all time, for a seminary of preachers after the heart of God. It is short but at the same time all-encompassing, simple yet versatile, easy but also difficult. The program tells us first of all the textbook according to which theological instruction is to be given, secondly the purpose of this instruction, and thirdly the way in which the purpose is to be achieved.

1.

The textbook in a seminary for preachers is supposed to be the Scriptures. St. Paul tells his disciple Timothy, "Because you have known the Scriptures from infancy." When Timothy was a boy, the Scriptures consisted of the Old Testament. Now it consists of the Old and New Testaments, the writings of the prophets, evangelists, and apostles. The sacred writings, therefore, of which the apostle speaks in our text, are a known and definite quantity. They occupy a separate, quite unique position, and are in no sense to be classed among other text-books. The text-books for philosophy, jurisprudence, and medicine may be altered, or even replaced by others; of them the professor may criticize, and say to his students, "Strike out this passage, and put in its place the following. This sentence must be corrected, and should read as follows." Not so with the Scriptures. No additions may be made to it. Nothing may be deleted from it, nor may any sentence or word be corrected. It is sacred, inviolable.

The apostle then also gives the reason why the

Holy Scripture occupies this singularly distinguished position among all the books of the world. He says, "All Scripture [is] inspired of God." Accordingly, the Bible is not a product of the human mind, but is of divine origin in content and expression. In it God reveals His thoughts to us in His own words through the instrument of the prophets and apostles. The Bible is fully God's Word. "The holy men of God have spoken, impelled by the Holy Spirit."

From the origin of Holy Scripture it follows with necessity that it should be the actual textbook of all seminaries for preachers until the end of days, the mistress, the empress, who rules all teaching, who judges all other books used in teaching, and is judged by no one. Therefore, while Goethe's lament in Faust, "And see that we can know nothing, that almost burns my heart," has some justification with regard to the classrooms of other faculties, the theological professor is in the marvelous position of being able to present his students with truth that is pure and incontrovertible in his own field.

Unfortunately, most theological schools of our day have abandoned this noble, unique position and are degraded by their professors, who in the classrooms strip the Scriptures of their divine authority, drag them down to the level of human writings, and instruct their students to criticize the Bible.

Let us, dear friends, earnestly beseech God that he will continue to keep our local seminary in grace from this abomination of desolation. May he also fill our professors and students with a holy awe of the Holy Scriptures as the inspired word of the great God, the King of kings and the Lord of lords. How glorious then must be the teaching! With what certainty and determination will the professors then teach, and with what reverence will the students listen, when the infallible divine thoughts are recited to them! Certainly, where the Bible is the actual textbook in a seminary, and occupies the position intended by God, the classrooms are holy halls, temples of God, fountains of eternal wisdom, courts of heaven.

2.

The apostle Paul also tells us in our text the purpose of theological instruction in a seminary: "Because you have known the Scriptures from childhood, they are able to instruct you to salvation through faith in Christ Jesus.

The purpose of theological instruction is therefore instruction for blessedness. This is the great ultimate purpose of the Bible, and therefore also the ultimate purpose of theological instruction. All human wisdom can only occupy itself with things that lie on this side of the grave, bringing men at best only earthly bliss, but losing all value at the hour of death. It is different with instruction in God's Word. This is aimed at eternal happiness, at salvation from sin, death and damnation, at the eternal, imperishable, undefiled and unfading inheritance, which is the only thing of value to man.

will hold in heaven. This is indeed a wisdom above all wisdom, a treasure above all treasures.

This is the blessedness that the teaching is intended to bring first to the professors and students, and then to all the many children of men whom the students will later serve as shepherds and teachers in the churches and on the mission fields.

And this high end purpose is attainable. Paul writes to Timothy, "The Holy Scriptures are able to instruct thee unto salvation," are able to do this. The Scriptures, then, are a power, literally a dynamo, and a power of God unto blessedness. This almighty, divine power works itself out, operates itself, through the Word, by working in the naturally dead heart of man faith in Christ JEsum, the great Son of God and only Saviour of men, who came to seek and to save that which was lost.

Truly, the sublime end of theological instruction transforms a seminary into a paradise, into heaven on earth. With what blessed delight must professors and students occupy themselves with the Holy Scriptures, since from them streams of life continually flow down upon them, the morning air of eternity blows around them, and they, saved from all enemies, are placed in a wide space! And how the joy of the work must grow, especially among the students, the nearer the time approaches when they may go forth with the Gospel, this power of God, into the world of sin!

This is certainly the wish and supplication of all of us today as we enter a new phase in the history of our Concordia Seminary: O Lord God, Holy Spirit, grant to our faculty and its president that they never forget: the purpose of our teaching is instruction for salvation through faith in Christ Jesus.

3.

We will now hear, thirdly, how this purpose is achieved.

The apostle answers this question when he writes: "For all scripture, inspired of God, is profitable for doctrine, for reproof, for correction, for chastening in righteousness; that a man of God may be perfect, thoroughly furnished unto all good works."

The purpose of theological instruction is achieved when students in seminary learn to apply the Scriptures to teaching, to punishment, to correction, and to chastening in righteousness. Doctrine is the great main thing. Blessedness consists in the knowledge of salvation, in the joy of the great acts of God done for our salvation. Thus, preparation for the preaching ministry includes having grasped the order of salvation, repentance, faith, sanctification, and being able to teach others. Through this, knowledge of sin, faith, godliness, and comfort in life and death are wrought. Second, our students must be equipped to recognize and refute false doctrines. And such refutation must not be a cold work of reason, as one corrects a false arithmetic, but must be clothed in the garb of clear conviction and punishment, because every false doctrine is an offense against the divine majesty revealed in his infallible word. Then the students, before they are sent forth, must be

have learned how to use the word as a warning against all sins, especially those of the time, and how it makes one skillful to live a godly life.

Paul says that if a man of God, that is, a shepherd and teacher, knows how to handle the Holy Scriptures in this way, then he is perfectly equipped for all good work, especially also for all pastoral tasks. Certainly, especially in our time of general education, a preacher should be educated in as many ways as possible. But if this is emphasized at the expense of training in God's Word, it shows great spiritual ignorance. Here in our text the Holy Spirit says that the art of rightly teaching and applying the Word of God gives the actual ability to lead the office of an evangelical preacher.

From what has been said, dear D. Fürbringer, you realize anew what a high office you are entrusted with today and how your responsibility increases with age. Take comfort in the words of Isa. 40: "The LORD, the eternal God, who created the ends of the earth, is not weary nor faint; his understanding is unsearchable. He giveth strength to the weary, and power enough to the feeble. Let the lads be weary and faint, and let the young men fall: but let them that wait upon the LORD renew their strength, that they may mount up with wings as eagles; that they may run, and not faint; that they may walk, and not be weary." Amen.

F. Paws.

Mine, for my wife and children and all my relatives. You have given them to me without my merit and worthiness, out of pure fatherly, divine goodness and mercy. Keep them in good health and well-being. Give them all daily bread, and above all, keep them in your grace and in the right confession of your name until the end.

"Thou also, O thou God of all mercies, hast called me poor unworthy man to be a minister of thy word, and hast set me in the ministry which preaches reconciliation, and commanded me to feed this flock. Oh, how unfit I am in myself for the direction of this great work! Make me capable! Give me your Holy Spirit. Give me wisdom and understanding, courage and joy. Fill me with right knowledge, and open my lips, that my mouth may declare thy glory. Give me a pastoral heart and the ability to give each of my trusted sheep its due in due season. Give me always good counsel and right works, and if I do wrong in the weakness of my flesh, speak or act wrongly, restore it to me, and help that no one may suffer harm to his soul because of me.

"Praise and glory, praise and thanks be to you also, God Father, Son and Holy Spirit, for all the mercy and faithfulness you have shown to this church. Your word has not returned empty. It has directed great things. You have also prepared for yourself a people here who will know you and fear your name. Give me your Holy Spirit to thank you always from the heart, to see the good in this church and to praise you for it. Let your word continue to run and grow. Sustain in thy grace all who stand in the faith. Convert what is still doing wrong in the right land and does not see your glory. Bring back what has gone astray. Gather all the chickens under thy wings, and be as a fiery wall round about thy church.

"In particular, warmly care for all the sick in this congregation. Help them to bear all bodily pains patiently. Protect their souls from small faith and despondency. Help them to seek thee, the right physician, and heal the heart of sin in all of them.

"Be thou also, O strong God of hosts, a protector and comforter of all that are afflicted. Ward off Satan. Extinguish all the fiery darts of the wicked one. According to thy faithfulness, let all temptation and temptation come to an end, so that they may endure it.

"Neither be thou far off, but hasten to succour all them that are in the pains of death. Holy God, holy, strong God, holy, merciful Saviour, you eternal God, let none of your redeemed sink into the bitter misery of death! Help them all mercifully through! Protect their souls from all evil and help them through a gentle, blessed death to your heavenly kingdom.

"Further, have mercy on all who are forsaken. As thou, dearest Lord JEsu, hast thyself once borne the cross, having been poor, miserable, and forsaken, be now also a special friend to all bearers of the cross, to all widows, orphans, and forsaken ones in this church. Be their counselor and helper in all their needs. Let them also always find merciful hearts and willing hands in the church. Let all who sow with tears reap with joy.

"I further beseech thee, that thou wouldest always give to thy congregation in this place sincere and faithful men to preside over it, righteous Christians, who have the welfare of the congregation at heart.

Daily prayer of a righteous servant at the Word.

In 1914 the following beautiful prayer appeared on the first page of the first number of our "Magazin für ev.-luth. Homiletik und Pastoraltheologie". It is unsigned, but I am almost certain of my cause when I say that the author of this prayer was our blessed D. G. Mezger, the long-time editor of the aforementioned magazine. We have not only printed this beautiful prayer, rich in content, as a remembrance of the departed, but we also share it for diligent use; and even though the prayer is intended first of all for the ministers of the Word, it nevertheless contains so much especially for our parishioners, that it will certainly be prayed by them, too, with right blessing. Especially in these serious, dangerous times, it is so urgently necessary that we diligently lift up our hearts and hands to the God of all grace, and ask him for his blessing, for his help, and his assistance for us, for our congregations, and for our whole synod. The prayer is:

"O Almighty God, merciful Father, I poor, wretched, sinful man confess to thee all my sins and iniquities; in particular I confess to thee my slothfulness in prayer, weariness and doubt of thy word, also anger, desire of good days, and vain glory. All these things, which I know and do not know, I am heartily sorry for and greatly repent of; and I beseech thee, through thy causeless mercy, and for the sake of the bitter suffering and death of thy beloved Son, to forgive me all these things, and to be gracious and merciful to me. Yes, cleanse me by thy Holy Spirit with the blood of Jesus Christ, and give me more and more power and willingness to pursue sanctification, as thou hast chosen me, that I should be holy and blameless before thee in love.

"I thank thee also, my faithful God, for the dear

Workers have invested the sum of 160 missions dollars. The Northern Presbyterians have 31 missions, the Episcopalians 27 missions, and so on. Other fellowships are engaged in a program extending over a period of years, to secure, by the investment of large funds, a sufficient supply for their aged preachers.

Under the leadership of our Lay League, our Synod has endowed more than two missions dollars for supplies. This founding sum and some other investments bring in \$125,000 annually to defray current expenses. As our expenses, as noted, amounted to \$305,000, so another H180,000 had to be raised from the congregations by collections for this purpose.

What is happening and what could happen to further grow our foundations?

First, all of our ministers of the Word who are still active are required to make a special, free, personal contribution to the Provident Fund each year. Several thousand dollars flow to it annually from this source. Unfortunately, the participation leaves much to be desired.

Then, at funerals, many more memorial wreaths should be given and designated for this purpose. This sensible use is fortunately becoming more and more common. The undersigned will gladly supply suitable cards, plain ones for nothing, finer ones at ten and twenty cents. But do not forget our old, sick, widows and orphans.

Further, a number of devout Christians have left bequests for our provident fund. Twenty-seven are listed in the last report of the Synod Treasurer; six of these bring in more than one hundred dollars annually. Actually, to the glory of God, the names of all these lovers of our important work should be recorded here again. But why are there so few? Among the mission members of our Synod are hundreds whose names should be added to this honor roll of benefactors. Dear reader, if the Lord has blessed you, remember these 1, 500 needy brothers and sisters of our dear Saviour when you order your house and distribute your goods. The Saviour himself says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25:40.

Better than a will is to give while we live. Then you can be sure that the gift will not be used for another purpose or be affected by legal or administrative costs. If you feel that you cannot spare the income during your lifetime, but wish that after your death your endowment should flow into the provident fund, we will now accept the sum and sign a contract to pay the annual income to you or to another person designated by you for life. In this way you can combine a secure investment with a labor of love. Especially in these times, when no investment seems to be safe any more, this is an excellent way to provide for one's old age. One can imagine the satisfaction felt by our thirty annuitants who, before the tremendous financial collapse of recent years, entrusted a portion of their funds to the Synod, and now enjoy the regular income, while they are also assured that after their entrance into heavenly joy their gift will help to provide for the worthy servants of the Church and her widows and orphans. Let it be written to the undersigned for further information, and send him names of acquaintances who may be interested. We Christians of the Missouri Synod have an immeasurable debt of gratitude to pay off for the blessings of the pure Word. Where

shall we begin? Whatever we may owe to others, our first obligation is to those who, under God's blessing, have made our synod what it is. Many of these faithful servants have already passed into glory and no longer need the expressions of our gratitude. But those who still dwell among us should know and feel that our Synod is not ungrateful. Let us hold them in twofold honor.

Crystal Lake, Ill.

F. G. Kuehnert,
Chairman of the Supply Commission.

Our Lutheran Witness.

In the "Lutheraner" of June 1, 1882, a special article appeared from the pen of Blessed D. C. F. W. Walther. The opening words were:

"A New English Lutheran Family Journal."

"We have just received the first number of such a paper, which is entitled *The Lutheran Witness*. It is intended to serve the interests of the General Synod of Missouri and its friends, and is edited by Mr. P. C. A. Frank, of Zanesville, O., under the auspices of the Cleveland District Consistory. We can hardly describe how joyfully we have been surprised by the appearance of this paper. Some time ago the rumor had reached our ears that such an English paper was in prospect; but as we heard nothing further of the project, we feared it would be abandoned on account of the difficulties involved, since the English Lutheran congregations in our district are so small in number. To our great joy, however, we have been disappointed by the receipt of the first number."

And after Walther had explained the reason for the appearance of this new sheet with longer words, he closed the advertisement with these words:

"The first number before us is excellent. It is true that for the most part a pleasant rain drips down on the readers who seek edification, but in the distance lightning is already twitching from dark clouds, which are not exactly edifying to the enemies of truth, but are promising for this organ to all friends of truth."

The occasion lay in the conditions of the time. The hot, severe struggle over the doctrine of election by grace and conversion had broken out some years before. The Ohio Synod, whose English church paper had until then been read even in the circle of our Synod, had left the Synodical Conference and was in the ranks of our opponents. Then the need arose for our Synod and its confessional doctrinal position to be represented in an English paper of its own, and so the *Lutheran Witness* came into being, the has now completed its 50th year and can therefore celebrate its fiftieth or golden jubilee.

The beginning of the paper, to be sure, was rather slight and unimpressive, and the foregoing advertisement of the first number even called forth the ridicule of an opponent. It was not the Synod itself, which was not in session at the time, that issued the paper, but it was published, as the title page of the first number states, under the auspices of the Cleveland District Conference of our Middle District (Edited and Published under the Auspices of the Cleveland District Conference). The editor was the blessed Fr. C. A. Frank, then of Zanesville, O.,

who was later awarded an honorary doctorate in theology by the theological faculty of our St. Louis Seminary precisely because of his services to the founding and continuation of the journal. But from the very beginning the purpose of the paper was to serve our Synod and especially its English-speaking members and congregations. That is why the very title page of the first number read, "Devoted to the Interests of the Joint Synod of Missouri and Its Friends." The first number bore the date of May 21, 1882, and in the second number of June 15, Father Frank was able to write, "Gifts, subscriptions, and letters which we have received, permit us to make the opening that ours has been favorably received, and that the publication of the same will be continued." And the fifty years' history of the paper has now shown what an important step, highly significant to our Synod, had thus been taken. And here the writer of these lines can also speak from his own experience and observation; for a few months after the first number appeared, he began his theological studies at St. Louis, very soon gaining interest in this very paper, which he has kept from its first volume, and has now read for fifty years. And he is especially glad that he has all fifty volumes bound and can therefore consult them at any time, as is so instructive and beneficial with our periodicals.

That same year, 1882, the tenth meeting of the "Missouri Evangelical Lutheran English Conference," a conference composed of a number of pastors and congregations in southwestern Missouri, southeastern Kansas, and northwestern Arkansas, which, starting originally from the Tennessee Synod, had always labored in the English language, at first standing alone, but soon leaning on the Western District of our Synod. At that conference Prof. M. Guenther and A. Bäpler, of our Synod, were present, and were recognized as advisory members. And immediately at this conference it was decided to "recommend the *Lutheran Witness*, a semi-monthly journal and an able defender of our pure Lutheran doctrine, to our congregations as worthy of their strong support." Thus the *Witness* was introduced into the circles of this conference, and in 1888 Father Frank, still faithfully editing and publishing, made the paper a gift to the conference. The Conference accepted it, made it its official organ, elected Fr. Frank editor, and the PP. C. L. Janzow, H. Birkner, and C. F. W. Meyer to the committee to take care of business. The Conference had also in that same year changed its name somewhat and made it more comprehensive, holding its first meeting as the "General English Evangelical Lutheran Conference of Missouri and Other States." This was the beginning of the English Missouri Synod, as the Conference now bears that title from the year 1891: The English Evangelical Lutheran Synod of Missouri, Ohio, and Other States." At the meetings and in the printed reports of this English Missouri Synod, the *Witness* was now regularly reported and negotiated. The committee to which the paper was subordinated consisted of P. W. Dallmann, F. Kügele, and Mr. P. C. Treide, of Baltimore. P. Dallmann became the editor of the paper, and it was printed in Baltimore. But the work soon became too much for the busy pastor of a large city congregation, and in 1895 Prof. W. H. T. Dau, then at Conover, was chosen as chief editor, and the editorship at all transferred to Conover, and in 1897 the faculty of the college there appears as the editorial committee. There then the editorship has remained in spite of many a

lei difficulties arising from the fact that the editorial office was so far removed from the place of printing, which had been transferred from Baltimore to Pittsburgh, where the American Lutheran Publication Board of the English Missourisynod was located. The editors were Professors G. A. Romoser, C. A. Weiss, and G. Luecke. In 1901 it was also decided to have the annual begin with the first of January instead of May, and the paper appeared bi-weekly instead of semi-monthly. Efforts were always made to make *Witness* fairly known within the English Missourisynod itself, but also many members of our Synod kept and read the paper. In February 1911 it had 3,050 readers.

The year 1911 then brought a great change. The English Missouri Synod united with our Synod in that year as the English District, and in the agreement between the two Synods the following provision was made in regard to the *Lutheran Witness*: "that the *Lutheran Witness* shall be the official English church paper of the whole Synod, but that the editor shall be elected from the English District, or at least that the English District shall be equally represented on the editorial committee. The editorship still remained in the hands of the College of Teachers at Conover, and the various members of the same took part in it. Then in 1914 the editorship was transferred to St. Louis. Prof. M. S. Sommer was elected to the editorial committee as the English District member, and the other member was taken from the St. Louis faculty, and the choice fell upon Prof. Theo. Gräbner. These two still form the editorial committee now, although for years other members of the St. Louis faculty have been more or less regular contributors to the paper.

That, in a nutshell, is the story of *Lutheran Witness*. For half a century it has held high the banner of the faithful Lutheran confession, has become ever richer and more varied, has grown steadily with the increase of the use of the English language in our Synod, and has now reached a readership of more than thirty thousand. On its anniversary the "Lutheran" congratulates it most cordially and wishes it God's richest blessings for the future in the consciousness of the debt of gratitude which our whole Synod owes to God, the giver of all good gifts, including proper Christian periodicals. It is in the external circumstances of our Synod that the *Witness* in the years to come will always be gains greater importance. May the faithful God, to whom the matter belongs, give to those who are entrusted with the management and publication of the newspaper the right faithfulness, the right firmness and decisiveness, the right skill and the right talent to shape and manage the newspaper in such a way that it serves the glory of God and the good of His Church. May the faithful God bless him anew! For what he blesses, that is and remains blessed forever.

L. F.

From the mission and for the mission.

General conference of our missionaries in China.

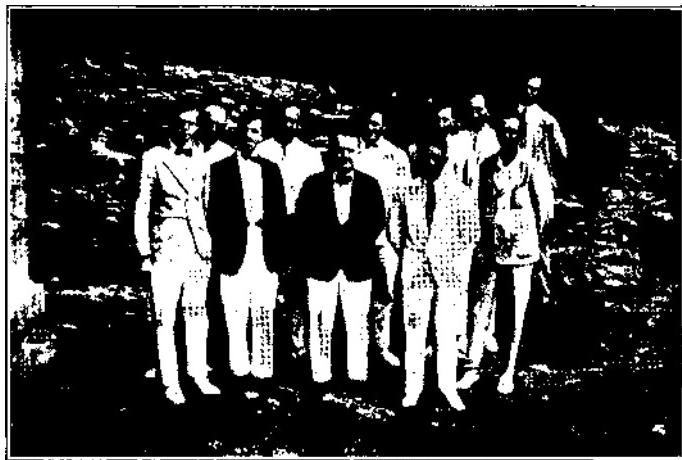
The tenth general conference of our missionaries in China was held last summer, like previous conferences, in our mountain home on Mount Kuling, from July 15 to August 6. The chairman, Missionary A. H. Gebhardt, preached the opening sermon on 1 Cor. 1:21, and Holy Communion was celebrated in connection with this service. Under the direction of Missionary W. McLaugh-

lins, the daily meetings were opened with singing, scripture passage and prayer.

Two teaching lectures were given. Missionary M. Zschiegner presented a paper in German, "Das Messiasbild in den Psalmen." The second paper, on the subject of "Feeling in Relation to Faith," was presented by Missionary E. N. Seltz. Both papers were quite instructive and edifying, and called forth lively discussion.

The reports of the individual missionaries clearly showed that God had again crowned our work in the past year with His blessing and had graciously protected the missionaries and their families. Here in China, too, there can be no talk of mass conversion; but it is nevertheless true that the seed of the divine Word is not scattered without blessing and fruit.

During the meetings the news came that this year again four missionaries, one teacher and one deaconess had agreed to enter the service of the China Mission. This was most gratifying news, and we thank God that He is sending more workers into this great field. Meanwhile



Missionaries in China in August 1931.

From left to right, first row, missionaries Müller, Zschiegner, McLaughlin, Buuck, Klein. Second row: Tisza, Seltz, Thode, Riedel, Gebhardt, Zimmermann. Missionary Werling was absent.

these mission workers have also happily arrived here in China.

But though a small band has again entered upon missionary service, yet there is still a very great scarcity of laborers in this great heathen country. The harvest here is truly great; but the laborers are so few, so few! In this heathen country of more than four hundred missions inhabitants, our synod has now only seventeen male and three female missionary workers from the mother church. At almost every station the work suffers for want of workers. But this year the situation is a little better, as a whole class from our seminary could be sent to the Vicariate.

At the end of the conference came the news of the terrible flood that has caused so much destruction, especially in Hankow and the surrounding area. May the good Lord keep his protecting hand over church and country during these sad times!

Wanhsien, China.

L. A. Buuk.

To the ecclesiastical chronicle.

From our Synod.

Concordia Theological Monthly. about our theological monthly, the *Concordia Theological Monthly*, wrote to us.

a German reader at the end of the first volume, that this journal had given him "great and lasting pleasure", and adds: "I would miss it very much if I did not receive more direct knowledge of the scientific work of the faculty in St. Louis... The essays written in English also offer me many suggestions and above all give me an insight into the theological condition of the English-Lutheran church communities in America. They are, of course, a faithful reflection of German theology, except that the positives in your case are at present probably more decidedly distanced from the modernists than our "positives" are from our "liberals". This is probably partly due to the fact that over there the universities (and seminaries) are free, while in Germany the state coercion that prevails over the universities forces the theology of the most diverse directions together in one faculty. Naturally, in your organ you can no longer take into account the scientific events among the German theologians as you used to; but the book reviews offer some substitute."

We are sharing this debate in order to fairly encourage ordering and reading this magazine of ours as we begin a new year. The *Concordia Theological Monthly*,

has a very good number of readers, but not yet as many as it should have. This German-English journal seeks to satisfy all the demands made on such a journal and wants to be a standard volume for all our pastors, and should therefore be read by all of them. And to this we would once more urge. We believe that you will always find much in this magazine for your theological education, for your ministry and for your heart.

L.F.

From our St. Louis Seminary. Our readers know that the long-time editor of the "Lutheran", Prof. D. L. Fürbringer, was elected president of our seminary in St. Louis and was solemnly inaugurated on November 18. We are sure that our readers would all have liked to take part in the celebration, and many will regret that this participation was made impossible to them by too great a distance and other causes. We are just as certain that we are doing our readers a favor by reprinting elsewhere the sermon that Praeses F. Pfotenhauer preached on this occasion to the joy that was so dearly attached to him. If one considers the program laid down in this sermon, then one will realize what a heavy, responsible office has been placed on the shoulders of our D. Fürbringer. So it is quite natural that we, who are devoted to him in love, fold our hands and lift up our hearts in fervent prayer and believing intercession that the Lord of the Church may also make our teacher a blessing for many in his new office. May the Lord bless him from on high and let his peace reign over him!

On December 11, a memorial service was held in the auditorium of our seminary in honor of Professor D. Georg Mezger, who beatified in Germany on November 3. After the opening hymn "The Church's One Foundation" Prof. R. W. Heintze read the fifth chapter of the Second Epistle to the Corinthians.

The example of Christ, which the Lord showed us poor people in his first future, that he suffered for our sake, should move us and drive us to help and serve other people gladly from the heart. (Luther.)

A quartet of students sang two appropriate songs, and after the glorious hymn "Jerusalem, thou high-built city" had been sung by the congregation, the President of the Institute, D. L. Fürbringer, who had been connected with Mezger in intimate friendship and love since he took up his post at the Seminary, a friendship which was not cancelled or restricted even by the great distance during the last few years, gave the memorial address. He called attention to the fact that for the first time in the ninety-two years of our institution's existence three of its teachers had been called to rest from their labors in one year: D. Friedrich Bente on December 16 of last year, D. Franz Pieper on June 3 of this year, and now also D. Georg Mezger. In short words Mezger's curriculum vitae and character were described and it was shown how he, with his natural talent, his great diligence and his serious conscientiousness, was so well suited for his difficult office and how he, through his thorough knowledge of the Scriptures and his solid knowledge, had had a fundamental effect especially in the area of homiletics and catechetics assigned to him. After all, all pastors trained in St. Louis who are now in their thirties to fifties were instructed by Mezger in the art of preaching and catechizing. What a far-reaching and lasting influence, then, by God's grace, has been exercised by so quiet, unassuming a man! D. Fürbringer finally called upon us not only to decorate the graves of the prophets, but to follow in the footsteps of the departed by deed and work, by earnestness, conscientiousness and faithfulness.

Then after the congregation had sung the hymn "Christ, who is my life," Prof. Theo. Hoyer said the prayer. With a common Our Father, the blessing of the Lord and a final verse, the simple, dignified and impressive celebration, which corresponded so well to the character of the deceased, closed. God keep and grant our Synod men who are inspired by the spirit of Mezger! And let all our Christians carry our Synod and especially its institutions and its teachers always on their praying hearts. T. L.

Domestic.

Restriction in Synodical Institutions. In view of the present crisis in our country and in the American Lutheran Church (Ohio, Iowa, and Buffalo Synods), the Dubuque Pastoral Conference of this body, on October 23. We are convinced that the Board of Education should be guided by the principle that the primary purpose of our church educational institutions is to train pastors, teachers, missionaries, and other church workers; that all departments of instruction which serve other purposes should be closed unless they relieve the financial burden of the institution in question or are necessary for State accreditation, and that even such departments should be closed if by their weather conduct the Christian character of the institution in question is called in question."

This decision seems significant because it amounts to a restriction of church work because of the existing emergency. Other churches have already restricted their missionary work, for example the Methodists, as we reported recently. According to the above decision, some in the American Lutheran Church want to see their educational work restricted and only provide for the training of ministers of the Word. We do not blame them for this, for perhaps this is the first place where savings can be made, if savings are really needed. But it seems to us that even in the present emergency the church should not limit this work, since Christian education is of the greatest importance for the church. We

For example, we do not want to see our Christian colleges cut back now. The Christian education of our youth is so necessary that we should first save on other things before we save here.

We are not writing this for other synods, but for our own circles. We also ask ourselves: Is the present depression really as general and as bad as it is described? Certainly, in many cases it is a fact. There are indeed communities and families that are suffering hardship. But is the need for all of us such that the work of the church must be curtailed, either at all or in part? Let us not deceive ourselves! Only let us not save to the church what we indulge and give to ourselves!

J. T. M.

Gathering of Lutheran Students. From November 27-29, the Conference of "Lutheran Intersynodical Seminary Students" gathered in Minneapolis. This conference includes pretty much all Lutheran seminaries outside the Synodical Conference. The general topic before them for discussion was "The Heart of Lutheran Doctrine." By this is meant the doctrine of justification, which was treated from various sides. Thus we talked about "Luther and the Material Principle of the Reformation" (the doctrine of justification); "Justification by Faith"; "How can we make justification real today?" (really bring it to the man); "The Doctrine of Justification by Faith in the Apology of the Augsburg Confession"; "Justification and Sanctification Applied to the Private Life of a Pastor"; "Justification and Sanctification the Subject of Our Preaching"; "Justification and Sanctification in Their Influence on the Personal Ministry of the Christian."

These are all important matters which the Lutheran Church must rightly emphasize; we rejoice that they have been discussed, and wish that it may be done in a proper manner; for so long as the doctrine of justification remains pure and true in the Lutheran Church, it also remains in God's hands a servant to blessedness. Twenty-five seminaries were represented.

J. T. M.

How it looks at the theological institutions in sectarian circles.

After writing the above, our eye was caught by a report in the Baptist paper in which a missionary of this church fellowship in Burma complains that, in spite of his theological training at the seminary, he has not learned what "blessedness" actually is. He writes: "I have studied under thirty theological professors and have read who knows how many books on blessedness, and yet when I graduated from the seminary with my degree, I did not know what blessedness actually was, for I did not learn that in my classes. But, someone might say, you should have known that before you came to seminary. Yes, but who could have taught me? Certainly not college! The description of the blessedness one hears in a New England college is a laughing matter." The missionary then remarks that it is no wonder they had no conversions on the mission field. "It is only toward the end of our first term of service that some of us learn that blessedness is salvation from sin through faith in Jesus Christ."

This is certainly a lament that must deeply shock all Christians. How can one still speak of circles that tolerate such theological institutions as Christians? Let us thank God for preserving for us the doctrine of justification by grace alone!

J. T. M.

Loss is gain. In his Thanksgiving Day Proclamation, Governor Roosevelt of New York reminded us that times of earthly trouble can be times of great spiritual gain, and that our people should not abandon their trust in God at this time. To be sure, a public official is no preacher, and what he says is quite general. And yet his words have a deep meaning for us Christians. Among other things, he said: "In times of trouble and tribulation, it is fitting that we should not let our faith in God waver. Let us not forget that times of material loss and earthly hardship may well be times of spiritual gain. We may therefore be thankful for the opportunity now afforded us to reorient ourselves."

Such words, of course, fall on deaf ears with unbelievers; but we Christians, who hear God's call to repentance even in the present visitation, know exactly what the spiritual profit is that this time brings with it. First, we are to realize that the whole world and all its treasures are gifts of God, which we are to use for good, but not to use with, namely, by setting our hearts on them and loving them above all things. Then we should also recognize that God alone is entitled to all honor and glory, so that we actually only have to do the work on earth that is valid for eternity, namely, to spread his word of salvation throughout the world. In this time God is testing our hearts, and good to all who are being tested!

J.T.M.

Women preachers in the Episcopal Church. The Episcopal Church has been recommended to admit women as preachers. A commission formed of both sexes, laymen and preachers, said in its report, written at Denver, Colo.: "No clergy [preaching profession] can satisfactorily discharge its ministry to mankind unless women and men are represented in it."

The "Luth. Herold", from which we take this message, remarks: "Unfortunately, the apostles have not yet known this. But it is now day, a little late, but perhaps not too late. Great things may be expected, which will dwarf all that has happened hitherto. Whether the dear women will be served by ousting them from their natural sphere of action? But the final decision of the question rests with the Church Convention, which meets every three years."

J. T. M.

False Mercy. The Apologist writes: "It is interesting to observe where the current of modern morality is leading these days, which no longer sees criminals as criminals but merely sick people who deserve not punishment but care." Sanford Bales, the director of our government's Bureau of Prisons, demanded that the architects who built this year's Southwestern Reformatory in El

Reno, Okla., build, this: No prison walls, rooms instead of cells! It is to be an institute more like an average college building than a prison. The plant will cost three million dollars and will provide housing for about twelve thousand convicts from seventeen to thirty years of age. Provision is made for a teaching building, an auditorium, a gymnasium with all modern facilities, and a building with workshops. The architectural style is that of the early colonial period. The buildings will be erected around a park. The dormitory buildings around this square will house most of the inmates. One reads such things with amazement and wonders where this may lead. There seems to be no room for punishment in the system of thought of the aforementioned modern direction. This fact is based, in the final analysis, on the fact that the inmate is not

The truth is that he has abandoned the holy and just God, who rewards the good and punishes the evil, to the level of a wrathful, unjust, uncompassionate tyrant who snorts vengeance and feasts on the moans of the victims of his wrath, as if it were a fairy tale. But you can see where that gets you. When men want to be 'more just and merciful' than God, severe consequences cannot fail to follow."

The paper rightly points out a very sore and rotten point among our people. Sin is no longer thought to be sin, criminals are no longer thought to be criminals, and God is no longer thought to be a strong, zealous God who punishes sin. May we still wonder that God's punishment is upon our land?

J.T.M.

Abroad.

Luther's translation of the Bible. God has communicated many wonderful treasures to us through Luther, writings, sermons, songs, letters with important content and more. A very special treasure, however, is and remains his German translation of the Bible, which all readers of "The Lutheran" know. People often complain that this translation of the Bible is outdated and no longer in keeping with the times. Therefore quite a number of men have supplied new translations, which are intended to make the text partly clearer, partly simpler. And yet, just like our English Authorized Version, Luther's translation retains its old friends and continues to win new ones. About this we read the following in "Schrift und Bekenntnis," the theological journal of our brethren in Germany:

"In a newspaper report about Bible lectures by Karl Erich Paulus we read: Karl Erich Paulus spoke selected pieces from the Old and New Testaments with all the fervent devotion and unselfish immersion in the matter that one might expect here. With equal love he contrasted Luther's translation with the German translations of Martin Buber and Roman Wörner, thus giving rise to stimulating comparisons. While appreciating the special merits of the younger translators, it could be stated that Luther's language has hitherto remained unequalled in clarity and convincing simplicity of expression."

It is a very special pleasure to read aloud the wonderful Gospel of Christ in the second chapter of the Evangelist St. Luke in the Lutheran translation. It seems as if the Holy Spirit had spoken in German as soon as we entered this chapter, so wonderfully does it express the high divine thoughts of the birth of our Saviour.

J.T.M.

A Gift of Gratitude. The "Christian Apologist," the paper of the German Methodists in this country, reports that the famous surgeon, Prof. Sauerbruch, has received from the English king a mission mark for the endowment of Berlin clinics. The sum has been donated by the English King as a token of his gratitude, Prof. Sauerbruch having saved his life about a year and a half ago. The King was then ill with a severe lung complaint, and Prof. Sauerbruch was summoned to London. To him, under God's blessing, is due the overcoming of the disease. This fact had hitherto been kept secret.

We report this because people are often very grateful to their fellow men, while they are as a rule most ungrateful to the great Giver of all gifts, without whom nothing good becomes their own. But especially should this remind us Christians of the great healing of God, which he has given us through his dear Son Jesus Christ,

the Christ Child in the manger in Bethlehem. This child of God has purchased for us healing from all sins, and for this we are also to furnish him with "clinics," namely, mission stations, which are there to save sinners from eternal death through the gospel.

J. T. M.

Strange funeral service. Under this heading the "Evangelical Lutheran Free Church" reports the following: "The Königsberg daily newspapers report on the funeral service for the deceased university professor Dr. Löhr, which recently took place in the Königsberg crematorium [Leichenverbrennungsanstalt] before the cremation of the body. Very numerous members of the Jewish synagogue community also attended the celebration. The singing choir of the synagogue community took part in the celebration; the Jewish cantor, Dr. Pick, performed solo songs. In addition, the popular church pastor Rhode from Königsberg officiated, who read Bible passages and concluded with the Lord's Prayer and a blessing. The manner of the funeral service suggests the question whether the deceased actually professed the Jewish or the Christian religion. But in the age of the ecclesiastical world conferences, the fraternization and understanding of all religions, such a question is probably no longer in place. In any case, the deceased was a professor of theology at the University of Königsberg, and as such prepared the future pastors of the People's Church for their future profession for many years."

We are experiencing something similar here in America. A Fosdick in New York calls a Jewish rabbi his stepbrother. And after all, so are they; for such men all stand before the cross of Christ and blaspheme His most holy suffering and death. That over there such men are "theological professors" who "prepare future pastors of the people's church for their future profession for many years" shows us how necessary it is that we continue to support our brethren and their work vigorously. To us especially this incident also reminds us that we must never tire in our fight against the Lodges, for the abomination here reported takes place in every Lodge where Christians, Jews, and despisers of religion worship together.

J. T. M.

journey. The road led downhill. "Behold, in the valley by the seashore comes another town. You can see the many rows of electric lights." But our carter replied dryly, "No, they're just lights. The town will be built later." And so it was. One only found a house here and there; but lights were many and shone nice and bright. The clever land agents had put this into action again in order to attract buyers of building lots. They should not have been ashamed to do such a thing right here on the seashore! The great sea represented real values and wanted to express: I detest all that is made and exaggerated. The waves came and rolled against the little work of man, as they had done for thousands of years, as if to sing and say: "Take heed, O man, and learn! First build as diligently and skillfully as you can. But only when you have built something righteous, only then can you also draw quite a few lights." The subject of "publicity" for our church came to mind again. Nowadays this is diligently pursued in our circles, or even exaggerated. But first build and then draw lights and not vice versa. Is a reminder in place here?

Even in the great West our work can go astray in this regard. "Upon this rock I will build my church," says the Lord of the church, Jesus Christ, who sits at the right hand of the Father. He certainly keeps this word also. In great graces his Christians may be his handmaidens and, according to his instruction, lay the foundation by his word and continue to build. This is what his little mission church wants to do diligently. It wants so much to grow, wants to move out of the little church on the city limits into the big church on the boulevard. Things are going much too slowly for her. "We need to 'get', as they say in English, a 'mixer', an 'organizer' and 'booster'." And now here comes one who gets it! What? To build? No, to pull lights. The old, sober, doctrinal sermon, which arose from week to week with sour diligence and earnest prayer, must give way to the modern, more interesting, quick-find "speech." The quiet, little, laborious work in the church school does not make a fuss at all. A Sunday school is and remains good enough. But a parish bulletin must be had, and more clubs must be organized. Outwardly, things are progressing quite well, but if one looks more closely, it was only a series of lights that easily went out again. The fundamental work of building through preaching and the parochial school has been lacking. That will come later.

Mount Hood and the mountain of our faith hope.

We drove through the streets of Oregon City, a suburb of Portland, Oreg. Here, too, some industry and some factory life had already taken root. The beautiful Willamette River was populated with small and large ships carrying lumber and other products of the land. Busy as ants were the people with their worldly concerns. While I was absorbed in these reflections, our motor car turned a corner. What was that? What a surprise! So near and yet so far! The mighty Mount Hood stood before us as if growing out of the roofs of the houses, reminding us of the solid mountain of our faith hope. This latter mountain also leads with its top to mysterious heights, yet is also so near to us. "Lo, I am with you alway." With us is JESus; in our vocational paths he is always near us by his word, and directs our gaze upward.

This mountain, the mountain of divine revelation, how great it is! You wise men and wise philosophers, how you have labored to teach wisdom that would lead us to God's

Several travel observations in the great West.

Baghdad, in the California desert.

Kingman, Arizona, was behind us. There, for the first time, one could read the readout on the trail, "Bagdad, Cal. 107 miles." (As there was not much to see, and no lack of time, pretty much everything on the road was read, especially when it was a matter of reducing distances). And now this advertisement was repeated at certain intervals, to impress upon us all that the traveller might expect in Bagdad. Finally the song was sung out to the tune of "Praising with Much Beautiful Speech," and one thought: this is good publicity for Bagdad. But reality brought bitter disappointment. Bagdad consisted only of a gasoline station and two or three tourist tents. Is there not a good lesson in this for our ecclesiastical publicity, which is abundantly practiced in our days? Namely this: It is not enough to make beautiful, skilful publicity, but first and foremost there must be something behind it; otherwise one is disappointed and becomes disgruntled, and everything is in vain.

The same good lesson was brought home to us a few days later. How beautiful is the drive to the southern tip of California always close to the sea! You see beautifully built and well-organized cities like San Diego and others. It had become evening on the way back

On January 20, 1878 he entered into holy matrimony with Berta Weyel, daughter of R. A. Weyel, who had long since gone home. He is survived by his wife, who had long been suffering severely, three sons and three daughters. The funeral took place on October 29. In the morning a service was held in the house of mourning, in which the undersigned spoke words of comfort on the basis of the 13th Psalm. In the afternoon, R. W. Grother delivered an English funeral oration on John 12:36, when the church was full. The body of the deceased was then given a Christian burial in the Pilgrims' Rest Churchyard.

G. H. A. Löber.

Teacher August Gockel was born in St. Louis, Mo. on September 18, 1857. His parents, August Gockel and Henriette, nee Huß, later moved to Pilot Knob, Mo. After his confirmation he studied for a few years in our college at Fort Wayne, Ind. but then decided to become a teacher, and completed his studies in our teachers' seminary at Addison, Ill. In 1878 he was called by the Zion congregation at Cleveland, O., and served first in the branch school which became St. Paul's in 1880, and then in the Zion school from the year 1882 until his resignation on September 30 of that year. For fifty-three years he faithfully shepherded the lambs of the good shepherd with joy and love and let his light shine through godly conduct. His wife, Johanna, née Faust, passed away in 1926, and the Lord granted him a blessed hour on October 22. The funeral took place on October 26. Eight children and seventeen grandchildren of the deceased, pupils, fellow ministers and friends in large numbers gave him their last respects.

"He waited for a city that had a foundation, which builder and maker is God," Heb. 11:10.

Theo. Schurdel.

Teacher emer. Samuel Goehringer, after a year's suffering in the faith of his Savior, died at Hammond, Ind. on Oct. 21, aged 76 years. He was a native of Accident, Md. and entered the ministry in Cumberland, Md. in 1876, then followed a calling to Sheboygan, Wis. where he celebrated his twenty-fifth anniversary, and then came to Hammond in 1904, where he served in St. Paul's school for twelve years. After his resignation he worked for a time in another profession; but he was again drawn to the school, and for years served as a substitute in Chicago and vicinity, until physical infirmities no longer permitted.

He was buried from St. Paul's Church on October 24 with a large attendance from relatives, parishioners and colleagues. His undersigned pastor preached on Isa. 3:10. Surviving him are his wife, four sons, two daughters, eight grandchildren and one great-grandchild. W. F. Lichtsinn.

Unexpectedly came to friends and acquaintances the news of the death, March 30, of Teacher Frederick A. H. Pieskes, orphan father at the Lutheran Orphanage at Des Peres, near St. Louis, Mo.

Teacher Pieske was born on July 1, 1862 at Lüdzow in Pomerania. He received his education at various educational institutions in Pomerania and West Prussia and at the University of Rawitsch in Posen.

In 1884 he came to America. In the fall of that year he established the school in the then new Lutheran settlement at Stones Prairie, Mo. Four years later he took

accepted the call to the parochial school at Farrar, Mo. In 1898 he followed an appointment to the St. John's parish school at St. Louis, where he served twenty-three years.

After having been a member of the administrative board of the Lutheran Orphanage at Des Peres for more than twenty years, the deceased was inducted as orphan father in that institution in October 1921. Here he worked with prudence and faithfulness until the day of his death.

Teacher Pieske was married in his first marriage to Sophie Große. Of the six children with whom this marriage was blessed, three sons and one daughter survive their father. In 1918 God took his companion from his side. After eight years of widowhood he found a second helpmate in Rosalie Wagner, who survives him and now acts as matron in the orphanage.

The whole of the nearly forty-seven years' ministry of the deceased was in the Western District. At conferences and synodal meetings of this district he was a well-known and respected personality. Here, and also in writing, he spoke especially of Christian benevolence. As a member of the congregation he not only manifested a fine understanding of the affairs of the kingdom of God, but also zealously promoted them by word and deed.

The funeral funeral was held April 3, at the Church of the Holy Cross, St. Louis, Mo. His pastor, R. C. Höh, preached a sermon in German and the undersigned in English. Burial was in the Concordia cemetery.

W. Maschoff.

New printed matter.

Works of Martin Luther. Translated with Introductions and Notes. Vol. V. A. J. Holman Company and the Castle Press, Philadelphia, Pa. 330 pages 5^X8, bound in cloth with gilt title. Price: H3.00. To be obtained from the Concordia. ?uMsLinZ llouss, 8t. Louis, 140.

It is with special pleasure that we display this latest volume of the so-called Philadelphia edition, of works of Luther in English. It contains the translation of four important writings of the Reformer, and each of these translations has been procured by Prof. D. C. M. Jacobs, President of the Theological Seminary of the United Lutheran Church at Mount Airy, near Philadelphia. D. Jacobs has been engaged in this matter for years, and his translation shows his skill in such work. Three of the writings are minor ones: the "Epistle of Interpretation" (pp. 10-27), "Whether Men of War Can Also Be in Blessed Standing" (pp. 32-74), "Of the War Against the Turks" (pp. 79-123); but more than half of the volume comprises Luther's great writing "Of Councils and Churches" of 1539 (pp. 131-300). D. Hoppe, in our St. Louis edition of Luther (Vol. XVI, 2114), says with full justice, "This writing is among the most learned and carefully elaborated of Luther's writings," and I well remember what a lasting impression it made when I first read it forty or forty-five years ago. Luther there takes up the first four great so-called ecumenical or general councils, and shows his thorough studies and knowledge of church history. The writing, however, is not merely historical, but the most valuable expositions of the doctrine of the person of Christ in the first Christian centuries and other important subjects are found in it. This is especially true of his exposition of the nature of the church, the most substantial and interesting thing Luther wrote about it in the later part of his life. The principles have remained quite the same, but his exposition has always new freshness and originality. To our knowledge, this great work has now been translated into English for the first time. This volume also offers an introduction before each of Luther's writings, explanatory notes are found on almost every page, or the German words that cannot be translated so easily are indicated, and at the end of the volume there is a precise 27-page index of the persons and things and the biblical passages cited by Luther. The publishers inform us that it is expected that the sixth and last volume of this edition will be published in January, and we again take occasion to recommend it with high commendation as, taken all in all, the best English translation of Luther's works. L. F.

Bereitung om det fjortende ordentlige Synodemøde af den Norske Synode af den Amerikanske Evangelisk Lutherske Kicke. 1931. 127 pp. 6X9.
The Lutheran Synod Book Co., 1101 14th Ave, S. E., Minneapolis,
Minn.

This synodal report of our Norwegian sister synod is bilingual, similar to the way most of our synodal reports are bilingual, namely Norwegian and English. It contains an extensive English paper of 53 pages on Modernism by B. Geo. O. Lillegard and a Norwegian paper on the doctrine of conversion by B. Jos. B. Unseth on 17 pages. The synodal address and synodal report are Norwegian; the business proceedings find for the most part English. Six pages contain the speeches delivered at a memorial service in memory of our D. Pieper by P. J. A. Moldstad, Prof. W. E. Buszin, and B. G. Gullixson, Jr. all in English. The Synodal Report also contains much else of interest, and it is commended to the attention of the readers.

L. F.

Mission maps. Wisconsin, 12X19 (price: 25 Cts.); Colorado, 26X20Vs (price: 25 Cts.); Michigan, 12X18^ (price: 25 Cts.); Nebraska, 26X13 (price: 20 Cts.); India, 21X20 (price: 25 Cts.). Concordia PubliskinA Louise, St. Louis, Llo.

This find now again some of the excellent, clear maps made by our statistician, B. E. Eckhardt, who has the requisite knowledge and special skill for this purpose. Every township and mission place in the States of Wisconsin, Colorado, Michigan, and Nebraska is marked, and at a glance one sees in what county they are situated, and which counties in these States are either very weakly occupied by us, or not yet occupied at all. But besides this, each map also gives how many souls are found in the State, how many church members and non-church members, how many Lutherans at all, and how many Lutherans of our Synod. Especially valuable is then also the map of our Indian mission field, from which all stations are also indicated, as they are located in the various provinces and presidencies. Then there is also given the number of missionaries, the number of stations, the number of souls under the care of our missionaries, the number of baptized members, of schools, of pupils, and of native missionary workers. If I had the room for it, I would strike all these maps, and those which have appeared before, on the walls, so as to be able at any time, by a glance, to survey all our great field of labor, so richly blessed of God.

L. F.

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Coxouvia kvLi-is^o Lovss, St. Louis, LLo.

Advertisements and notices.

Conference displays.

The One Day Conference of St. Louis and vicinity will meet, w. G., on January 4, 1932 (9. 30 A. Li.) at Concordia Seminary. Work will be done by L. Fuerbringer and L. J. Sieck and R. Cämmerer.

Alb. J. Korris, Secr.

T h e C e n t r a l - T e x a s - Special Conference meets, w. G., on January 12 and 13, 1932, at Temple, Tex. Sermon: Heinemeier (Kasper). Confessional address: Stelzer (Beyer). Please register in good time with the ps-stor looi.

H. Lüdke, Secr.

The pastoral conference of Okawville county will meet, w. G., January 19 and 20, 1932, at Okawville, III (P. E. C. Schutt). Works have Meyer, Mueller, Marquardt, Imm, Jben, Fleer, Föhler. Sermon: Fleer (Saleska). Confessional address: Meyer. Brethren are asked to bring D. Pieper's "Theses for a Brief Exposition of the Doctrinal Position of the Missouri Synod." Registration or cancellation requested from the local pastor.

OwenH. Friedrichsmeyer, Secr.

The Mixed Conference of Pastors and Teachers of St. Louis and vicinity meets, w. G., on January 22, 1932 (2-7 r. Li.) at the Emmaus School Hall, St. Louis. Dinner will be given at a nominal cost.

Committee.

LDDO, Concordia Seminar^, 8t. Douis (550 Liloo^els).

Um kall and behind sckodnlo Is: -
Laura: 8unda^s, 8. 30 ä. dl. and 10. 45 Li., Lcrviccs krom Bilxrim dknrci; so 10n., Llido-sbnd^; 12 Li., OrZan ^ro-

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Letters containing AdretzverSnderings of Pastors and Teachers, Reports of Ordinations, Appointments of Pastors and Teachers, Church and School Dedications, and Anniversaries, should be sent to: 8tatistical Bureau, Concordia kubUsbnx House, 8t. Louis, Illo. to be sent to the Statistician.

Letters containing communications for the paper (articles, notices, receipts, etc.) should be sent to: LorsLaansa, care ok Brot. L. **Dosasamos**, 801 ve Llun ^ve., 8t. Louis, Llo. to be sent to the editors at.

In order to be included in the following issue of the paper, all shorter advertisements "must" be in the hands of the editors no later than the Wednesday morning before the Tuesday whose date the issue will bear.